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Current Topics.

AT HOME & ABROAD



R. NEWMAN is reported to have said in his address at Wellington the other day that one of the Ministers, while claiming £1,500 a year and travelling expenses, was sending his son to a free school. There is, however, nothing at all extraordinary in this; it is the merest pretence to assert that our free schools are intended for the children of the poor. Experience amply proves the contrary, and most conclusively shows that of all the deceptions of "Liberalism" or the democracy there is none more glaring than this. Free schools have been most undeniably convicted of resulting in either elbowing the children of the poor altogether into the street, as in the case mentioned the other day in the English House of Commons, or in sacrificing their needs to the wants of children of the wealthier classes. Parents, teachers, and inspectors are but ordinary flesh and blood, and it is not to be expected that any of the three can with equanimity see a class of pupils partly composed of elegantly attired young masters and misses and partly of children betraying all the marks of poverty. It is too much to believe that any of the parties concerned in the supervision of such a class, except in most rare instances, could maintain an impartial aspect, that parents should not turn up their noses, teachers should not betray favouritism, or that inspectors should insist upon the curriculum being maintained at the suitable standard. We in New Zealand are only setting out upon the course, and since the country is still in its infancy the difference between class and class is not yet so much marked as it is elsewhere, but our system of free and compulsory schools must inevitably follow in the path in which it has run elsewhere. That "glory of America," her public schools, has been the standard proposed here for admiration and imitation, and we have no doubt whatever that it will be faithfully copied here. Indeed already we see the disposition to make of our Government schools institutions in which the children of our sprouting aristocracy may be trained to the acquirement of the slight smattering of information required to permit of their passing with credit through the somewhat pedantic society that imperfectly educated people of aspiring minds seem inclined to form just now, rather than to insure to the children of people engaged in earning an honest livelihood the means of following successfully in their parents' footsteps, or, if they have the stamina, of raising themselves in life. We see, in a word, every reason to believe that our much vaunted and warmly supported system bids fair to follow closely the lead of that in the United States. Dr. Newman may depend upon it that the Minister's young gentleman is just the sort of personage for whose benefit our schools have been established and that poor men's children will ere long receive the cold shoulder there, if indeed they have not already received it. Our poorer classes need not expect to fare one bit better than do their brethren in America, and as a warning of how poor men's children are treated over there take the following paragraph clipped from the *Omaha Herald*, a non-Catholic newspaper:—"The mistake is constantly made of discussing this question on the false theory that our popular system of free schools was founded for the benefit of the individual. This is so far from being true as to be clearly and absolutely false. Upon no ground can the right to tax for the support of the common schools be maintained except that they were established for the benefit of the State—i.e., to make good citizenship, to spread intelligence, and the basis for acquiring it, among the people of a free country. Aside from this principle, however, the main objection to the present cramming order is, as we have said a thousand times or less, that education under the existing order, fails to educate the children of the people in those things whereof they stand in such vital need. Seven-tenths of the children in the common schools in Omaha, for example, because their parents are poor, and either require their services for the family support, or wisely desire to put them into the mