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Current Topics.

AT HOME & ABROAD



WE have had occasion recently to deplore the utter extinction of the memory of the far-famed and truth to tell, somewhat thread-bare Jenny Geddes amongst our friends in Scotland, and we have been puzzled to account for it; but enlightenment on the subject has reached us by means of the *London Times*, from whose Scotch correspondent we learn that it is no wonder the good dame in question has faded out from the grateful recollection of posterity since her friend and champion the "deil" is found to be in a sickly condition, and the beginning of the end has approached for him in the Land o' Cakes. He no longer reigns with undisputed sway, or maintains his kingdom unquestioned, as in those days of which Mr. Lecky informs us, when the Presbyterian ministers ruled despotically in his name. "They maintained their ascendancy over the popular mind by a system of religious terrorism, which we can now barely conceive. The misery of man, the anger of the Almighty, the fearful power and continual presence of Satan, the agonies of hell, were the constant subjects of their preaching. All the most ghastly forms of human suffering were accumulated as faint images of the eternal doom of the immense majority of mankind. Countless miracles were represented as taking place within the land, but they were almost all of them miracles of terror, disease, storm, famine, every calamity that fell upon mankind, or blasted the produce of the soil, was attributed to the direct intervention of spirits; and Satan himself was represented as constantly appearing in a visible form upon the earth." (Rationalism in Europe, vol. i. p. 127.) These days, however, are gone by, the ministers indeed, still adhere to the doctrine in a modified form, and it behoves them to do so, for says the correspondent of the *Times*: "There is some reason to fear that if "hell-fire" is thus summarily extinguished, the occupation of the clergy will be in great measure gone. If they cannot make a legitimate use of the terrors of brimstone, how are the people to be driven into their fold and kept there?" But although this is true, and the doctrine of the larger Catechism speaks of "most grievous torments in soul and body, without intermission, in hell-fire for ever;" a vast change has taken place, and a material hell seems no longer to occupy a fixed place in Scottish theology. The cat came out of the bag at the trial for heresy brought by order of the United Presbyterian Synod against the Rev. David Macrae, a minister who had declared his disbelief in the eternity of hell, and who, in consequence was condemned by a committee appointed to consider the case as deserving of being suspended from the ministry, a sentence that, it appears, would have been carried out had it not been found that the private judgment of the minister in question was supported by that of a large body of the laity, so as to make it unsafe to proceed to extreme measures. The case, however, gave rise to an expression of opinion by various learned theologians and divines, according to which we learn that the future punishment of the wicked consists in spiritual pain of divers kinds only, and that the kirk of the past in holding a belief in "most grievous torments in soul and body, without intermission, in hell-fire for ever," held a myth now finally dispelled by the light of the Nineteenth Century. The "deil" is, then, evidently on his last legs in the land of Jenny Geddes, and we need no longer marvel that preclacy may stand up there and speak in comically reproachful language. Scotch piety, now, only utters its time-honoured invocation in order to drive the timorous to sit under the kirk-pulpit, and for this no doubt maintains its belief in spiritual pains. Verily we by no means marvel at the necessity thus placed upon it for it is only as the lesser of two great evils that any one in his senses could consent to endure the dreary and oppressive worship of the sect in question.

THE Otago hunt besides providing a healthy method of exercise and amusement for numbers of people, has an advantage that per-

haps might not have been generally expected to originate with the ordinary hunting-field. It turns out to be most productive of poetry. Not even the contemplation of a green-grocer's establishment itself, which we were lately given to understand by a learned Professor must tend to teach the young idea how to shoot poetically, could possibly have a greater effect upon the imagination than that effected by the gallant company that follow the drag over the paddocks of our province. The columns of our morning contemporaries actually teem with the most delicious versification on the subject. Descriptive prose is mingled with verse in a manner that refreshes the intellect, and occasionally it would seem poetic terms are imbedded in the prose in a most cheering fashion. For example, in the middle of a list of riders and their horses, we find one gentleman spoken of as mounted on a "fleet-footed animal, which he rode with great pluck." Is "fleet-footed animal" a romantic way of saying 'horse,' or has there been discovered something else in the zoological line evolved into a peculiar fitness for carrying a man across country? We confess that when we find our reporters cantering about after the aniseed in this way on Pegasus, we are prepared for anything. What, then, is the nature of this "fleet-footed animal," and above all is it related to the "dear gazelle?"

As a further recommendation of our friends the Chinese, we find those interesting settlers amongst us doing their best to spread the most pernicious, it may be, of all their practices through the white population of the colony. It has been discovered that they are in the habit of selling cigarettes composed, amongst other things, of opium, and that these mischievous compounds have been considerably run upon by children, at least in Dunedin. When the seductive nature of the drug is considered, its use once adopted being rarely left off, the seriousness of the offence will be perceived, and people will see that they cannot take too many precautions in insuring their families against the introduction into them of the nefarious articles in question. But, perhaps, it may be urged that the Chinese have a right to dispense their drug amongst us: we must recollect that it is England that has forced it upon them, and the claims of reciprocity must not be forgotten. It is, however, unfortunate that the settlers in these colonies are to bear the penalties of the method in which the Imperial Government has dealt with China. It is for us a heavy illustration of the visitation upon the children of the sins of the fathers?

NOW-A-DAYS, when it is fashionable to consider that religion is a bugbear, and that without its inconvenient presence, it would be much more easy for folk to live in the enjoyment of every pleasure, with all morality, prosperity, and sobriety, it is especially useful for us to keep before us the state of things in those countries where religion is under a ban, and where in consequence, were the philosophy of the day just, we might expect to find a much improved state of affairs. Let us then first take the condition of things in what used to be the kingdom of Naples, but is now part of that enlightened, prosperous, and happy realm the kingdom of united Italy—enlightened because atheism is rampant there; prosperous because free, and rejoicing with an empty stomach and moneyless purse to worship a liberty like what a great writer calls the liberty of water that cannot flow to the sea; and happy because life is not worth an hour's purchase, such property as is still left to the people is every minute in jeopardy, and a lot of unprincipled, conscienceless, adventurers hold the fate of the nation in their hands, and threaten continually totally to ruin them. In the kingdom of Naples, then, as it exists in its present illuminated condition, and set free from the "trammels of Popery." We find the *London Times* describe the state of society as particularly delightful. Says the *Times* correspondent—"I have too often been compelled to report the want of public security in this city, and yet I have been only acting on the statements and repeating the complaints of almost every journal in Naples. In fact, such is the absence of public security here that, unless things are greatly changed, intending visitors will do well to hesitate before they extend their visit so far south." Again, in enlightened Prussia, a model of progress and advanced ideas, we find that drunkenness is largely contributing to fill the lunatic asylums, and that the insane amount to one in every 450, facts, both of them, that do not point out any special blessedness as the accompaniment of irreligion,

say the least of it. *Appropos* of this insanity in Prussia,* we may remark that its cause amongst educated people is often found to originate in forcing on the education of children. Nature has not intended their brains to be overworked, and insanity frequently results. This is particularly worthy of notice here, where we find so much nonsense occasionally talked—mischievous nonsense, were it put into practice—with regard to what children should be made learn.

THE Dunedin election has come and gone, and the result is that Mr. W. D. Stewart is our new representative. We manage these things remarkably in these antipodes of ours, and the ups and downs of life amongst us are more striking than elsewhere. A week or two ago, we think we may safely say, there were a great many of those who now find themselves the constituents of Mr. W. D. Stewart who did not know that there was such a person in existence, and now he is their M.H.R. Let us hope that in his new capacity he may develop some talent or another that has hitherto remained latent; although of what that talent may be we have not the least idea. A lawyer, in fact, who has long resided amongst a community, and managed to remain in obscurity enough to be unknown to very many of them, is not likely to have any talent to develop. Gentlemen of his cloth generally come to the front in some way pretty soon, if there be any stamina in them, and when we find them hanging in the rear after a fair period of years, we are justified in coming to the conclusion that however respectable they may be as members of society, their abilities are, to say the least of it, not of the most brilliant nature. We are, in short, accustomed to think the privates of the "Devil's Brigade" a very humdrum set of individuals indeed.—We respect the prejudices of Miss Lucretia Tox. We have all heard the old quotation *vae et praeferrea nihil*, but such a gentleman we should say would be hardly entitled to be described by it; he would be simply *nihil*. But Mr. W. D. Stewart has one qualification it seems, we can hardly call it a talent, it exists in such extremely empty people and forms their only fulness. He is pious, a pious attorney! There shall never be written over his tomb the famous epitaph to the effect that he had followed the law, but that, presumably in consequence, on his demise had been addressed with a most undesirable familiarity by an unpleasant personage:—"Jack, give us your paw." If he can do nothing else, he can at least vote for such an alteration to the present educational laws as would enable committees to provide for Bible reading in schools, and as our Biblical member he goes to the Assembly at Wellington. It is most fortunate for him that his tastes lie in the peculiar line alluded to, for they have gained him distinction to which he could not otherwise have attained. He may be looked upon as the Presbyterian member *par excellence* and as nothing else, and we find it a little suggestive that in the original Presbyterian settlement of New Zealand so moderate a genius and little prominent a personage could only be obtained to be sent up as representative of Presbyterianism to the Legislative Assembly. We know that in Scotland, as the advance of culture goes on, the upper strata of society are forsaking the kirk and seeking "fresh woods and pastures new," as more suitable to their increased refinement; but here in Otago, where the rough if honest sons of labour are but beginning to ascend from life below stairs, we should have expected to find that their very pick and choice would still be offered to the *manes* of John Knox. Is our Presbyterianism then running down before the advance of refinement has time to begin amongst us? It would seem so; at least Dunedin, its chief stronghold in this hemisphere, can do no more for it than send a Mr. W. D. Stewart to Parliament. Meantime we all may rejoice that we have as our representatives two gentlemen remarkable for nothing on earth.

"NONE but the brave deserve the fair." This is a very fine idea, but like a good many other fine poetical ideas of the kind we doubt if it has any firm foundation in truth. It is true that there have been men in whose companionship "the fair" have had a prosperous time of it; indeed, we have heard of cases in which under certain circumstances "the fair" had it all their own way, and led "the brave" the life of a dog. For instance, we have been told of a certain military man who had distinguished himself in the Peninsular war; he was described to us as a fine strapping fellow, six feet in his socks, and stalwart in proportion. Yet "the fair" who had matrimonially obtained a right over him used to thrash him mercilessly and he never said a word, but "ginned and bore it." We may add that on his death the lady in question married a man who had not distinguished himself in any war; he was a little bit of a clerk in some public office—but when she tried the thrashing process with him, he turned round and gave her such a drubbing that she never after dared to lift her finger at him, or what is still more marvellous so much as to wag her tongue. But what kind of a life would "the fair" have, or how would it serve her to be deserved by a man who was only "the brave," but could not be described as the honourable; we fear she would come off very badly, and therefore we doubt the complete justice of the line we have quoted. For it cannot be denied that bravery is not always accompanied by the other traits that make the perfect man; we are admonished of this by having seen in v

northern contemporary a paragraph relating a series of dishonest actions, performed by a man whose name we forbear from mentioning, but whom we recognise by the description given as having been in the memorable days of the Crimean war a gallant young officer, who reaped abundant laurels on that bloody scene of battle. It is one of the gloomy moments of life when you come across a paragraph which justly says of such an one that he has become a "habitual swindler. Fortunately, however, this is the exception and not the rule. We hope after all that "the brave," although we deny their right of monopoly, are generally deserving of "the fair."

A WOULD-BE liberal parson has been chatting agreeably at the reunion on the 12th of Orangemen at Christchurch. He is called the Rev. C. Fraser. There was too one Rev. Mr. Watson there, who seemed desirous to make the company, if they had not already done so, cast in their lot with himself and "certain lowd fellows of the baser sort," and to him we recommend as a most congenial study the lectures delivered in abuse of Rome by the filthy criminal, Widdows, so finely exposed by a canny Scotch editor in Dundee lately. This reverend person's bigotry made no attempt at disguise—it was blatant, repulsive, and idiotic, according to its kind. The Rev. Mr. Fraser it was who distinguished himself by an attempt at liberality. And by the way, shall we ever be allowed to rest from our wonder at the rubbish that people will listen to if only it be spoken by a man who styles himself "Reverend;" it is to us one of the strangest phenomena of human nature that it will delight people to sit still and listen endlessly to such silly jargon. This minister then informed his hearers that the battle of the Boyne made Catholic emancipation possible; he did not inform them that the guillotining of Louis XVI. led to the restoration of the Bourbons, but this was probably a fault of memory—he evidently meant to say it, and a good deal more to the same effect. Poor man, he is short in his recollection, or something else of a useful nature, but he is more to be pitied than blamed. He said—"He would refer to the complaints made here, that it was not sufficient for men to be allowed to teach their children in their own faith, yet, not long ago, the Pope had complained of the existence of schools near his own, where different doctrines were taught. The very freedom which was complained of as too great in Rome was here complained of as too little. No it is not, that is not it at all, this worthy memory is again defective. He does not remember that what the Pope complains of in Rome is precisely what Catholics complain of here. Neither the Pope nor New Zealand Catholics complain that Protestant children are being educated in a Protestant way but both complain that impudent or tyrannous attempts are being made to educate Catholic children as Protestants and atheists. Our rev. gentleman is out in his reckoning here too. It seems, however, that he has made a discovery that actually has a good deal of truth in it. Listen to this: he may recover after all—"He dwelt upon the need of properly instructing the young in the principles of their own religion and of other religions, and deprecated mis-statements being made as to the tenets taught by the Church of Rome. Many of the conversions to that Church had been caused by people finding that she did not teach what they had supposed that she did." There is not the least doubt of this; many conversions have taken place in this very way, and we doubt not many more with the blessing of God will so take place, for if all the parsons in the world were of the same opinion as this one, the Father of Lies would not allow them to tell the truth about the Church. Here is proof positive of it; this rev. gentleman with the very words of his warning hardly passed over the "fence of his teeth," began a course of whoppers himself:—"Children," said he "should be told that she (the Church) introduced a fourth person, so to speak, into the Trinity, and of her errors in the points of baptism and purgatory." Children should be told a parcel of stuff, then, and filled with falsehoods from their infancy, in spite of the danger of their finding out a trace of the truth and following it up. Our worthy has absurdly contradicted himself. He then alluded to the good done by the Rev. Father Hennebery in the cause of temperance, and with a sensible word for once on his lips we take our leave of him.

THAT gentleman in Dunedin who sends news by telegraph to the *New Zealander* in Wellington is not particularly chary of his character for veracity. For instance, we find him telegraph from Dunedin on the 9th inst., as follows:—"Some very intemperate language was used at the Catholic meeting last night." This is a distinct and deliberate falsehood, as may be seen from the very full reports of the meeting in question, which appeared in our columns, and those of our daily contemporaries in Dunedin. If, however, our contemporary the *New Zealander* prefers to be misinformed it is a matter of taste, we have no desire to interfere in it.

We find a paragraph inserted by a contemporary, and which seems to us to have been originally written as a sneer at Irishmen. It runs as follows: The chief of the Chinese Legation in the United States was asked, it is stated, what would become of those of his

countrymen who wished to live and work away from China in case of the United States deciding not to receive them. 'They will go to Ireland' is the reply he is said to have given; 'that is the only country that the Irish do not rule.' Whatever may have been the intention of whosoever it was that invented this, for we do not suppose the chief of the Chinese Legation said a word of the kind, it certainly contains a great deal of truth, and what is more we are unable to accredit the journalist whose smartness is accountable for the paragraph with any remarkable originality, for like words have again and again been uttered. It is manifest, and has frequently been acknowledged, that Irishmen in every part of the world have displayed singular abilities for carrying out the great work of government, and have conferred lasting benefits upon innumerable states, while at home they have been declared by the selfish, tyrannical, and blind, policy of England incapable of managing their own affairs. The gentleman then who invented a witty saying for this Chinaman, did but compose from materials ready to his hand, and, whatever may have been his intention, he only repeated once more a truth that has frequently been told.

A LITTLE time ago we had occasion to allude to the good certain to result from some admirable Catholic works which now have for some time claimed the attention of the public, as well as from the study of men and things belonging to the middle ages which seems to be growing frequent. We now find two remarkable proofs of the justice of our opinions on this matter, which we hasten to lay before our readers. Mr. Harrison, then, writing the other day in one of the London magazines on the books it is desirable that people should devote their time to, spoke of the age of Dante, in the very thick of the mediæval "darkness," as the time when Christianity was purest. We by no means agree with the famous leader of modern thought as to the relative purity of Christianity, which we hold to be as pure, though not so widely and heartily practised, now as then, but so much we learn that a man of ability, unfettered by Protestant prejudices, when he examines into the condition of the Christian Church in a time that for more than three centuries it has been the habit to calumniate, finds there a state of things that evokes his admiration, and which he considers it would be profitable to the present age to study deeply. Again, a lady, Mrs. M. C. Bishop, who has written a paper in the *Nineteenth Century* for May, on "Mrs. Craven and her Work," and who is evidently a non-Catholic, has been won by the study of the writing of the admirable Catholic authoress in question into bearing very noble testimony to the influence of the Church. We take the following extract from this article to which we allude. Our first extract speaks of the beauty the Church bestows on human life:—"Most persons of advanced thought will allow that as guardian of conduct, as mistress and guide of the emotions towards nobler life, the great Christian Church could be ill spared from the world, if it is to remain a civilised world if beauty have its use—and what biologist would deny it? Nor could we spare the goodly blossoms borne by the Roman stem? A chief element in beauty is its expression of pure passion, and when has passion found fuller expression than in the work most saturated with Catholic spirit? Thousands within the Church have made and make of their lives a perfumed altar flame fed by love: and if it seem long since the authors of the *Vita Nuova* and the *Imitation* vindicated the Church's claim to be the mother of intensely passionate poetry, the exigencies of her defensive attitude must be considered. The revolutionary outbreak of the last ninety years set hearts beating, and if the nether fires of hate and lust broke forth, there was within the Catholic Church a revival of noble emotion, while, true to her tradition, its purest examples are found where the deluge swept by most fiercely. . . . And in Mrs. Craven's work there is a revelation of beauty not less than of truth." Again, we find testimony borne to the vitality of the Catholic religion, and the sanctification by it of daily life. "She ministers to the wide-felt yearning for news of the 'kingdom of God.' That it can exist within men and women of the late civilisation is proved by her as by no other writer of the century. The Holy Grail is still carried to and fro in the world, and Sir Galahad, Sir Perceval, and Sir Bors, still are fed of it with great refreshment to their strength. The intense humanity Mrs. Craven does not fear to reveal reconciles us to the supernatural light in which the actors in her drama of life move, and indeed makes it seem more natural than any other. There is no divorce between matter and spirit in her work of reconciliation. The passionate ardours of human love, the tenderness of family ties, the very amusements and trifles of daily life become sacramental." The nature of a true vocation is then given. "Even in her last book, the life of a sister of charity who in youth had belonged to the De la Ferronays' group of friends, Mrs. Craven so sets forth the ardent affection, the sweet and faithful devotion of the nun to her friends and relations, rich and poor, that her readers must needs perceive that a true 'vocation' is a deepening and enlarging of all charities, and not a renunciation of any one worthy affection." The superiority of Catholicism to the Greek Church and to Protestantism is next pointed out. . . . "Fresh from Russian influences it was easier for Alexandrine to appreciate the balancing force of Catholic Christianity, which secures progress by the anta-

gonism of evolution and conservation. The continual fountain of revelation which vivifies the elder form of Christian law and faith is wanting in Russia, where, probably as a consequence, the old world of respectable custom is perpetually mined by extreme revolutionary doctrines. And even Alexandrine's sentimental Protestantism could not prevent her perceiving that the negations of the sixteenth century would no longer content the reformers of the nineteenth. She was so placed that she could appreciate the vitality under crushing attacks of Western Christianity." The surprise of the non-Catholic at witnessing how the true Catholic bears and sanctifies his grief is shown in the following passage—"From the letters and memoranda of the family during this their first bereavement there rises a perfume of the higher virtues. Hope, faith and charity not in these Christians mere words, but actions of cultured will abound in every page. A constant worship of sacrifice is the salient characteristic of the group. A pure oblation is perpetual for them, for they have in singular perfection the noblest instinct of redeemed humanity, the instinct which unites us to the victim of Calvary. Nothing is stranger to a reader outside the Temple than the obvious increase of happiness when such oblations of self are accepted. Each of these great hearts of *Le Récit* became strong to face and conquer the coming shadow, and even to see that it was cast by the greater light beyond the grave." The life of this family strikes the writer as a proof of their creed's truth, and of the blessings to be derived from it. "The existence of Alexandrine and her companions goes far to prove in the report of it the reasonableness of their faith. The sweet uses of their life commend themselves to all who really desire the best progress of humanity, while at the same time on these people there falls so obviously supernatural a light that we must needs ask seriously from whence it comes, and what is the vision of which the reflection is so bright. When Death is the minister of reward rather than of punishment, all the aspects of life are transfigured, and if Death be greeted as a familiar friend the discords between fact and desire are all but healed. These bereaved Christians could be 'so in love with him' as to gain from him serene and even gay contentment. They drank from his cup, though it was in form a skull, and found in it the waters of the river of life. There is no need to remind our readers of how death is present in all the nobler literature of the world, the *Récit* puts our hand within the shadow hand, and teaches the uses of this reconciliation; for in these memoirs is shown, perhaps more than in any other since St. Augustine's autobiography, how human energy is developed, and human progress is secured by a true perception of the place that death holds in the order of our life. Those who stood round Albert's death-bed, each in his or her several way illustrated the tonic value of the doctrine of immortality. His widow grew to be a type of that broad charity to rich and poor which is so sorely needed in our over-individualised world. Eugénie, who seems to have felt a special attraction towards her 'high-born kinsman,' and who was early taken away by him, was a tender wife and devoted mother to sons who are now 'gospellers' among the working men of France, as their mother would have loved (and as we have never doubted her prayers in heaven, have largely helped to make them). Count Albert de Mun's name becoming known even to English newspaper readers as the young officer who had done so much good work among the *blouacs*. Of Pauline (Mrs. Craven), the time is not come to speak, but of those she reveals to us it were hard to say whether Alexandrine or Eugénie, best illustrates the beauty of holiness and that religion, which is the open blossom of universal law, and the effect of which, as was nobly said in a former number of this Review, is 'to suffuse with a divine light relations and duties which before were simply personal and social.' The writer most fully confirms our belief that this exquisite story of Catholic lives was destined to do endless good. . . . "These records of religious life and its relations to morality are welcomed by a larger number of readers in all classes and of all shades of belief than would be readily believed by those who incline to think religious differences well nigh exhausted. These memoirs of a family essentially of the actual world are a revelation of Him who is to many the unknown, yet the desired God. That the De la Ferronays' family took high place in European society is almost a warrant that no fanaticism marred the aspirations of these elect ladies and finished gentlemen. Religion was for them an entirely healthy outlet for the nobler emotions, and from their reliques we may see that as their piety grew so their sympathies were enlarged, while their widening culture strengthened and concentrated their aims." The writer then goes on to speak of the "failure of some among the best painters of manners to draw that special product of Christian civilization, a gentleman," and thus testifies to the influence under which Mrs. Craven has written. "Mrs Craven has in this, as in other respects, justified the claim of the Church to be the mother of universal and noble art." Of this work thus criticised, *Le Récit d'une sœur*, we may add that although it makes known to us the loveliness of lives gifted with genius, cultured, refined, and beautiful in an intense degree, it shows us their chief beauty and most noble light to have been the sanctity conferred upon them by the Catholic

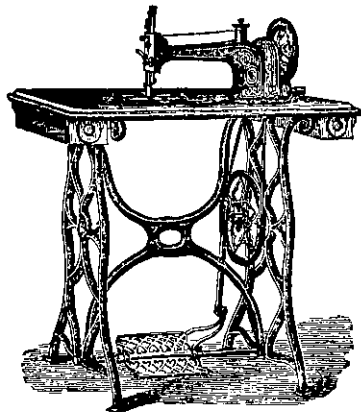
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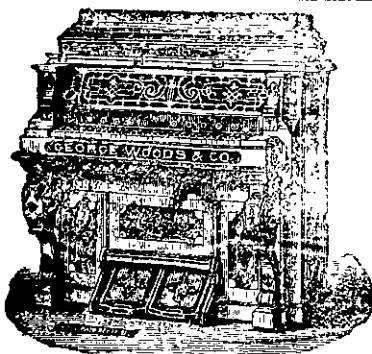
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faith, which they obediently and closely followed. There are few who can hope to attain to their standard it is true, because nature made them of higher mould than most people can boast of being. They were the fit companions of Montalembert Lacordaire, and other men of great renown, but that which gave the most precious tone to their talents, and enabled them to bear with joy the severe afflictions that fell upon them is within the reach of us all; it was their ardent faith. We are not "without the Temple," and recognise as nothing strange to us the source of their strength.

OUR contemporary, the *Lyttelton Times*, does not think the State should attempt to "educate"; it should only attempt to teach. We have neither the time nor the inclination to enter deeply into the question mooted by our contemporary; but so much we may say that a master who should attempt to teach without, at the same time, endeavouring to educate, must be a very poor sort of a pedagogue indeed. Of what those capable of judging think of such an individual persons interested may learn by consulting the philosopher of "Sartor Resartus." The education of the world, indeed, is in a very bad way if it be placed in the hands of men satisfied to furnish children with the means of educating themselves by-and-by, when the humour takes them, and without any thought of influencing them to desire education properly so-called. Canterbury, we know of old, is the centre of the aristocratic notions and pretensions of these colonies; it has always afforded a most congenial atmosphere to the killing genteel, and therefore it was without peculiar emotions of any kind that we found in the columns of one of its leading journals the following words:—"That children of the lower class may be taught to speak like educated people, we have proofs of, both in this colony and at home. There are a few public schools in which the masters are gentlemen by birth and education, and the children in these districts who have passed through the schools form a remarkable contrast to the majority." We want to know what are the "lower classes," rightly so-called, in these colonies. Does our contemporary mean the working people who have furnished, and who, no doubt, will continue to furnish, so large a contingent to the wealthy classes?—we say nothing of the would-be shoddy aristocracy. Let our Education Boards, then, advertise for "gentlemen by birth" to come out and teach our young clod-hoppers how to aspirate correctly, and perhaps a few "Mrs. Generals" could be obtained to impress upon our growing damsels the necessity of repeating "Papa, potatoes, prunes, and prism." It would be very nice. Meantime, we should ourselves, in all the vulgarity, doubtless, of our nature, prefer teachers of less select descent, who should be capable of inclining in a right direction the minds of their pupils; even though, inelegant creatures, their diction should not be faultless; and rely upon it that, on this much more than on the inculcation of correct pronunciation depends the future welfare of the colonies.

Jesuits!

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

A GLANCE AT THE MISSIONS.—(Continued.)

While some of the Jesuits diffused Catholicity among pagan and barbarous nations, others struggled to bring back to obedience the European heretics and schismatics, in revolt against the Church. We have seen Lefèvre, Le Jay, and Bobadilla, three of the original Jesuits, the first to confront the innumerable army of apostates and rebels who filled Germany with murder and sacrilege. They are soon followed into the arena by the blessed Peter Canisius,* one of the noblest figures of the Order, a man of attractive eloquence, profound science, and of inexhaustible resources in polemics. The Lutherans themselves said of him: "There is no way of resisting the truth which this man announces!"

But above all things he abounded in charity. Every day Canisius and Salmeron, both Professors in the University of Ingolstadt, leave their chairs to take care of the sick in the hospital, or to instruct little children in school or even in the public square.

Their natural reward was persecution. Canisius wrote to Father Laynez, who had become General of the Company of Jesus after Loyola's death: "Our enemies are striving by calumny to take away a reputation which I do not intend to defend. They are doing the same honour to all the other Fathers. Soon perhaps they will pass from threats to blows and to the most cruel treatment. May heaven grant that the more they try to injure us, the more we may repay them with charity. They are our persecutors, but they are our brothers. We must love them on account of the love of Jesus Christ, who gave His blood for them, and because they sin, perhaps, through ignorance."

I cannot help remarking here, that these beautiful thoughts and the discreet manner of expressing them constitute what is called *par excellence* "Jesuitism," that is to say, apparent hypocrisy.

Jesuitism is merely charity, insulted by those who live so far away from it as never to have seen or heard it.

However, intellects were convinced, and above all many hearts were touched. "The Jesuits," says another Protestant writer, Doctor Leopold Ranke,† speaking of their labours in Germany, "lacked neither zeal nor prudence. You see them spreading out successively into all the places that surround them, drawing the masses. Their churches are the most frequented. Is a Lutheran found anywhere, well versed in the Bible, whose teaching has influence in his neighbourhood, they employ every means to convert him, and they nearly always succeed, so habituated are they to controversy! . . . The electoral prince of Mayence, Schweichardt, Maximilian of Bavaria, the archduke Ferdinand, all of them eminent men, were pupils of the Jesuits' school, so skilful in provoking vast and lofty thoughts in the minds of their disciples. These princes were themselves reformers, and they had accomplished through their faith the restoration of religion."

Do you wish to see, now, what part those who are so readily called "obscurantists" played in the history of superstition? Here is an extract from the biography of Father Frederick von Spée,‡ one of the most renowned writers of his time. Indignant at the frequent abuses which then followed the criminal prosecution of sorcerers, he courageously undertook the defence of the victims against blinded judges and a fanatical public. The impression produced in France and Germany by the publication of his book, "Causa Criminalis," was such that despite popular credulity and the error of the courts, the absurd and bloody legislation that for centuries had governed Europe fell at once into disuse.

Shortly after (1635), Father von Spée was at Trèves when the Imperialists captured that city, occupied by the French. The Jesuit by his zeal and courage saved that great city from pillage and snatched the conquered from death. To him four hundred Frenchmen owed liberty, provisions, clothing and permission to return to their fatherland. But contagion came after the war, and Father von Spée did not follow those who withdrew; he remained to take care of the sick, and, at forty years of age, he died standing, in the field of honor and of charity.

In the reign of Henry VIII, Salmeron and Paschase Brouet travelled through England and Ireland to strengthen and console the Catholics who were subjected to an odious prosecution. But it was needful to impose a lasting help against the permanent danger. During Elizabeth's bloody reign, whose edicts recall those of Nero and of Diocletian, † a mission of twelve Jesuits was organised under the orders of Edward Campion and of Robert Parsons, both formerly Oxford men. Their heads were at stake, and they knew it. "We have so much to do here," wrote Father Parsons, that we often have only two hours to take a little repose."

And the illustrious Doctor Allen asserted that in the space of one year (1581) the Fathers had gained more souls in England than they could have gained elsewhere in their whole life. "It is estimated," added he, "that there are ten thousand Catholics more than last year."

But blood is needed to fertilise the labours of the apostles. Edmund Campion spilled his. After him several of his brethren won the palm of martyrdom: John Cornelius, Robert Southwell, Henry Walpole, § Thomas Bosgrove, Roger Filcock, Francis Page, Henry and Thomas Garnett, Thomas Holland, Rudolph Corby, Henry Morse, Richard Bradley, Cansfield, Cuthbert Prescott, Edmund Nevil. . . . The martyrs were hung to the gibbet, then cut down living, to be quartered, after having their bowels torn out. *Ibant gaudentes,*** as as one of the companions of Peter Olivaint was to say three hundred years later, in 1870, when on his way to execution. Their canticle is silent only when their heart ceases to beat.

Voltaire said of their executioners: "The absurdity of these fanatics was joined to madness; they were at once the most foolish and the most dangerous of men." It is with real joy that we cite that great mind to whom God had given all things, except the priceless gift of faith. He made many false accusations against the Company of Jesus, but many, too, are the pages where his pen does them justice.

The cruelty of the fools who slew was overcome by the patience of the wise who knew how to die, and after that long and frightful persecution, thanks to the labours of the apostles and the blood of the martyrs, the Catholic faith obtained the "freedom of the city" in England, and again flourished in the "Isle of Saints."

The proof that Protestantism, so completely victorious at first, was losing ground, is in the fact that the countries of the north of Europe all hesitated at the same time. The "plague of the Jesuits," as the preachers called it, attacked those kingdoms where Christian had put a mitre on his footman. Father Anthony Possevin †† preached in the place where Gustavus Vasa had broken the images of Mary, and the people came at the sound of his voice; kings also. He penetrated to Stockholm, received the private abjuration of the king of Sweden, John III, and then went to Moscow. There the confessor shows himself a diplomat of the first order; at the Kremlin he negotiates peace between the Czar John IV. and the Poles, and then gladly giving up this brilliant rôle, he returns to Padua to resume his modest functions of professor and preacher. But we have no right to wonder at this absolute obedience, practiced with the utmost humility; it is the rule, and in this case humility was especially productive, for from the hands of this master came Francis de Sales.

Less than fifty years after the death of Possevin, two of his brethren, aided by that illustrious pupil of the Jesuits, René Descartes, converted the daughter of Gustavus Adolphus to Catholicity. Dr. Ranke, whose impartiality we have already done honour to, writes: "The activity of the Jesuits reached into all the provinces, among the races of Livonia; in Lithuania, where they were obliged to combat the ancient serpent-worship; among the Greeks, where often

† Vol. IV, p. 49 (French edition.)

‡ Born at Kaiserswerth, near Dusseldorf, in 1691.

† Example: From the 15th of July to the 31st of August, 1580, fifty thousand Catholics were arrested, indicted, punished with confiscation, transportation, and a great number with death.

— § He had three brothers and a cousin in the Company of Jesus.

** "They went rejoicing."

†† Born at Mantua, in 1534.

* Born at Nimeguen, May 8th, 1521, died at Freiburg, in Switzerland, December 21st, 1597, beatified, by Pius IX, August 2nd, 1864.

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the Jesuits were the only Catholic priests; in Poland, where hundreds of religious of the Company of Jesus dedicated themselves to the revival of Catholic faith."

Here again, however, their work bore the seal of the Cross. Andrew Bobola, †† cruelly martyred by schismatic Cossacks, became a new patron in heaven of Catholic Poland.

We shall finish this rapid sketch of the missions in the two worlds by a few words on the labours of the Jesuits in the great Catholic nations of Italy, Spain, and Portugal, the countries of Germany that remained faithful to Rome, and, finally, the Low Countries and Austria; we shall treat of France in a special chapter.

And first, one of the most hostile writers against the Company of Jesus, the apostate Huber, of Munich, passed a correct judgement on two of those nations: "The Order," says he, "in a short time gained great advantages over Protestantism; the renovating movement was smothered in Italy, and in Germany driven back to the countries of the North." In support of this assertion, Huber borrows Macaulay's testimony: "Protestantism," says the noble writer cited 'was checked in its victorious march and driven back with a giddy rapidity from the foot of the Alps to the shores of the Baltic. Before the Order had a century of existence, it had filled the whole world with monuments of its martyrs and of its great struggles for the faith."

At Rome, at Venice, at Padua, and throughout the Italian peninsula, as well as all over that immense empire which united Austria, Spain, and Flanders under the one sceptre, during two centuries, the Jesuits exposed error, defended the true faith, re-established ecclesiastical discipline, encouraged charitable works for the comfort of the sick and the poor, opened asylums for suffering, for want, for repentance, and for old age, and trained the youth to that lovely virtue which we admire in Aloysius Gonzaga, and in Stanislas Kostka.

Altars, too, arose on all sides to honour the saints whom the Company of Jesus had filled with its spirit; Rome venerates St. Ignatius and St. Francis de Borgia; Naples, St. Francis de Hieronimo; Spain, the blessed Alfonso Rodriguez; Belgium, the blessed John Berchmans; Holland, Catholic Switzerland, and the Tyrol, the blessed Peter Canisius; France, St. Francis Regis, ††† etc.

And how did these men reach the summit of Christian perfection? By the exact, the heroic observance of the rules of their institute, by the practice of obedience as defined by St. Ignatius, by constant labours, fidelity to the spirit of that Company of Jesus which has been persecuted, and even, for a time, destroyed, but which no one has seriously dreamed of reforming, because no one has ever been able to call it corrupt, except the "solitaires" of Port Royal, whom Voltaire himself has answered, and the foolish good people who live by insulting the Jesuits in our time, and whom surely no one will care to answer.

There is, however, a certain vulgar truism which we must overturn on our way. It is the fashion among the makers of dotting dictionaries, which go on faithfully copying the same worn-out stupidities since the time of the encyclopædic deluge, openly to proclaim the decay of those nations which have remained faithful to the Church and to attribute this pretended decline to the Jesuits. Among the invalids cited are Austria, Spain, Portugal. Yesterday they spoke of Mexico, but they are silent since Juarez.

Why not Italy? And above all, why not Belgium? Are they quite sure that England is securely hoodwinked? For she begins to perceive heresy at work outside of her, and she has not yet made up her mind that Protestantism is, after all, a profitable commerce to engage in.

One might say a good many things as to the inferiority of Catholic countries, for my part I do not admit it in any degree, because I do not place human greatness in the winning of a piece of coin, and because I have no devotion for the god called Dollar or Revolver; but admitting the decline of certain Catholic countries, is it at all to be compared with the horrible internal malady of certain Protestant countries? We need not name those countries, we know them well, and who does not?

And then, were not these Catholic nations Catholic at the time of their splendour? Were they not more Catholic then than now? Have they not fallen little by little, in proportion as they became unfaithful to their beliefs, in proportion as they drank the poison of indifference, of scepticism, and of incredulity? And then, who is so stupid as to believe there is Jesuit influence in all that? Are they to be blamed for the poisonous atmosphere which they have done their best to counteract?

Besides, the Jesuits were expelled from most of those Catholic states by the intrigues of those who brought about the feebleness of those states; they were driven out at the height of the prosperity, which they had largely contributed to produce; their valuable help was replaced in those states by ———. But what is the use of saying by whom?

Spain, Portugal, the kingdom of Naples, the duchy of Parma, the empire of Austria, are all states that expelled the Jesuits. And was their condition bettered?

And France? If she was improved, why complain? But if, on the contrary, those states have regretted the departure of the Jesuits, as history affirms, what is the sense of blaming the authors of prosperity with the misfortunes that ensued after their unjust and unwise expulsion?

Let everyone be responsible for his own acts! If what was pure gold in the Jesuits' hands has changed into lead for their despoilers, whose is the fault?

In all that has been said, has the reader discovered or not, the motives of the really extraordinary hatred that surrounds the Company of Jesus?

For myself, I reply YES and NO. Yes, for the enemies of the Church; no, for its friends.

The enemies of the Church have every reason to hate the Jesuits;

†† Born in Poland in 1590, put to death for the faith at Yanov, May 17th, 1657, beatified by Pope Pius IX., October 30th, 1863. The martyr Olivaint has written a life of this martyr.

††† Born Jan 31st, 1597, died Dec. 31st, 1716, canonized April 5th, 1737, by Pope Clement XII.

the friends of the Church have every reason to esteem and to love them. And it would not be frank to deny that there is something in our words that tends to confuse the servants with the master, the Jesuits with the Church. The Company of Jesus is nothing in comparison with the Church, which alone has the promise of immortality.

The Company of Jesus could disappear without causing the slightest disturbance of the rock on which the divine edifice reposes. But "all the enemies of the Church are ever, and before all, the enemies of the Jesuits." That is what emphatically entitles them to the confidence of Catholics. ". . . . The Company of Jesus has the unequalled glory of being struck, accused, and calumniated by the united enemies of the Church. A singular privilege, a glorious prerogative, which makes their name the most glorious that it is given to Christians to bear in our times."*

We have just seen them at work outside France. Let us now return home and see what they have done here; that, in the mouths of the enemies of God and of our country, their name has become the grossest insult applied not only to every priest, to every Catholic, but even to every honourable man, honourably serving his country.

Read the "Liberal" journals, enter the "Liberal" clubs, and you will see they apply the name of Jesuit to employers, proprietors, statesmen of every opinion, to all who know how to read and not to blackguard. The gendarmes are Jesuits, the prefects, the marshals, the Brothers of Christian Doctrine! The Protestant ministers themselves are Jesuits! the magistrates, Jesuits! the soldiers, Jesuits! Jesuits! Jesuits! Never were men celebrated by such a unanimous outcry against them

If this is not glory, where is it?

IN FRANCE.

It was a solemn hour for our ancestors when the lame beggar of the College of Sainte-Barbe climbed the hill of Montmartre before daylight. France, baptised under Clovis, glorified under Charlemagne, beautified under St. Louis, was deeply Christian; but she likewise was deeply agitated by the religious and already political revolution which was overturning Germany, Switzerland and England. Beyond our frontiers desolation was at its height; within, Calvin was sharpening his weapons. Between the vow of Montmartre and Paul III's bull, Calvin published his "Christian Institute," and thus founded a sect from which was to come the Huguenots; † that is to say, civil war, and what was a worse calamity, religious war, *plus quam ovilia bella*. Sparks were already flying through the smoke that rose above the hidden fire. A few years later and the conspiracy of Amboise †† unmasked the fanatical aspirations of the self-styled "Reformed."

In these times of peril, the growing Company's place could not be doubtful: it accomplished precisely the purpose for which its founder had created it; it took up the Catholic cause, which at that time was the national cause. At the solicitation of Cardinal de Lorraine and of several other wise and learned prelates, Henry II, had, in 1550, decreed letters patent to the Company of Jesus. But the open or secret enemies of the Catholic Church had too much dread of the new comers not to use every power and every means to prevent their establishment in France. The Huguenots and the politicians worked so well that the Parliament, whose opposition began with the birth of the Order, refused to register the royal letters.

Two years later, a new edict commanded the magistrates to act, but there was now opposition favoured by the king's death. Francis II. three times reiterated his injunctions. † Charles IX. returns to the charge with no more success, § so great was the spirit of rebellion and of dislike for anything frankly Catholic, among the higher members of the magistracy. At last, on the 15th of September, 1561, the Colloquy of Poissy to which the Parliament, by one of its subterfuges, had referred the case, solemnly received the Jesuits into France, but under restrictive clauses, which were later removed by Charles IX, in 1565, and by Henry III. in 1580.

From the very first they had deserved this confidence by their zeal in preaching and in defending the true faith. As a prelude to the long series of successes that were to attend the Order's efforts in education, Maldonat drew a brilliant audience of prelates, nobles, and learned men to his lectures in the College of Clermont at Paris; the colleges of the institute were scarcely opened than they were filled with pupils, and "the Protestants themselves recalled their children from far-off colleges to entrust them to the Jesuits," says Ranke. At this time Edmund Auger was struggling with the Calvinists of the south. Having fallen into the hands of the Baron des Adrets at Valence, he continued to preach from the scaffold and his executioners were so moved by his eloquence that they spared his life. He was no sooner free than he hastened to Lyons, where a contagious malady was raging, which had carried off sixty thousand people in a short time; he cares for the dying and the poor, revives confidence and saves the city, which follows him in a body to the feet of Mary. Calvin could not have found a single partisan in all Lyons on that day.

The heretics had nothing but violence and calumny to oppose to that zeal and devotion, but they had the help of the University of Paris, alarmed at a rivalry which it thought dangerous. The antagonism was beginning. The University tried to exclude the Company of Jesus from the schools, as it had done some centuries before with those great religious orders which have given the Church such men as Thomas of Aquin, Albertus Magnus, Duns Scotus. The University's case must have been very suspicious, and its struggles against free education devoid of all reason, when the Parliament, with all its prejudice, having taken cognizance of the matter, twice decided in favour of the Jesuits.

* Count de Montalembert, discourse in the Chamber of Peers, May 8th and June 11th, 1844.

† 1536.

†† 1560.

§ Lettres Patentes. February 12th, April 25th, and October 9th, 1560.

§ Lettres Patentes' March 4th and 18th, 1561.

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J. D. FERAUD takes the present opportunity of informing residents of the Northern Goldfields and the general public that his Factory being replete with every convenience, he is now turning out an article not to be equalled.

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 ed-coloured liquid; they are both perfectly transparent, showing the purity of the water and other substances employed in their manufacture.

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

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

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

JAMES G. BLACK, Provincial Analyst.

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According to the testimony even of du Boullay and of Crévier the historians of the University, its course of instruction was then in a feeble condition. Studies were almost utterly neglected; and, what was still more disastrous, the looseness of morals among the young people of the schools was only equalled by the absurdity of their ideas and the impiety of their doctrines.

The colleges of the Jesuits were freely opened to all; and along with a taste for literature, reestablished a zeal for faith and for the practice of a Christian life; and we can say of those teachers what Voltaire said of Father Porée, they "had the merit of making their disciples love literature and virtue."

But the League was formed. That great movement, which was legitimate in itself, since its aim was to defend the religion of the great mass of Frenchmen against a few fanatics, brought many ills and excesses in its train. Relying upon history, we can point to the conduct of the Company of Jesus as a model of prudence in that delicate conjuncture.

Its members admitted the correctness of the principles of the League, which was simply a resistance of the national Catholicity to a Protestant invasion, but at the same time it strove to calm the effervescence of passion and to reconcile interests. Far from meddling in the struggles of political parties, they were, from the beginning to the end, the apostles and mediators of peace. Outside of Paris their action was of little importance, for the fifty cities which adhered to the League contained not one house of the Jesuits. In Paris, Father Pignat displayed great devotion, but it was altogether platonic and had not even the encouragement of possible success. His efforts were lost, as was to be expected amid the noise of the tempest, while the fury of the sixteen which he had undertaken to control to the best of his ability, in spite of him, increased in madness, although he did succeed in moderating it more than once at the risk of his liberty and even of his life; but other members of the Society, accepting a more useful mission, undertook to arrange conferences looking to peace with the Sovereign Pontiff.

At the height of the excitement in Paris, a few preachers, carried away by their zeal, departed from the reserve imposed upon them by their institute; but they were soon recalled to themselves by the energetic measures of the general, Claude Aquaviva. "Tell the king," he wrote to the provincial of France, "how strongly the Constitutions forbid us to take part in temporal affairs."

More than that, he remonstrated very firmly with Sixtus V. who was passionately partial to the League, on the necessary neutrality of the Order.

But the conversion of Henry IV. to Catholicity removed the need of the League. Bellarmine, who was then at Paris, being questioned as to the lawfulness of a near surrender of the Capital to the king, replied, (against the opinion of the University) that it was lawful to lay aside arms," and that it was "a duty to cease to struggle when there was no longer an object." At the same time, the Jesuits in Rome were labouring to bring about a reconciliation between the king of France and the Church. It is a remarkable thing that the most active and devoted of these benevolent negotiators were an Italian, Father Possevin; a Spaniard, Cardinal Toledo; and two Frenchmen, unjustly banished by the Parliament, Fathers Commolet and Guéret.

Béarnias was not ungrateful. "My cousin," wrote Henry IV. to Cardinal Toledo, "I know that after God and our Holy Father, it is to the integrity of your conscience that I owe the absolution" (that is, the removal of the excommunication,) "which it has pleased His Holiness to decree in my favour."

This moderate conduct of the Jesuits, joined to great zeal for the integrity of the faith, was not calculated to disarm the hatred that surrounded them. Better things had been expected from them; the Parliament and the University were unanimously disappointed.

Soon the confidence with which the Holy See, the episcopate and the Catholic people lavished upon them, all united to exasperate the envy of their numerous enemies. The same fanatics who had armed Poltrot, the murderer of the Duke de Guise, and Clément, the assassin of Henry III., thought to involve the Jesuits in the punishment of Chastel.

It was not easy to do this, on account of the evidence of facts, the public esteem, and the acknowledged sympathy of the king; but public esteem is liable to waver, and the king had a great deal to do. Besides, that epoch offers astonishing examples of parliamentary intrigue.

John Chastel had during ten years followed the course of the University; he was studying law there under Marcellus at the time when he made the attempt on Henry IV. But, formerly, he had attended the College of Clermont for a few months as an extern pupil, and this sorry detail served as a point of departure for an accusation. But how develop it? The Parliament attended to that. Something else was needful, to be sure, but as the Parliament was not exacting, it was satisfied with the few months' externate. "Huguenots and libertines," says the historian Duplex, "launched a thousand execrations, curses, and imprecations against the Jesuits; but neither proof nor presumption against them could be forced from the assassin's mouth by the agony of torture." L'Etoile, an enemy of the Jesuits, Sully likewise, as well as de Thou, Mathieu, Cayet, the *Mémoires de la Ligue*, and all the chroniclers, unanimously acknowledge that "Chastel execrated the Jesuits, and to his last breath declared them unjustly suspected."

Nevertheless, during those months of the externate, the Jesuits might have taught Chastel, in addition to the art of assassination, that of silence. Besides, why so many roundabout ways? "If it is not thou, it is thy brother," the "Jesuits must have been guilty," and the Parliament disgraced itself, for the first time, by creating a precedent for the great iniquity of the XVIIIth century.

The Parliament condemned in spite of every appearance and in spite of common sense. That great body, so often worthy of the respect of history, listening only to its blind passion, did not hesitate at the most hateful of crimes, *judicial assassination*. An inoffensive old man, who, it is likely, had never seen Chastel, Father Guignard, was living buried in his books in the library of the college. He was arrested, condemned, and hanged in the place de Grève, and the only

crime he was guilty of, says L'Etoile, was, "having been born at an unlucky hour."

But what was the excuse for this summary judgment and cruel sentence?

"Because," replies Hurault de Chiverny, chancellor of France, in his "Mémoires d'Etat," "the enemies of the Jesuits found, or perhaps supposed that there were certain private writings concerning the death of the late King Henry III. in Guignard's room." Now, "the judges who condemned him," adds L'Etoile, "were mostly those who had assisted at the decrees of judgment pronounced against the late king in the year 1539" (that was five years before), which is a strange thing."

Strange indeed, and almost incredible, if we were speaking of anything else but the condemnation of a Jesuit.

We have preferred to quote writers and chroniclers inimical to the Jesuits, and this was natural; not one honourable writer has failed to condemn this act of repulsive iniquity, but it is curious to study these facts in the books of modern "Liberalism." I have a work of the kind, called popular, under my eyes, one that enjoys an enviable notoriety with certain people; it is the "Histoire de Paris," by Dulaure, and it excites my wonder. This Dulaure is not really a bad man; he would have been better pleased if they had not hanged Father Guignard, and above all, if they had not burned his body and scattered his ashes to the wind, which he thinks unnecessary; he has a trifle of pity for those poor ashes, while he insults the man, and mildly chides the Parliament.

But he heartily and openly detests the Jesuits! Considering the chaplet of unblushing calumnies he weaves against the Jesuits in regard to this hideous murder of a Jesuit, it seems as though his greatest grievance with the Parliament was that it had left so many Jesuits alive.

His paragraph referring to the decree condemning ALL JESUITS as corruptors of youth, as disturbers of the public peace, etc., to leave Paris within three days, is full of joy, and he gives a good many pages to the description of the grotesque column, "a monument to commemorate the disgrace of the Jesuits." This column would rather have perpetuated the infamy of the Parliament had not Henry IV., out of consideration for his amiable presidents and counsellors, thrown it down and swept it away.* At the same time that the excellent Dulaure good-naturedly scolds the judicial assassins of Father Guignard, who, after all, was only one Jesuit, he approves of the exile of five hundred Jesuits, who, perhaps, have not poisoned Henry IV., but who, undoubtedly would poison him as they had poisoned Henry III!

For Ravallac was a Jesuit, as Jacques Clément was a Jesuit, as all the assassins of kings, from Brutus to Damiens, have been Jesuits. All this is hummed in a sleepy tone to a false air, badly imitated from Béranger.

The blockhead Dulaure lived just before the time of "enlightened" liberalism; in his day there was only the liberalism of mud. Every well brought-up *bourgeois* peacefully helped himself to his meal of Jesuit as was proper, and after finishing Father Guignard, would add with the malicious smile of the Voltaires of Yvetot: "If Henry IV. had not petted the Jesuits, there were ten thousand who would have stabbed him by turns. It's a well-known fact!"

Ah! to be sure; hurrah for light! Of course I have no desire to deprive people of so much "enlightenment" of their Dulaures!

(To be continued.)

* This recalls the monument erected in London in memory of the great fire in 1666, and the inscription on which charged that dreadful calamity upon the "Pupists." This monument was allowed to remain until the intelligence of our own times spurred the slander and ordered its removal.—(Translator.)

LOUGH DERG AND ITS PILGRIMAGES.

THE oldest existing institution of the Irish Church is the Pilgrimage of St. Patrick's Purgatory. It forms a connecting link between the days of St. Patrick and the present day. Its penitential exercises are most singular, have always been regulated and conducted by the ecclesiastical authorities, and, moreover, have scarcely ever been interrupted for any notable time. The lake is situated about four miles from the Bay of Donegal, and about ten miles from the town itself; it is approached by three routes, the principal of which is that from Pettigo, which place is easily reached by train, cars being in waiting to convey the pilgrims to the lake, and a ferry boat, appropriately named the St. Patrick, plying between the shore and station island, where the devotional exercises are performed.

The time for performing the pilgrimage is from the 1st July till 15th August. It lasts, according to modern custom, three days, although many persons remain for six, or even nine. Each day three stations are performed, the day beginning with prayers and Mass in the Church of St. Patrick, and closing with a sermon and Benediction of the Blessed Sacrament. Each station consists, besides the visit to the Blessed Sacrament, of 97 Paters, 160 Aves and 29 Credos, and, at the end of the day, five decades of the Rosary are said; but some persons, who follow the old practice, add to these several other devotions; in every case the penitent makes the circuit of the churches and "Saints' Beds" while reciting his prayers, and, as a rigorous fast upon one meal of meagre food is observed during the whole time, it will be seen that the pilgrimage to Lough Derg is no light matter. But the most singular part of it is the vigil "in prison," i.e., St. Patrick's Church, which now takes the place of the ancient purgatorial cave, a whole night being spent there in reciting Rosaries, making the Stations of the Cross, etc., previous to Confession and reception of Holy Communion. Pilgrims are also forbidden to take intoxicating drinks on the island, or within three miles of it, or to carry away pebbles or water from the lake, lest they should attach undue value to these things.—Exchange.

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H E R B E R T, H A Y N E S, and C O.

CARDINAL NEWMAN ON LIBERALISM.

THE following is the address delivered by His Eminence on receiving the biglietto at Rome on May 12th:—

"Vi ringrazio, Monsignore, per la partecipazione che mi avete fatto dell' alto onore che il Santo Padre, si è degnato conferire sulla mia persona; and if I ask your permission to continue my address to you, not in your musical language, but in my own dear mother tongue, it is because in the latter I can better express my feelings on this most gracious announcement which you have brought me than if I attempted what is above me. First of all, then, I am led to speak of the wonder and profound gratitude which came upon me, and which is upon me still, at the condescension and love towards me of the Holy Father in singling me out for so immense an honour. It was a great surprise. Such an elevation had never come into my thoughts, and seemed to be out of keeping with all my antecedents. I had passed through many trials, but they were over, and now the end of all things had almost come to me and I was at peace. And was it possible that, after all, I had lived through so many years for this? Nor is it easy to see how I could have borne so great a shock had not the Holy Father resolved on a second condescension towards me, which tempered it, and was to all who heard of it a touching evidence of his kindly and generous nature. He felt for me, and he told me the reasons why he raised me to this high position. His act, said he, was a recognition of my zeal and good services for so many years in the Catholic cause. Moreover, he judged it would give pleasure to English Catholics, and even to Protestant England, if I received some mark of his favour. After such gracious words from his Holiness I should have been insensible and heartless if I had had scruples any longer. This is what he had the kindness to say to me, and what could I want more? In a long course of years I have made many mistakes. I have nothing of that high perfection which belongs to the writings of saints—namely, that error cannot be found in them; but what I trust I may claim throughout all that I have written is this—an honest intention, an absence of private ends, a temper of obedience, a willingness to be corrected, a dread of error, a desire to serve the Holy Church, and, through the Divine mercy, a fair measure of success. And I rejoice to say to one great mischief I have from the first opposed myself. For 30, 40, 50 years I have resisted to the best of my powers the spirit of liberalism in religion. Never did the Holy Church need champions against it more sorely than now, when, alas! it is an error overspreading as a snare the whole earth; and on this great occasion, when it is natural for one who is in my place to look out upon the world and upon the Holy Church as it is and upon her future, it will not, I hope, be considered out of place if I renew the protest against it which I have so often made. Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another, and this is the teaching which is gaining substance and force daily. It is inconsistent with the recognition of any religion as true. It teaches that all are to be tolerated, as all are matters of opinion. Revealed religion is not a truth, but a sentiment and a taste—not an objective fact, not miraculous; and it is the right of each individual to make it say just what strikes his fancy. Devotion is not necessarily founded on faith. Men may go to Protestant churches and to Catholic, may get good from both and belong to neither. They may fraternize together in spiritual thoughts and feelings without having any views at all of doctrine in common or seeing the need of them. Since, then, religion is so personal a peculiarity and so private a possession, we must of necessity ignore it in the intercourse of man with man. If a man puts on a new religion every morning, what is that to you? It is as impertinent to think about a man's religion as about his management of his family. Religion is in no sense the bond of society. Hitherto the civil power has been Christian. Even in countries separated from the Church, as in my own, the *dictum* was in force when I was young that Christianity was the law of the land. Now everywhere that goodly framework of society which is the creation of Christianity is throwing off Christianity. The *dictum* to which I have referred, with a hundred others which followed upon it, is gone or is going everywhere, and by the end of the century, unless the Almighty interferes, it will be forgotten. Hitherto it has been considered that religion alone, with its supernatural sanctions, was strong enough to secure the submission of the mass of the population to law and order. Now, philosophers and politicians are bent on satisfying this problem without the aid of Christianity. Instead of the Church's authority and teaching, they would substitute, first of all, a universal and a thorough secular education, calculated to bring home to every individual that to be orderly, industrious, and sober is his personal interest. Then for great working principles to take the place of religion for the use of the masses thus carefully educated, they provide the broad, fundamental, ethical truths of justice, benevolence, veracity, and the like, proved experience, and those natural laws which exist and act spontaneously in society and in social matters, whether physical or psychological—for instance, in government, trade, finance, sanitary experiments, the intercourse of nations. As to religion, it is a private luxury which a man may have if he will, but which, of course, he must pay for, and which he must not obtrude upon others or indulge to their annoyance. The general character of this great apostasy, is one and the same everywhere, but in detail and in character it varies in different countries. For myself, I would rather speak of it in my own country, which I know. There, I think, it threatens to have a formidable success, though it is not easy to see what will be its ultimate issue. At first sight it might be thought that Englishmen are too religious for a movement which on the Continent seems to be founded on infidelity; but the misfortune with us is that, though it ends in infidelity, as in other places, it does not necessarily arise out of infidelity. It must be recollected that the religious sects which sprang up in England three centuries ago, and which are so powerful now, have ever been fiercely opposed to the union of Church and State, and would advocate the unchristianizing of the monarchy and all that belongs to it, under the notion that such a catastrophe would make Christianity much more pure and much more powerful. Next, the liberal principle is forced on us through the

necessity of the case. Consider what follows from the very fact of these many sects. They constitute the religion, it is supposed, of half the population; and recollect, our mode of government is popular. Every dozen men taken at random whom you meet in the streets have a share in political power. When you enquire into their forms of belief, perhaps they represent one or other of as many as seven religions. How can they possibly act together in municipal or in national matters if each insists on the recognition of his own religious denomination? All action would be at a deadlock unless the subject of religion were ignored. We cannot help ourselves. And, thirdly, it must be borne in mind that there is much in the liberalistic theory which is good and true; for example, not to say more, the precepts of justice, truthfulness, sobriety, self-command, self-command, benevolence, which, as I have already noted, are among its avowed principles. It is not till we find that this army of principles is intended to supersede, to block out, religion that we pronounce it to be evil. There never was a device of the enemy so cleverly framed and with such promise of success. And already it has answered to the expectations which have been formed of it. It is sweeping into its own ranks great numbers of able, earnest, virtuous men—elderly men of approved antecedents, young men with a career before them. Such is the state of things in England, and it is well that it should be realized by all of us; but it must not be supposed for a moment that I am afraid of it. I lament it deeply, because I foresee that it may be the ruin of many souls; but I have no fear at all that it really can do aught of serious harm to the word of truth, to the Holy Church, to our Almighty King, the Lion of the tribe of Judah, faithful and true, or to His Vicar on earth. Christianity has been too often in what seemed deadly peril that we should fear for it any new trial now. So far is certain. On the other hand, what is uncertain, and in these great contests commonly is uncertain, and what is commonly a great surprise when it is witnessed, is the particular mode in the event by which Providence rescues and saves his elect inheritance. Sometimes our enemy is turned into a friend; sometimes he is despoiled of that special virulence of evil which was so threatening; sometimes he falls to pieces of himself; sometimes he does just so much as is beneficial and then is removed. Commonly the Church has nothing more to do than to go on in her own proper duties in confidence and peace, to stand still, and to see the salvation of God. *Mansueti hereditabunt terram et delectabuntur in multitudine pacis.*"

THE POPE'S IRISH SCHOOL FELLOWS.

MGR. Tobias Kirby, the venerable Rector of the Irish College, Rome, and a class fellow and competitor of Giovanni Pecci, now Leo XIII., gloriously reigning, sends the following interesting letter to Father P. C. Meehan, the well-known Irish historian:

Yesterday I had the honour of an audience of his Holiness, at which I had the pleasure to lay at his sacred feet your three most interesting works, which his Holiness was pleased to accept with great pleasure. He looked over them with great interest, and fixed his eyes particularly on the Latin verses at pp. 114, 115, of the "Geraldines," which he read through. He expressed his regret that you did not publish the text of the "Geraldines," as it would have been a comfort to him to have it along with the English translation. I also gave him your letter, which his Holiness opened in my presence and read to the end. He smiled when you spoke of the school days in the Roman College, and said he had a distinct recollection of one of the Irish students, and mentioned "Quinn, Andrea" (now parish priest of Athy). His Holiness authorised me to convey to you his thanks for your valuable gift, and his Apostolic benediction. His Holiness greatly admired the beautiful binding of your books, as we all did in the College. In our library we have the "Flight of the Earls," "Franciscans," "Geraldines," Marchese's "Painters and Sculptors," and "Confederation of Kilkenny." His Holiness authorised me to convey to the firm of the Messrs. Duffy his Apostolic blessing in consideration of their great merits in printing and circulating so many useful Catholic works.

DEMORALIZING LITERATURE.

(From the Boston Courier.)

It may well be questioned if the invention of the door bell is a blessing. Certainly to the housekeeper it is more of an annoyance than a convenience, for the tinabulatory summons from the front door is frequently one that results in no good, but in positive harm, if it be answered by a person who has not come to maturity or years of discretion. We might endure the persistent advances of peddlers of small wares, or the unflagging drumming of sewing-machine agents, for they, at least, are trying to earn an honest living by a not reputable calling, but when we have thrust into the hands of our wives and children on our own thresholds circulars, the purport of which is infamous, we are justified in wishing that our dwellings were surrounded by the moat and masonry of old-time ancestral halls.

And not only do we have these advertisements of a horrible calling left at our houses, but the beginnings of brutally sensational stories, printed under the headings of some of those demoralizing story papers with which the country is flooded, are given to young people to read by men and boys hired to distribute them from house to house by conscienceless employers.

There should certainly be some way of preventing these constantly increasing evils, either by law or by some combined opposition which would effectually bar the perpetrators of them from pursuing their nefarious work so openly. It may not be possible to suggest the means at once, but the subject is worthy of earnest thought, and we commend it to the attention of the society established to prevent the dissemination of pernicious literature.

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 world, 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 (Gant's Rouillon genuine). These are not fictitious prices, merely advertised to attract attention, but genuine regular prices with us, and which cannot be bought at any other house in these Colonies for the same money. We are always glad to show our goods without pressing you to purchase. Come and see for yourselves.

FURNISHING DEPARTMENT.

We have a grand stock, and really cheap. Calicoes, 4s 9d per doz. in grey and white, free from dress, and yard wide; these are good goods, and will wear well. Flannels, 1s 3d, all wool (no Unions kept). Holland, 7½d, 8d, 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.

DONALD REID AND CO.,

AUCTIONEERS,

STOCK AND STATION AGENTS,

HIGH STREET, DUNEDIN.

Hold Auction Sales as under:

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.

Fat Stock by rail should be forwarded to the Burnside Railway Siding. Our agent will be in attendance at the Sale Yards every Wednesday morning to take delivery of Fat Stock forwarded to us by rail or otherwise, and to arrange same for sale.

Wool, Grain, or other Produce by rail should be addressed to our Railway Siding, Princes Street South.

Cash advances made on Wool, Grain, Stock, etc., consigned to us either for sale or shipment.

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.

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.

Mr. E. A. Burke	-	-	-	-	Hokitika
Mr. James Crowley	-	-	-	-	Ross
Mr. Patrick Duggan	-	-	-	-	Kumara
Mr. James O'Brien	-	-	-	-	Greymouth
Mr. B. M'Guire	-	-	-	-	Maori Gully
Mr. M'Kechnie	-	-	-	-	Maori Creek
Mr. Adams	-	-	-	-	Beetton
Mr. Clifford	-	-	-	-	Notown
Mr. O'Brien	-	-	-	-	Abaura,
Mr. Thomas O'Driscoll	-	-	-	-	Timaru.
McSwigan and O'Connell	-	-	-	-	Christchurch,

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

Annual Subscription	-	£1 5s. 0d.
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Near Dunedin.

QUARTER DAYS: February 3; May 1; July 20; October 5.
 TERMS (per quarter):

Day Pupils	...	...	...	£	s.	d.
University and Civil Service Classes	...	...	...	4	4	0
Resident Boarders	...	...	...	15	15	0
Do. University and Civil Services Classes	...	...	...	16	16	0
Brothers	...	...	...	13	13	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.

TO NUMBER FORTY-ONE.

WE have REMOVED Twenty-four Doors further North, namely, to NUMBER FORTY-ONE, Princes Street, opposite the Criterion Hotel, and next to Mr. Tofield, Jeweller. New, beautiful, and most suitable premises, designed and built expressly for us.

BURTON BROTHERS,

Photographers.

WANTED KNOWN.—Ten Shares in the New Zealand Railway Wagon Company for Immediate Sale. £15 paid up. It is inconvenient for the holder, as it interferes with other circumstances.—Apply to

JOHN F. PERRIN, Esq.,

Secretary New Zealand TABLET Company, Dunedin.

KICKHAM TESTIMONIAL FUND.

The following Subscriptions have been received by the Melbourne Committee to this Fund:—

His Grace the Archbishop of Melbourne	...	£3 8 0
Venerable Archdeacon Slattery, D.D.	...	5 0 0
Rev. J. F. Marshall, Casterton	...	2 2 0
" M. Carey, Eslernwick	...	1 0 0
" M. Mulhall, Ipswich	...	1 1 0
" P. Finn, Haydenton, N.S.W.	...	1 0 0
" M. M'Grath, "	...	1 0 0
" J. J. Carroll, Mt. Carmel "	...	1 0 0
" J. Murphy, Dungog "	...	1 0 0
The Most Rev. Dr. O'Connor, Bishop of Ballarat	5 5 0	
Rev. J. O'Malley, S.J., Dunedin	...	2 1 0
" J. Feehan, Oatlands, Tasmania	...	1 0 0
" D. J. O'Connell, Sandhurst	...	1 0 0

Total amount received to date ...£88 10 0

Persons desirous of contributing are invited to forward their donations to the undersigned. The Melbourne Committee intend to transmit the amount collected as a donation from Australia.

JOSEPH WINTER, Hon. Sec.

Advocate Office, Melbourne, 20th June, 1879.

SUBSCRIPTIONS TO TABLET FOR WEEK ENDING JULY 17, 1879.

Messrs. E. Hurley, Waikana, 35s; John Moran, Gore, 25s; James Butler, Timaru, 6s 6d; D. Maloney, Arthur's point, 40s; M'Guinness, Alexandra, 37s 6d; R. Gorman, Cromwell, 12s 6d; P. Butler, Queens-town, 12s 6d; Mrs. J. O'Meara, 12s 6d; J. Butler, Alexandra, 25s; A. Campbell, Leaton, 25s; James Sexton, Nelson Creek, 12s; R. Sullivan, Timaru, 12s 6d; Rev. Father O'Hara, Otahuhu, 35s; Dr. Wood, Auckland, 25s; Hounsell, Nelson, 27s; A. M'Phee, Oamaru, 6s 6d; Thomas O'Driscoll, Timaru, 25s; Thomas Tuite, 25s; Nyhon, Sandymount, 6s 6d.

CATHEDRAL FUND.

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

A Friend	-	-	-	£	s.	d.
Mrs. Kelly	-	-	-	1	1	0
Children of Dominican Convent Schools	-	-	-	11	11	0

† P. MORAN

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, JULY 18, 1879.

A REVIEW.

HERE has been during the past week, an election contest in this city; and it is curious to note the attitude of the city daily Press towards the principles of the candidates. We refer chiefly to two of the candidates. It is not important to delay in considering the case of the third. Mr. STEWART, the successful candidate, declared himself an advocate of compulsory Bible reading during school hours in the 'public' schools. Mr. REEVES, the defeated candidate declared himself the opponent of such reading. Mr. STEWART is the advocate of sectarianism of the most odious type, a sectarianism that would compel all teachers even Jews, Catholics, and other non-Protestants, to teach Protestantism to all who are willing to accept such teaching, and to all who can be frightened or cajoled to accept such teaching. Mr. REEVES was opposed to this, but he would not on any account touch the present godless system of education except in the event of some future improbable contingency. To all intents and purposes Mr. STEWART is a Protestant denominationalist, and Mr. REEVES a pure secularist.

This is in reality the state of the case. It will be said we know that we do Mr. STEWART an injustice, and attribute to him what he has not said. But we shall easily show that we do him no injustice whatever. He is the nominee of the Bible in Schools Association, whose demand is that not only shall the Bible be read by all teachers in the public schools, but also explained; and he is the avowed advocate of the re-introduction of the old Otago system under which teachers in all schools were compelled to teach prayers, read the Bible, and explain it, and under which Catholics were frequently compelled or cajoled to read the Bible. What does this prove? Precisely what we stated above. No doubt Mr. STEWART towards the end of the contest and when hard pressed by a troublesome question said that he would not compel teachers who objected to Bible reading to read that sacred volume. But the value of this admission may be estimated from another statement made by him, that he would leave it in the power of the various committees to decide whether the Bible should be read in the schools or not. What, then, is the meaning of saying that teachers who object should not be compelled to read the Bible, and at the same time advocating the right and the power of committees to compel them to read it? Why of course the meaning is that teachers objecting to read the Bible must resign, or be dismissed. And this is the political wisdom and spirit of justice displayed by our new member. The Legislature is not likely to be much the better for the common sense or genius of Mr. STEWART.

What is to be said in reference to Mr. REEVES' policy and principles on the education question. He is simply a secularist opposed to Bible reading in schools, and would not touch the present education system, except in the event of the Bible being introduced into them. In such an event he would, whilst retaining the present system plus the Bible, superadd to it a provision for such as are unwilling to send their children to Government schools. Mr. REEVES, then, is a secularist, and an upholder of the present godless system of education. Mr. STEWART is simply a sectarian of the narrowest kind, a sectarian who wishes practically to hand over all public schools and public endowments, in Otago at least, to the Presbyterian body, to the exclusion of all others. This is really the state of the case.

And under such circumstances what has been the course pursued during this contest by the daily press of the city. For a considerable time this press has gone in, head and shoulders, for secularism, would not even listen to any proposal in the direction of denominationalism. Latterly, and for a short time, the *Morning Herald* had somewhat departed from its first tone and advocated sectarianism in the direction of Presbyterianism. But until this contest the other two dailies had kept steadily hammering away at the secularists'

anvil. No sooner, however, does a candidate appear who says that if secularism be abandoned he will be in favour of doing justice to the denominations, that is in reality, to Catholics, than these two papers turn right about face, abandon all their previous professions, desert their principles, and call on the electors of Dunedin to vote against the secularist, and in favour of the odious sectarian.

This is another illustration of what we have always believed and said, that for the most part the loudest and most truculent advocates of secularism have principally in view, not the promotion of education, but the injury of Catholicism. They do not care anything for secularism, except in so far as it supplies them with a ready instrument to gratify their blind hate of anything Catholic. Here we find them abandoning their principles and strenuously supporting an avowed sectarian in opposition to a secularist who said that in the event of sectarians pursuing with effect a certain policy he would be in favour of doing justice to denominationalists, and to Catholics amongst others. So much for consistency, honour, and honesty.

The *Evening Star* is particularly sore because the petition adopted by the late Catholic aggregate meeting complained that the present education system inflicts an injustice on them by compelling them to pay taxes for what is not only of no use to them, but also a positive injury. The new theory of the *Star*, a theory, however, which it only applies in the case of Catholics, is that between the Government and its subjects there can be no place for injustice. According to the *Evening Star*, Catholics suffer no injustice on the score of taxation for a system of education which oppresses their consciences and rifles their pocket because such taxation has been ordered by the majority, or the Government which is supposed to represent the majority. This is certainly a new principle which if carried to its legitimate consequences would forbid the repeal of any law on the score of injustice and legitimise every species of iniquity. Truly bigotry is blind and inconsistent.

TWO ILLUSTRATIONS.

OUR readers need not be reminded of our principles on the Education Question. These have been repeated too often and too recently to be unknown or forgotten. We have also said that the time is not far distant when the managers of our public schools will not only supply free, secular, and compulsory education, but that they will, as a logical consequence, feel themselves called upon to provide their pupils with food and clothing as well. Our contention on this point has been that the Government is as much obliged to supply food and clothing for children as it is to provide free and secular education for the children of well-to-do people. The last mail from England affords some illustrations of the foregoing.

First, in reference to the natural outcome of secular schools. We have never hesitated to designate these as godless. Now for an illustration. The Birmingham School Board is the most secular of school Boards. No mention whatever of religion was or is permitted in its schools. In its view of the question religion was and is, quite superfluous. Children could be brought up to be good citizens without it; and its managers and school teachers have been compelled to act on this assumption. An experience of eight years, however, has partially dispelled this idea. This Board has now got so far as to be convinced that for the rising generation there must be a more systematic teaching of morality than hitherto. It is now convinced that reading, writing, and arithmetic, even science and the ordinary school discipline are not sufficient. At a recent meeting of the Board, its chairman, Mr. Dixon, the most rabid secularist in Great Britain moved the following resolution:—

"THE BIRMINGHAM SCHOOL BOARD.—An important resolution, affecting the character of the instruction given in the schools, was adopted on Thursday by the Birmingham School Board. Mr. George Dixon, who presided, moved, pursuant to notice, "That, in the opinion of this Board it is desirable that systematic moral instruction be given in all the Birmingham Board schools." He said moral instruction was already contained in the reading books which were used in the various Board schools, therefore he was only advocating an extension of what was given at the present time in the various schools. Besides an extension of it, he wished it to be systematic. He thought it desirable that special times should be set apart for the giving of moral instruction. The children, he thought, should be taught that there were moral laws, and that those laws should be enforced, and if, in the course of the instruction, the name of God were mentioned, he saw no harm in it."

In reference to this one of the members remarked as follows. "Dr. Langford said that he regretted that the chairman had

moved such a resolution as the one above given, for it either said too little or it said too much. The presentation of such a motion at such a time led to but one conclusion—namely, that it was Mr. Dixon's own conviction that they had not properly taught morality in their Board schools. As far as he himself was concerned, he was not convinced of the desirability of introducing any systematic form of moral instruction, and he moved an amendment referring the matter to the Education Committee. Mr. Kenrick seconded the amendment. The chairman's resolution was ultimately carried by ten votes. Secularists in England are beginning to find out their mistake. But how is morality to be taught without religion? Take away the teaching of faith, where is a sanction to be found for precepts of morality. Where?

Our second illustration is taken from the Parliamentary reports. We may here say that the extracts given above are taken from the *Evening Mail* of the 5th May last. Now as to our second illustration.

“THURSDAY, May 1.

“The Speaker took the chair at 4 o'clock.

“CHILDREN IN ELEMENTARY SCHOOLS.

“Mr. Heygate asked whether it was true that the School Board for Manchester had, during the last winter provided free breakfasts, at the expense of the ratepayers, for children attending certain public elementary schools under their control, and, if so, whether such expenditure could be legally defrayed out of the school rates, or out of any interest fund accruing therefrom.

“Mr. Solater-Booth.—Although I have no official knowledge on this subject, I have been informed that, during the last winter, free breakfasts were provided for children attending certain public elementary schools in Manchester—not, however, at the cost of the rates, which would have been clearly illegal, but partly by a private individual and partly out of interest on balances in the hands of the treasurer of the School Board. It would be, for the auditor in the first instance to pronounce on the legality of this proceeding, and as his decision might come before the Local Government Board on appeal, it would be improper for me to anticipate a decision; but I may say that in the case of overseers the Board have held that the interest received by them on the balance from time to time in the hands of their bankers, can only be appropriated to the purposes to which the funds from which such interest arises are applicable.”

So the interest of the public money is spent in feeding the pupils of the secular schools. Shoes, etc., will next.

Occasional Notes.

THE Committee of the Dunedin Catholic Association desire us to express their grateful thanks to the Christian Brothers and Dominican Sisters for the loan of maps, etc., for the Rev. Father O'Malley's lecture on last Tuesday evening, and also to those ladies who so energetically disposed of tickets for the lecture.

THE *Manawatu Times* speaks as follows of a Polish exiled priest now visiting New Zealand:—The advent of Father Gruenhols, the Polish priest, was largely taken advantage of by the Polish and German Catholics, who, notwithstanding the very short notice given of his visit to Palmerston, mustered in strong numbers at St. Patrick's Church on Sunday. The reverend father celebrated Mass—of course in Latin, but preached in Polish and German after the Holy Sacrifice, also singing hymns in both these languages. In the evening he again preached to his countrymen in their Native tongue, and they joined with him in the Vesper Hymns. His reception by his compatriots was most affecting, the poor people clustering around again and again shaking hands with the welcome messenger from Fatherland, while not a few gave relief to their pent-up feelings in tears. The reverend gentleman's mission would appear to be a most successful one, as he was kept busy on Monday and succeeding morning in administering the Sacrament of Penance.

THE Melbourne Committee of the Kichham Testimonial Fund invite through our advertising columns all who are willing to assist in relieving the Irish patriot, C. J. Kichham, from his pecuniary embarrassments, to forward their donations to the hon. sec., *Advocate* office, Melbourne. The collected amount will be transmitted to Dublin as donation from Australia.

THE regular weekly meeting of the Dunedin Catholic Association Committee was held last Monday evening, the Vice-President in the chair. The business principally consisted in making final arrangements for the Rev. Father O'Malley's lecture. Two new members were nominated, after which the meeting adjourned.

MEAS. A. and T. MERCER report for the week ending July 16th:—Retail prices only.—Fresh butter, in $\frac{1}{2}$ 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 8d per lb; cheese, best quality, 10d to 11d per lb; side and rolled bacon, 10d to 11d per lb; Colonial Lams, 1s per lb. Eggs are very scarce, and retailing at 2s 6d per doz.

The heads of households will find it to their advantage to patronize the All Nations' wood and coal yard, Princess street south, Dunedin. All descriptions of coal and firewood are constantly on hand, and at the most moderate charges. Careful attention is bestowed on all orders.

LECTURE BY THE REV. JOSEPH O'MALLEY, S.J.

THE Rev. Father O'Malley's lecture, "The Wonders of Nature and Art," came off as advertised on Tuesday evening last at the Temperance Hall, Dunedin. The hall was well filled, almost as many people being present as there was accommodation for, and the rev. lecturer was listened to throughout with wrapped attention. His Lordship the Bishop of the Diocese occupied the chair. The lecture was divided into two parts: the first being devoted to an explanation of the tides, the atmospheric currents, certain of the facts stated by Darwin with relation to the fertilization of plants, and a word or two on volcanoes, more especially with regard to the last great eruption of Cotopaxi, which had been investigated by a Jesuit father residing at Quito. The rev. lecturer also in connection with some explanations here given by him, announced that it was his intention, before long to deliver a second lecture, in which he would answer the objections made by Bishop Colenso to the occurrence of the Flood, and into which would enter part of the considerations now spoken of by the steam. The second part of the lecture described the working of the steam engine, the electric telegraph, the telephone, the microphone, and the phonograph. A description given by the rev. lecturer of the indignant efforts of an imprisoned fly, and the noise they caused as revealed by the microphones occasioned considerable amusement; the use made by De Rossi of this instrument in connection with the subterranean tumults of Mount Vesuvius was also referred to. The lecture was a thoroughly popular one, every explanation given being made in the plainest language, so as to bring it within the easy comprehension of the most illiterate, while the subjects treated of and the manner of their treatment were calculated to arrest the attention of the best instructed. A vote of thanks to the lecturer, proposed by Mr. Perrin and seconded by Mr. Connor, was carried by acclamation. In making his reply, the Rev. Father took occasion to recommend the Catholic Association to the patronage of the audience. Such societies had been warmly fostered by the late Pope, and his present Holiness also was anxious to encourage them. It had been objected that the members of the Dunedin Association were too young, but that was a fault they were bent on amending as speedily as possible; it was most desirable some of the graver and more influential members of the congregation should lend these youths the assistance and protection of their support, and become active members of the Association. A vote of thanks to the Most Rev. Chairman, proposed by Mr. J. B. Callan and seconded by Mr. F. Meenan, was carried by acclamation and duly acknowledged by his Lordship. In conclusion, we are authorised by the officers and members of the Catholic Association to return their most sincere thanks to the Rev. Father O'Malley for his kind efforts on their behalf, which have resulted in gaining for them very substantial aid in setting their society on a firm footing, and to His Lordship the Bishop of the Diocese for consenting to take the chair on the occasion alluded to.

AUCKLAND.

CATHOLIC AFFAIRS.

A MEETING of the Catholic clergy and laity of Auckland was held on Sunday last in St. Patrick's House, to take into consideration Bishop Moran's suggestion, that they should appoint a delegate to attend the aggregate meeting to be held in Dunedin on the education question. The meeting was numerously attended. The Vicar-General in the chair. The meeting for reason assigned, as you will see, declined to send any delegate. In other respect they showed an amiably Catholic spirit. They expressed unanimously a firm determination to co-operate with Dr. Moran and the Catholics throughout the colony generally, in obtaining an amendment of the present education act, so as to deprive it of its oppressive, intolgrant, and irreligious character. So far so good. For my part I could have wished that they had appointed some delegate in Dunedin in compliance with the Bishop's wishes. They could have given him specific written instructions, so that he should not commit them to anything of moment opposed to their views. Bishop Moran being the senior Bishop in the colony, and administrator of this diocese, it seems to me that it would have been better had they complied with his wishes in the matter of appointing a delegate. His Lordship is, in fact, the spiritual Commander-in-Chief of the Catholic forces of New Zealand at this moment, and it would have strengthened his hands and the Catholic cause to some extent had the entire Catholic body in the colony rallied round him in the present instance. There was no question of Priestly or Episcopal "domination" in the case. His Lordship did not send us an "order" to appoint a deputy, he merely suggested the thing. A courteous suggestion from such a quarter on such a question at such a crisis as the present, might well have been considered to carry the force of an order. The meeting, however, thought otherwise, and it is not a matter of any great moment after all. Still, to see Auckland Catholics standing apart and declining for any reason whatever, to unite in a movement with the Catholic body of Wellington and Dunedin is hardly desirable or seemly and right. If there be one thing more than another which gives heart to the enemies of the Catholic cause, it is when they witness any signs, however faint, of divisions among them. Anything like an unwillingness to co-operate among the various brigades and divisions of the Catholic army in the presence of the enemy. Suppose the Commander-in-Chief of the army now serving against those terrible fellows the Zulus was to send to the officers in command of some division or brigades, saying it was his wish that so and so was done, and he was to receive an answer to the effect his wish would be complied with, what would he think, and what would the Zulus think suppose they heard of it? True Catholics don't understand the word insubordination; it is not in their vocabulary. The Catholic Church as a militant Church and obedience prompt and willing, is, or should be, the watchword of all belonging to it. More especially in presence of a formidable and artful enemy, such as the

opponents of Mr. Curtis' Relief Bill. However it was a great consolation to see that in regard to the grand object for which Bishop Moran and the Dunedin Catholics are organizing their forces the Catholics of Auckland were of one heart and one mind in supporting them by their sympathy. A word to the wise; when next the TABLET speaks of the Auckland Catholics he must mind his P's and Q's, weigh his words well before he writes them, and be sure that his Auckland information is authentic. Take them all in all the Auckland Catholics are model Catholics; true to their principles as a needle to the pole. Like faithful men they are jealous of their good name, and do not easily forgive those who would seek to cast a stain upon it, be they Catholics or Protestants. You must not judge the Auckland Catholics by any single individual among them; however prominent his position. Enough of that. You will have seen a report of Mr. Tole's speech, in which he handles the education question. The Catholics of Auckland and Protestants too may well congratulate themselves on having so tried and discreet a representative in the House of Representatives as Mr. Tole. It would be hard to give a satisfactory rejoinder to his speech on education, neither in respect of his facts, figures, or arguments. But the two Auckland secular oracles have not yet spoken. They are pretty clever at the art of making the worse appear the better cause. They no doubt will reply to Mr. Tole, and try to make him out "all in the wrong." Mr. Mill and other authorities quoted by Mr. Tole are mere nobodies, mere tyros, and quacks in politics compared with them. One can forgive the mass of the poorer classes of Protestants for resisting so strenuously Mr. Curtis' Relief Bill, but one cannot so easily forgive the Protestant clergy, the Anglicans especially, for their opposition to it. A man of "culture" who would oppose that Bill is no true friend of Christ,—or he is a dissembler; a denominationalist sailing under secular colours. This in fact, is the real position of secularists in general; and Mr. Bowen more particularly, by whom the Kaiapoi "Liberals," so called, have the honour to be represented. Talk of shams indeed! Of all the shams the "Liberal" or secularist shams are the very worst. They are what the sage of Chelsea would call "unspeakable" shams. Know thyself! He is among the number of these shams himself,—he don't think so. It occurs to me forcibly that the Catholic mothers of New Zealand should follow the noble example of the spirited Catholic mothers of Bretagne. Let them publicly claim as their inalienable right to have their children educated agreeably to the dictates of their conscience. Let them protest emphatically and publicly against the violation of the freedom of their conscience in being forced to send their children to schools of which they disapprove. Mothers have rights and feelings no less than fathers. If the Government refuse to listen to the claim and protest of the Catholic mothers of New Zealand, they can but say with their Bretagne sisters, we will perpetually repeat to ourselves and our children in the spirit of the devout mother of the Machabees, "Do not fear your oppressors: prove true your own principles as Catholics, and never dishonour yourselves by yielding to the efforts of those who would detach you from them. We send our sons willingly to the field to face death in fighting the battles of their Sovereign and country, but we will never send our children to State schools where their principles will surely be destroyed, or wrecked, and placed in extreme danger when not destroyed outright. Justice and moral power are on the side of Mr. Curtis' amendment and will prevail in the end, after a protracted struggle. Dr. Wallis is extremely anxious to give women the franchise. He need not trouble himself about that. Woman already is invested with immense power in her domestic, social, and even political relations: a power which no human authority ever gave her, and which no human authority can take away from her. She holds her franchise immediately from God himself. Her power enables her to exercise a subtle influence. It is well nigh irresistible—Catholic women have a peculiar claim to be heard by Government with respect and attention on the subject of education. The Government in this as in most Christian States see a certain portion of the Catholic women, their subjects, renouncing all the enjoyments of the world, even the most coveted happiness of the married state, to devote their lives and their fortunes, often a very large fortune, to the education of the youth of their own sex and boys of tender years. The secular education they give being of the best and seasoned with wholesome principles of the Catholic religion. To carry out their patriotic and pious design, they erect suitable buildings with their own funds, or with very trifling help from others. These buildings are often a credit, and an ornament to the locality in which they are placed. They carry on their work not for lucre's sake, nor yet for form; but for the glory of God, the good of their fellow creatures of all creeds, and of course for the good of the commonwealth. They, therefore, exercise a great political influence. They are a great and a beneficent power in the State. Tyrants may take, and have taken the power from them and driven them from their country. A just and free Government which ours professes to be, will do neither: but on the contrary will encourage and aid them in their labours, or ought to do so. Where will the Government find women of any other creed who serve the cause of education, of Christianity, and their country, with such disinterested zeal as these Catholic ladies exhibit. Perhaps Mr. W. Sanson can tell that or the Hon. members for Franklin. These two latter gentlemen ought to know the religious history of this colony well, having been reared, I believe, in the Protestant Missionary camp. Yet they in concert with others would if they only could destroy the nuns' schools, to be replaced by Government girls' schools, from which the Catholic religion is banished, and where no religion save a mutilated Christianity is allowed to exist. When we see the nuns' schools, and witness the pious and humble-spirited labours of these ladies we are reminded of the olden times: of the ages of faith and charity in England and Ireland. But in those times there were not a solitary Convent school here and there, the country was thickly studied with them. The people of all ranks, the poorer sort more especially, knew their value then, as many Protestants now are beginning to know it. People then and there witnessed their destruction, and their robbery, with sorrow and indignation,—by those who were ready enough to calumniate and malign the nuns' character but not to imitate the nuns' virtues. The present Con-

vent schools remind us that now we are living in an age of religious indifference or intolerance, an age of secularism, selfishness and greed. The girl is mother to the woman. The nuns are rearing up a race of well-instructed and devout women, who are to be the future mothers of a large portion of the people of this colony. Yet the Government and men like the members for Franklin, would not only refuse aid to their schools, but destroy their schools if they only could,—liberalism and patriotism indeed! It seems the Auckland Catholics are annoyed by the manner of your treating your subject of the block-vote. They do not see that the block-vote can only be of use when two or more powerful Protestant parties are at war with each other, and their forces nearly equally balanced. The Catholic block-vote is the terror of Protestant parties at home. When did Irish Catholics ever receive any measure of justice from a Protestant majority, except under the influence of fear or self-interest. Perhaps some of your Auckland readers may be able to say when: The Catholic block-vote is useless or worse under many circumstances; it is most formidable under others. It can make or destroy Ministries; destroy them, at least, as Mr. Gladstone knows to his cost. To expect that the Catholic block-vote can tell when a Catholic and No Popery candidate alone contend for a seat in Parliament, as in the City West election, is absurd. The Roman Catholics in this colony should learn political wisdom from the mistakes of their co-religionists at home. Dissention and unnecessary division among themselves cripple their power at home, and often well-nigh destroy it. They wish all to be leaders. They will not make concessions and stick loyally to their chief, and follow him. Why do Catholics anywhere form a political party? They do so to uphold public justice, loyalty, and religion. Accordingly they will never want powerful Protestant allies, or even an able Protestant leader. The Protestant ranks, in this and every country of mixed creeds, abound with just, patriotic, sincere, and religious men. These men are the natural allies of Catholics, but not of them to the prejudice of others. The late Mr. Butt was no Catholic, yet he was an enthusiastic leader of Irish Catholics and an eloquent defender of their rights. The like can be said of Mr. Curtis. One of the most able and zealous defenders of Catholic rights whom England has ever seen probably, in modern times, was Mr. W. Cobbet, M.P., a Protestant and member of the Church of England. If Catholics would only stick to their leaders and pull well together, being two hundred million strong, they could, by moral force alone, and without any violence or shedding one drop of blood, rule the world. Mr. O'Connell used to say that no mere political advantage was worth one drop of human blood, and he was the only man who succeeded for any length of time in keeping the Catholics in Ireland well together and in peace. Catholics here, as in Ireland, possess great influence in the Government, in spite of their comparatively small number and poverty. Their opponents in Parliament and the Press, here as at home, may jibe and jeer at them and abuse them as they please, still they possess great power as a party. It is a pity to see that power lessened by internal divisions among themselves. To secure unity, they ought to make any sacrifice, however great; so far as it can be done without a sacrifice of principle. Stick to your leader and follow him should be their guiding principle. The Catholic Episcopate seldom or never interfered in political questions unless the interests of religion and justice are threatened seriously. When they do interfere, they are the natural leaders of the laity, who ought to give them a loyal, unhesitating, and cordial support, and not create any dissention or unnecessary divisions whatever, in any way. The Catholic who yields a cheerful and ready obedience to his lawful Catholic superior will never be either a tyrant, a traitor or a slave. The Catholic Church is the most formidable enemy of tyrants, traitors, and rebels in all countries and under all Governments. The Auckland Catholics seem to think the TABLET often indulges in the use of too emphatic or too violent language, by which certain Protestants are offended and alienated from us. Patience, humility, and meekness, under affronts and injuries are no doubt very beautiful Christian virtues, which we ought all to practice; but, unfortunately, too often, don't practice. Christ, himself, however, the perfect model of patience, and humility to us all, at times used very strong and opprobrious language when denouncing the proud, perverse, and hypocritical enemies of his religion. The TABLET in resisting the selfish, unjust, and hypocritical enemies of the Catholics in this colony does not always, it is true, use the "mincing words of a waiting gentlewoman." He comes out hot and strong—at times perhaps too hot and too strong. Be it so. That is easily mended. Excessive zeal in the Catholic cause is a venial fault. Excessive coldness or indifference is not—excessive zeal is not common,—whereas, excessive apathy is all but universal, or at all events much too common. The Auckland Catholics, therefore, should be indulgent to the faults of the TABLET, in so far as they are founded on excess of Catholic zeal, and not criticise them with severity, or in any unfriendly or censorious spirit. But for the spirited proprietors of the TABLET we should not have had a Catholic journal in this colony at all to this day. That in spite of all its faults, and short comings, the TABLET is doing good, and great good, service in the cause of truth and justice, no man can doubt—be he Catholic or Protestant. The Catholic in all parts of this colony owes a debt of gratitude to the TABLET, which will not soon be repaid by him; when one thinks of the many, and complicated and cruel insults and injuries, which the oppressed Irish Catholics have, for so many, many generations, suffered at the hands of English Protestants, and to some extent still suffer, even in this very colony, need we wonder if the TABLET, the zealous defender of Catholic faith, and Catholic rights in New Zealand, should at times pass the boundaries of moderation or good taste in the language he uses? The wonder is not that he should transgress in that way occasionally, but that he should be able to restrain so much as he does his feelings of indignation, and resentment against shameless and hypocritical Protestant calumniators and oppressors, and write of them in the language of moderation at any time. | Laic.

Mahaley Ellis, coloured, whose name has often appeared in the published proceedings of the Mayor's Court, died suddenly in the city jail shortly after having used the expression, "I hope God may strike me dead."—*Norfolk Landmark*.

VOLUNTEER CORPS IN IRELAND.

(From the *Times*, May 9.)

It has too readily been taken for granted by successive Ministries that Irishmen when at home cannot be safely permitted to form Volunteer regiments. The accuracy of this official tradition was never fairly discussed in the House of Commons until Wednesday afternoon, when the second reading of the Volunteer Corps (Ireland) Bill came on; and a calm examination showed that there no longer existed good reason for withholding from Ireland the facilities which are enjoyed by other parts of the United Kingdom. As far back as June of last year, we ventured to question the propriety of the old policy of distrust of Irish loyalty. With reference to a brief discussion which then took place on the subject, we made certain observations to the effect that it was prudent and seemly to remove an invidious and unnecessary distinction. The fact is that Ministries have not adequately recognised the changed circumstances of Ireland. They have continued to quote obsolete arguments. They have repeated phrases which have come down from past administrations as official furniture or heirlooms. Lord Palmerston's observation that the formation of a volunteer force in Ireland would be troublesome, if not dangerous, has been reverently cited by successive Secretaries for Ireland when invited to put an end to a superfluous distinction. Ireland has been totally transformed since Lord Palmerston expressed this opinion. The roots of some causes of disaffection are, we may hope, torn up. The country is quiet and prosperous, whatever a malcontent here and there may say to the contrary. "A new Ireland" has arisen on the ruins of that which existed before 1848. Many things have been done since that date, at no small sacrifice of pride on the part of large classes and to the mortification of many, in order to conciliate the Irish people. The conscience of England is at rest; and when Irishmen come forward in a time of profound peace in Europe to ask permission to drill as citizen soldiers, we need not suspect that it is intended to use the military skill thus acquired for sinister purposes. In the discussion of Wednesday representatives of all parts of Ireland took part, and with almost one voice they declared that there was no danger to be apprehended in putting arms into the hands of Irish volunteers or imparting to them military instruction. Scarcely an Irish member questioned the propriety of the step; and the Attorney-General for Ireland was constrained to admit, in the name of the Government, the overwhelming weight of the arguments for the measure by consenting to the second reading.

There are many familiar facts to re-assure the timid. In the Regular Army there are, as Mr. Isaac pointed out, no fewer than 89,121 Irish non-commissioned officers and men. This remarkable circumstance ought of itself to go far to remove apprehensions of disloyalty. This large element contains many of the best soldiers in the world. Wherever our arms go, the Irish soldier distinguishes himself. He is at once brave and amenable to discipline; he lacks no military virtue possessed by his English comrades; and he proves himself loyal and trustworthy. The Irish Militia, which is drawn, as the Attorney-General for Ireland pointed out, from a lower social stratum than that from which the volunteers are likely to come, has never in recent times given any cause for uneasiness, and the praise of the Irish Royal Constabulary for discipline and fidelity is in all mouths. If the atmosphere of sedition was so pervading as has been always assumed by those who have denied the propriety of conceding to Irishmen the right to drill, it could not fail to penetrate the ranks of the Irish regiments of the Regular Army and the Militia. And if it is imperceptible there, except in rare cases, we need not be greatly apprehensive about its spread among the volunteers. We prefer to judge of the expediency of the proposed step by reference to present circumstances. A search for historical analogies in Ireland is apt to be unprofitable and irritating; and it is no loss that the House did not direct its attention to this side of the discussion. But the friends of the measure which was read a second time on Wednesday need not shrink from an appeal to Irish history. The volunteers of 1782 did, indeed, make themselves formidable to the English Government. But they were dangerous more by reason of their numbers and unity and the circumstances of the time, which conspired in their favour, than their discipline and their arms. Pikes and miserable firelocks were all in the way of arms many of them had; and such weapons can always be improvised if there is the will to use them. The fact is that the Irish forces most closely corresponding to the volunteers have always been distinguished for loyalty. The Duke of Wellington's despatches on Ireland contain many flattering allusions to the Yeomanry. Their fault was that they carried, in critical times—as in 1798, for instance—their zeal for the Government to excess, sometimes of a terrible character. The men of whom it was said that they went out in their raids against rebels "with general orders to shoot anybody they pleased," and of whose fierce vindictiveness Lord Cornwallis declared that "murder appears to be their favourite pastime," had many grievous faults, and they are answerable for such; but disloyalty was not among their offences.

Mr. J. Fleming reports for the week ending July 16th, 1879:—Wholesale prices, oats, 2s to 2s 3d per bushel; milling wheat, 4s to 4s 4d per bushel; chicks, 3s to 3s 6d; barley, malting, 5s 6d per bushel; feed, 3s to 3s 6d; pollard, £5 10s per ton; bran, £4 5s per ton; flour, £10 to £10 10s per ton; oatmeal, £13 10s per ton; potatoes, £5 10s per ton; hay, £4 per ton; chaff, £4 to £4 10s per ton; straw, £2 5s per ton; onions 1½ per cwt.

A young girl named Susan Johnson, of Uniontown, Ky., who is addicted to reading novels, dressed herself in boys' clothes, and, armed with two pistols and a dagger, took the steamboat for Evansville, intending to lead a life that would be a terror to the foe. On the boat some deck hands were moving freight, and a big rat ran out in the direction of our hero. Miss Johnson jumped on a bale of tobacco and screamed. They carried her to the ladies' cabin, where she remained the round trip, and she is now at home, with no desire for a life of adventure.

THE ANTI-CATHOLIC LECTURER.

THE quondam Brother Aloysius, now known to fame as Francis George Widdows, has lately been lecturing against the Catholic Church in Dundee and other Scottish cities, and always with the monks' gown thrown round his person. This, of course, is to give force to his remarks, although, indeed, they do not require any, being strong and villainous enough in all conscience. His obscene abuse of the Catholic Church in Dundee roused the blood of the Irish Catholics, who mustered in force and prevented him lecturing. A howl was immediately raised by the bigots, who asked in pious amazement:—"Are we, then, living in a free country? Is this what our fathers fought and died for?" One sensible, hard-headed Scotchman, however, the editor of the *Dundee Advertiser*, who was not led away by the frenzy of the hour, quietly cabled the following message to the *Toronto Globe*:—

"Was Widdows convicted at York County Assizes? If so, telegraph full name, crime, sentence, and date. Answer prepaid."

To this message the Dundee paper received the following answer:—"Francis George Widdows, convicted July, 1875, (an abominable offence), five months, Central Prison, Toronto."

The above (says the *Advertiser*) needs no comment, and we are sincerely of the same opinion. And these be the men who are honored for maligning the Catholic Church.—*True Witness*.

General News.

In an *Academia* held in Perugia to commemorate the anniversary of the Sovereign Pontiff's coronation, Professor Geremia Brunelli delivered a discourse, in which he recorded an incident in the life of the Pope which is worth repeating. The Professor relates that on a certain day he had been delayed, and reached his class later than usual. His surprise was great when, on entering the class-room, he beheld Cardinal Pecci, Archbishop of Perugia, seated in the professor's chair, and delivering a discourse to the pupils on Cicero's oration "Pro Milone." The students were delighted beyond measure, and seemed to be wholly enchanted with the learned comments delivered on the language and style of the great Roman orator. The Professor, enchanted in his turn, sat down amongst the scholars, and begged the Cardinal to continue his exposition. But the latter invited him courteously to return to his chair, and recommended the students to profit by the Professor's instruction. As he was leaving the lecture-hall he smiled graciously on the Professor, which the latter regarded as a tacit and gentle reproof of his remissness.

The religion of Mr. Disraeli that was, and the Earl of Beaconsfield and Premier of England that is, has long been a subject of speculation. That the noble earl is of Jewish extraction is well known, but what particular reformation sect he most effects is still, we believe a moot point. He, however, let the cat slightly out of the bag at the Royal Academy dinner on Saturday evening. In speaking to the toast of "Her Majesty's Ministers" the Premier of England went out of his way to ridicule memories most sacred to all Christians by suggesting that artists could in Shakespeare's works find subjects as interesting as "Madonnas and Martyrs." Whatever else he is, it would appear from this that the present chief adviser of her Majesty is not a Christian.

The *Edinburgh Daily Review*, a Protestant paper, bears testimony to the growth of the Church in Dumfries. It says:—"The Roman Catholic Church is making great advances in Dumfries—not in the way of converting, but of natural increment, and the acquirement of property. A few years ago the old infirmary was purchased, and made into a college of the Marist Brothers; later, the beautiful little suburban estate of Laurelmount was purchased for a "retreat" in connection with the same Order; last year it was made the seat of the new Roman Catholic Bishop of Galloway. The Corbelly Hill, belongs to Lord Herries. It is situated on the Galloway side of the river and commands a magnificent panorama. It has long been advertised for feuing purposes, but the expense of building on such an elevation has proved an effectual discouragement.

A correspondent of the *Indo-European Correspondence* states that Babu Ghosh, the late mathematical teacher of the Protestant Cathedral Mission College, in India, has embraced Catholicity. It appears that he has been a member of the Presbyterian Free Church of Calcutta for the past sixteen years.

Rev. Arthur Hutton, M.A., of the Birmingham Oratory, has in preparation a work on Anglican Orders, the preface of which will probably be written by Dr. Newman. The volume is looked for with much interest in England. Father Hutton is a convert, and a graduate of Exeter College, Oxford. He was formerly rector of Spridlington.

A recent convert to the Church in Washington Territory attributes her conversion to the reading of Father Damen's sermon on "The Rule of Faith" which she came across in the *Catholic Sentinel* of Oregon.

The missionary spirit is vital in France. During the year 1878, according to an incomplete list in the *Annals of the Propagation of the Faith*, no less than one hundred and eleven priests set out for foreign fields of labour.

PERSONS interested in building matters are invited to read the advertisement in another column of Messrs. O'Sullivan and Co.'s timber yards at Christchurch. This enterprising firm have made extensive arrangements by which they are enabled to supply timber and building materials of all kinds at the lowest possible and totally unprecedented rates.

Messrs. Burton Brothers, the eminent photographers, have removed their well-known establishment in Princes street, Dunedin, to other premises in the same street, situated opposite the Criterion Hotel, where they have obtained accommodation more suited to their extensive business.

DOMINICAN CONVENT SCHOOLS.

A DRAMATIC entertainment was given at the Dominican Convent School, on the 9th and 10th instants, previous to the dispersion of the young ladies for their midwinter holidays. There were present Right Rev. Dr. Moran, several clergymen, and a large number of ladies. The scenery, with the exception of one scene, kindly lent by Mr. Hume, had been painted for the occasion by Mr. D. Power. It was remarkably well executed, and reflected the greatest possible credit on the artistic taste and execution of the painter. The drop scene represents a lake surrounded by mountains, and on which a gondola is being rowed, and on whose banks appear the towers of a city. The perspective, and the shadows in the water are very admirably rendered. Another scene representing a cottage in a wood is very beautiful and natural looking, and a third showing a window looking out upon foliage might form an ornament for any stage in Europe.

On the first day Dimond's play, revised, "The Foundling of the Forest," was performed. The plot of this piece has all the improbability and tragic passion of the old romance stories. The hero, the dashing cavalier Florian, is the adopted son of the Count de Valmont, by whom he was rescued when an infant, perishing in the forest solitudes of the Cevennes, eighteen years previous to the scenes described in the play. These years have been passed by the Count de Valmont in brooding sorrow over the misfortunes which had blighted the opening of his life, a sorrow relieved only by his love for the young foundling. The Count had gone to war for the King in some distant province; a rumour of his death had been spread; hastening home to re-assure his wife, he found only the smoking ruin of his castle, in the flames of which, kindled by Huguenot fury, it was believed his wife and infant son had perished. The kinsman of the Count, the Baron de Longueville, to whom he had confided the care of his wife and child, had betrayed his trust, and had opened the castle gates to the Huguenots. Unaware of his treachery, the Count looks upon him as his friend. The Baron aspires to the hand of Geraldine, the Count's niece, and seeks to bring about the death of his rival, Florian. For the dark deed of murder he employs his minion Bertrand.

The opening scenes of the play represent the expectation at Valmont Castle of the return of Florian from a brilliant campaign, and the joyful preparations to celebrate the event. The part of the Lady Geraldine, so touchingly devoted to her melancholy uncle, her mind so full of bright visions of future happiness, was well done. Her saucy maid Rosabelle was represented to the life by a young lady who possesses a charming voice, the deep, rich mellowness of her notes in the German song, "Mein Herz warum so traurig," was remarkable in one so young.

Florian, on his way to the Castle, is lost in the woods, in which are prowling De Longueville's myrmidons, in wait to kill him. A storm comes on; darkness is visible; the elements wage furious war; peals of thunder are heard, and the stage, no longer illuminated by the gas-lights, but by the gleam and bright flashes of lightning, represents the dark wood-scene, and Florian in complete bewilderment. The audience grows "nervous." Florian calls for help; his cry is answered; another flash of lightning shows a masked bravo groping for his victim; then a second gentleman of the same profession comes on the stage; Florian prudently retires under cover of darkness, and the bravo, mistaking his man, is about to plunge his dagger into the breast of his associate. The whole scene was most effectively produced. Florian now perceives in the distance a glimmering light from some cottage casement; though dreading to become "on visiting terms with the family of the gentleman," whose compliments he had just escaped, he makes his way to the cottage and knocks at the door; a strange-looking woman appears, and on seeing his soldier's uniform, with a wild cry darts away into the woods.

The next scene discovers Florian within the cottage, "bleeding the immortal architect who first invented chimney-corners," and partaking heartily of the supper laid before him by the kind-hearted old Monica, who, meanwhile, entertains him with the history of the mysterious female, whom he had first met. "About sixteen or seventeen years ago," said the old woman, "there came a rumour to our village of a wild woman that had been caught by some peasants in the woods, following quite a savage and unchristian life, gathering fruits and berries for her food by day, and sleeping in the mossy hollows of a rock at night. My heart swelled quite painfully when I saw her; her form was meagre and wasted, and her wretched garments hung over it in filthy tatters. Her fine hair fell in matted heaps, and the sun and wind together had changed her skin like an Indian. Yet even in the midst of all this misery, there was something so noble and gentle in her air that the moment I looked upon her my curiosity was lost in pity and respect; my tears started unawares, and fell upon her trembling hands. Would you believe it, sir? Suddenly her eyes, so lately dull and vacant, flashed with recovered brightness: she cast herself at my feet and called on me to save her, in tones that might have moved a heart of rock. I led the unhappy one to my dwelling; from that moment she has shared my mat and partaken my morsel. I love her, and were I now to lose her, I think my heart would break on the grave that robbed it of its darling. On the subject of her early adventures she remains inflexibly silent. I have often tried to win the secret from her, but though she is mild and rational enough upon all other themes, let but a hint remind her of her former wretchedness, her wits directly start into disorder, and for whole hours—nay, sometimes days together—she remains a lunatic. I do not even know her name, but call her Silence, because her voice is heard so rarely." Suddenly the tread of feet interrupts the conversation of Florian and Monica. The door bursts open; Bertrand gives the order to the two bravos to seize Florian, and despatch him in the wood outside; they are about to obey, when the mysterious woman appears. Bertrand looks at her in horror, as she places herself between him and his intended victim, regarding her as some dread shade from the grave. But it was no "dim form of uncircumscribed shade," as Bertrand discovers in the next scene, when he returns to the cottage, has an interview with the strange woman, and recognises in her, Eugenia, the wife of the Count de Valmont, who had escaped from the burning castle

with her son, and believing her husband to be dead, and having lost her son during one of her fits of insane grief, had lived since as described by Monica. Bertrand now grows repentant, and resolves to save Eugenia, and restore her to her husband. The character of Bertrand was feelingly and cleverly acted; the clear bell-like tones of the young lady's speaking voice, struck like music on the ear. Eugenia, in her broken-hearted misery, and her wild insanity, was represented most touchingly. The deep passions of this character, one would suppose to be beyond the conception of a schoolgirl, evidently not far in her teens: yet the pathetic beauty of its impersonation moved many to tears. The easy, cavalier manner of Florian, his appreciation of the good things to which the old woman treated him, the humour of his observation, especially his gallant apostrophe to woman "whom in prosperity he admires, but in adversity adores," were very entertaining. The nonbalance, and the generous impulses of the Foundling cavalier, his earnest desire to discover his parents, his gratitude to his uncle, were excellently portrayed in the manner, and graceful elocution of the young amateur. The character of the Count de Valmont was performed with much dramatic talent, and cultivated elocution. The Baron de Longueville, the villain of the story, was rescued from our hate by the young lady who acted the character; though her rendering of the part was most spirited. She was, of course, only about as formidable as a young lady can be. The other characters were very good; the count's old valet-chambre was amusingly acted, and Florian's Squire l'Éclair can sing a good "second." It was pretty clear, too, that the little villagers, by their merry dance and song, in the strikingly pretty scene of the "Fête Champêtre," had not, on any village green, learnt to invoke Terpsichore.

The second day's entertainment opened with Molière's "Bourgeois Gentilhomme," which was got through very satisfactorily. The French was spoken with considerable fluency, and the young ladies understood so well what they were saying, that persons unacquainted with the language could follow the piece throughout, by the gesture and expression of countenance of the actors.

The extravaganza "Mother Goose," was then performed by the junior children, who excited much amusement by their quaint acting. The elocution of Mother Goose was splendid, and her son Colin did his part in a very spirited manner. The Goose, a bird of enormous development, was animated by some child who had deeply studied the "tricks and manners" of the noble race. The stranger, who was the owner of the Goose, pointed the moral of the play with considerable emphasis, which is, "that tricks should not engender pride," and that it is ever a duty to be kind to the poor.

At the conclusion, the two days' entertainment was pronounced by all present to have been an entire success. The young ladies by their efforts in the histrionic art, acquire clear enunciation, grace of elocution, and cultivated accent; they grow in ease and self-possession; those indispensable qualities of educated manners, and thus, with considerable amusement, combine means of rapid improvement.

CRIME IN NAPLES.

THE *Times* correspondent writes from Naples under date May 5:—"I have too often been compelled to report the want of public security in this city, and yet I have been only acting on the statements and repeating the complaints of almost every journal in Naples. In fact, such is the absence of public security here that, unless things are greatly changed, intending visitors will do well to hesitate before they extend their visit so far south. One of the most audacious assaults and thefts of which we have heard lately was committed on the persons of two Australian ladies residing in the Pensione Britannica, on the Corso Vittorio Emanuele. They were walking on this well-known and beautiful road, 'when,' says the *Pungolo*, 'they were suddenly attacked by two unknown individuals. One lady was thrown on the ground and robbed of a gold repeater with brilliants, of the value of £32, while from the other was taken a gold cylinder watch with gold chain, valued at £20.' Two guards in plain dress, who were making their rounds, immediately gave chase on hearing of the fact, and a spirited pursuit continued for some time. Rapidly descending from the heights into the Riviera di Chiaja, they jumped into a *carrozzella* on finding that the guards succeeded in arresting them. The repeater was found on the person of one of them, and the cylinder watch, which had been thrown into a garden, was fortunately recovered. One of the thieves carried a revolver. An English gentleman now not far from me, a literary man of some eminence, has his tale to tell. Two or three weeks since he was walking on the new road between the Villa Nazionale and the sea, when he was seized by three men, who took his watch and all the money he had. Seeing that resistance was out of the question, he told them to take what they chose and thus escaped all violence. The probabilities are that one or more than one carried a revolver; it is in very common use, as the daily reports assure us, and if not adopted as a substitute for the knife, it is as much used. The time was when these gentry were content with picking your pocket of your handkerchief, but they now fly at higher game, and unless a man buttons up his coat or a woman puts her hand over her ears there is danger of losing a chain or earrings. Last week I read a report of the ears of a woman being lacerated by a thief, and it has been no uncommon thing. In short, the state of public security in Naples is as bad as it can be, and unless strong measures are adopted the city which aspires to be the first in the kingdom must be set down at the bottom of the list. The truth is, I believe, that we are only reaping the fruits of that humanitarian spirit which half closes its eyes on small crimes and punishes others with the utmost leniency. 'Still Italy,' as was said recently after the trial of Passanante, 'is mistress in her own house and will not submit to dictation; but Italy at the same time must take the necessary consequences of not being able to keep her own house in order. I see that by a decree of the Minister of the Interior, 22 *camorristi* of the worst type are to be sent immediately to the island of Sicily, from which, after a *villeggiatura* of one year or more, they will return more accomplished villains than ever."

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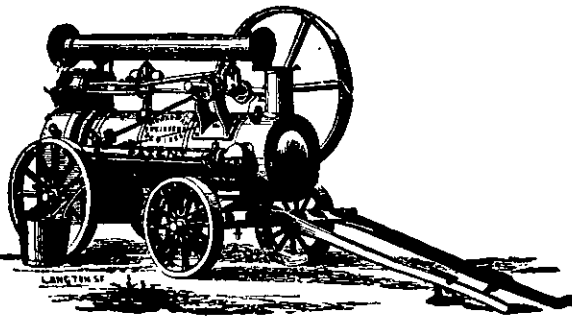
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Country orders promptly attended to.

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F. BEISSEL,

LADIES AND GENTLEMEN'S HAIRDRESSER,

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

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

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OF THE ANCIENT POETS OF ERIN.

HISTORY and poetry have been intertwined from the earliest days, and in late years Lord Macaulay has shown to us how gracefully they blend in his well-known "Lays of Ancient Rome," and Mr. Tennyson, out of dim recesses, has brought the figure of King Arthur, and thrown the electric light of genius upon his unspotted manhood; but in ancient Erin the office of poet to her kings was a more important one than that held by our laureate; indeed, the deference given to him was perhaps not unlike the respect accorded to our Lord Chancellor, for the poet was at once a judge and guardian of history truth, or of the legendary lore which passed for truth; he was a sage, a teacher; and if he attained to the highest of the seven orders of poets (the *ollamh*) became a *brehon*, or judge, and was entitled to rank next to the monarch; he had to qualify for this dignity by long years of training, and to be of his reputation, according to the following old verse—

Purity of hand, bright without wounding,
Purity of mouth, without poisonous satire,
Purity of learning, without reproach;
Purity of husbandship (or marriage.)

He who did not preserve these purities lost half his income and his legal power, and was subject to penalties besides. The bards appear to have inherited many of the offices of the ancient Druids, and Mr de Vere remarks that their colleges had been a sort of Pagan convents, and he suggests the thought that a people, however barbarous and revengeful in war, who had been trained to so much appreciation of "the beautiful, the pathetic, and the pure," was already in some degree prepared to cast away idolatry for Christianity, and to receive the Divine poetry "yesterday, to-day, and for ever," which, in the holy Psalms, St. Patrick brought to the Western Island. Milton says that "Heaven stoops to feeble virtue," and the Star in the East has shown for all time how earnest and pure study may find the knowledge which is above all other knowledge. It was not the design of St. Patrick to destroy the ancient books, but to purge them of evil [and the result of this was a compilation of laws, called the *Senchus Mohr*.*] not to demolish altars, but to purify and lacep on them the Cross; not to shut up schools, but to make them Christian—not to silence a nation's music, but to sanctify it. And we know that from the day he landed in the year A.D. 432, the name of the Saint has been the one most treasured in both the history and poetry of Erin.

* A.D. 439. There were nine commissioners appointed to draw up the "Senchus Mohr;" the chief personages engaged in this great work were the Monarch, the Apostle, and the Chief Poet of Erin (Professor O'Curry).

Wisdom then
Prime wisdom saw in Faith, †
† De Vere.

ITALY.

(From the Times.)

ROME, April 20.

LEO XIII. struck the right key in raising the cry that the Virgin, for whom the Romans have always had special veneration, had been insulted. The demonstration made to-day will undoubtedly and not incorrectly be described as a triumph for the Church. It would scarcely be an exaggeration to say that the whole of the Roman people turned out this afternoon in response to the Cardinal-Vicar's invitation, followed up this morning by placards affixed on each side of all church doors, on which in large letters were printed in Italian the words "*Evviva* the Virgin Mary, mother of God, blasphemed by the impious." From an early hour in the morning the three great basilicas, St. Maria Maggiore, St. John Lateran, Santa Croce in Gerusalemme, were well filled with people making the prescribed visits, but the demonstration and pilgrimage proper were fixed for this afternoon. When I reached the St. John Lateran at 3 o'clock, the streets were filled with people flocking there, and inside the basilica there were crowds of silent worshippers kneeling before all the chapels. I went on direct to the Croce in Gerusalemme, where the Cardinal-Vicar was to exhibit the celebrated relics connected with the Crucifixion. By the time he appeared on the balcony the basilica was densely crammed, and on emerging with great difficulty I beheld one of the most imposing sights I have ever seen. To the left the whole length of the broad avenue from the St. John Lateran was filled with a stream of people coming thence towards the Croce in Gerusalemme, while before me another stream departing filled the road leading to the St. Maria Maggiore. There were people of all ranks and conditions, from mendicants to nobles with their servants behind them; men, women, and children of all ages, the majority reciting the Rosary silently, while here and there were groups chanting it aloud.

Monsignor Mermillod, surrounded by a number of the French clergy, made the pilgrimage in this wise. This morning the mass of people along two sides of a triangle continued uninterrupted from 4 until 7 o'clock. At the Maria Maggiore one might suppose that the basilica was besieged. Besides the crowd forming the pilgrimage coming from the Croce in Gerusalemme numbers were pressing towards it all along the other streets. It was no easy thing to push one's way in or to move when inside. The walls and columns were decorated with the richest hangings; on the high altar blazed a multitude of lights, and the Borghese Chapel, in which is the celebrated painting of the Virgin once carried in procession by Gregory the Great, was illuminated with chandeliers from the floor to the ceiling. Looking towards the chapel, it appeared like a great space filled with brilliant stars. The benediction was given by the Cardinal from the high altar, and at the conclusion the church rang with the shouts of "*Evviva* the Virgin Mary!" "*Evviva* the Mother of God!" The most perfect order reigned everywhere, for on this occasion Liberals and Clericals were united.

PROFESSOR GUSSCOTT,
THE GREAT AMERICAN HERBALIST,

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

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

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 JOHN.

(Signed) In the presence of

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

Tuam Street, Christchurch,

April 23th, 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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J. F. STRATZ,
 Watchmaker, High Street, Triangle, and opposite Bonnington and Co., Booksellers, Christchurch. I have been apprenticed in Switzerland, and have been working in the best shops in the West End of London for ten years, and therefore I am able to undertake for repair Foreign and English Watches that have been unsuccessfully done by so called watch-cleaners who know no rule or principle about work, and very often spoil a watch for ever. During the three years that I have been in Christchurch I examined and repaired over 2000 watches, and I found very few amongst them that wanted only cleaning, but I have very often found instead of screws, pieces of wood, lead, and cement have been used. In regard to watch cleaning, I can teach any person to clean or brush out a watch in ten lessons.

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

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

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

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

STORE AND MANUFACTORY,
 MACLAGGAN STREET, DUNEDIN.

ROYAL HOTEL,
 OAMARU.

J. D. KETT,
 Having purchased the Business of the above mentioned well-known Hotel from Mr. R. Richardson, desires to notify that he intends, not only to maintain its popularity, but to, if possible, render it in every respect one of the most desirable Hotels in this part of the Colony. The accommodation for Boarders and Visitors is unsurpassable. There is a good Bath-room for the use of patrons, and every care will be taken to ensure their comfort every respect.

FIRST-CLASS STABLES

At the Rear of the Premises. The BILLIARD ROOM has been built on the most approved principles, and every arrangement in connection therewith has been made with a view to rendering pleasant this popular game.

J. D. KETT,
 Proprietor.

THE CORNER CLOTHING HOUSE.

J. HARDIE & CO.

KEEPING REDUCTIONS.

MEN'S, BOYS', AND YOUTHS' CLOTHING.			
Selling at		Selling at	
9s 6d	Fancy Tweed Vests	7s 6d	Black & White Check Shirts
35s	" Trousers and D.B. Vests	"	"
17s 6d	Witney D.B. Jackets	2s 6d	Oxford Shirts
25s	Pilot Jackets	6s 6d	Tweed Crimean Shirts
25s	Mackintosh Waterproofs	4s 6d	Swanskin Drawers
35s	Waterproof Tweed Overcoats	3s 6d	Brown Cotton Pants
0s	Beaver Inverness Capes	1s 6d	Shetland Merino Sox
35s	Black Cloth D.B. Jackets	3s 6d	Boys' Tweed Hats
12s 6d	Check Tweed Trousers	5s 6d	Merino Under Shirts
5s 6d	Boys' Trousers	2s 6d	Black Felt Hats
7s 6d	Youths' Trousers	"	Fancy Scotch Tweed per yard
12s 6d	Boys' Melton Suits	3s 6d	Heavy Scotch Tweed
		5s 6d	Deerskin Driving Gloves, per pair

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 RATTRAY STREETS, DUNEDIN

THE CHEAPEST HOUSE IN TOWN.
 THE CITY.

HENRY RICHARDSON,
 SADDLE AND HARNESS MAKER,



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

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

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

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



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

P. POWER,

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

RAILWAY HOTEL.

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

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; Pigon 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 TEAM 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 STEELING.

Every description of
FIRE AND MARINE INSURANCE
Effectuated at
LOWEST CURRENT RATES.
Settlement of Losses From an 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,
D U N E D .

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

ALEX. WILSON AND SONS.

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

All kinds of repairs done well and with despatch.

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

JAMES MARTIN, PROPRIETOR.

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

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

MATHEW GRANT ... PROPRIETOR.
Good Accommodation for Boarders at Moderate Charges.
The Miners' and Mechanics' Home.
Good Stabling.

M U N S T E R A R M S H O T E L,
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, Homoeopathic, and Patent Medicines, 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 Pilina,
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 Beaconfield," 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.

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

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

FERNHILL COAL COMPANY,
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.

SPECTACLES! SPECTACLES!

W A N T E D , the weak-sighted to know that they can have spectacles properly adapted to suit their sights, at PERCI-VAL'S, Optician, and Spectacle-maker to the Dunedin Hospital, No. 5., George Street. Pure Brazilian Pebbles, highly recommended for defective visions. Also on sale—Gykes's Hydrometers, Glass do, Saccbarometers, 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

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.

MOSGIEL

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.

MANUFACTURES.

MANUFACTURE

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 FRUITERER, 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.

CHEAP BOOTS.

Buy your Boots from THE BEST MAKER IN TOWN, Who defies Competition for STYLE, CHEAPNESS, AND QUALITY.

None but the Best of Workmen kept. All Repairs and new work done on the shortest notice.

H. HIRD,

26, ROYAL ARCADE, DUNEDIN.

SUPREME COURT HOTEL,

Stuart street, Dunedin.

C. O'DRISCOLL

PROPRIETOR,

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

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, OAMARU.

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.

W.M. 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.

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.

CAREW & CO., Manufacturers of

AERATED WATERS, British Wines, Cordials, Liqueurs, Malt, Vinegar, &c.

GREAT KING STREET, DUNEDIN.

V.



R.

FUNERAL REFORM, ECONOMY AND RESPECTABILITY, Combined with the strictest decorum in the performance of its duties.

The expense of a Funeral, however COSTLY or HUMBLE, may be ascertained at the time of giving the order, and carried out according to the wishes of friends by

WALTER G. GEDDES, Undertaker, Octagon, Dunedin.

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

[Established 1848.]

A. MERCER, FAMILY GROCER,

Wine, Spirit, and Provision Merchant, BATTRAY STREET,

In returning thanks to his numerous friends and customers, both in town and country, for the very liberal amount of patronage he has received since commencing business, begs to intimate that he has admitted into partnership his son, Mr. Hector Mercer (for ten years in the office of Messrs. 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. L A W R E N S O N,

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.

RANKIN AND CO.,
NO. 6 ROYAL ARCADE.
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 A. & J. MACFARLANE & Co., Princes and MacLaggan streets.
Report of Analysis by Professor Black, Colonial Analyst:—
University Laboratory,
Dunedin, 21st Oct., 1878.

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

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

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

BENDIGO BUTCHERY,
MACLAGGAN STREET.
D. J. STOHR, in returning thanks to the public for past favours, begs to remind them that he has meat of the very prime quality and at the lowest remunerative prices. Pickled pork and pickled tongues; Scotch meal pudding. Shipping supplied.
Orders executed promptly.

GEORGE MATTHEWS & SON,
Nurserymen and Seedsmen, Moray Place, Dunedin, have on sale Fruit and Forest Trees of all sorts; Ornamental Trees and Shrubs, Gooseberry and Currant bushes, Rhubarb roots; also, Garden and Farm Seeds of every description. Catalogues and lists of prices on application.

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

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

J. KELLY,
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 Instrument-maker. Optician to the Dunedin Hospital, and for many years optician to the Sunderland Eye Infirmary, has (in order to obviate the necessity of his customers making the detour of the Octagon) REMOVED 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
FISH MONGER,
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 Hearstones.
Designs forwarded to all parts of the Colony on application.

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

(LATE EUROPEAN),

GEORGE STREET (NEAR THE OCTAGON), DUNEDIN

JOHN CARROLL, 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,
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HOLLOWAY'S PILLS

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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.

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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
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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.

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GEORGE AND FREDERICK-STREETS,
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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.

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WHOLE ALE AND RETAIL
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(Opposite the White Horse Hotel).

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

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

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Wholesale and Retail
PRODUCE AND PROVISION
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Corner of George-street and Moray Place,
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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.

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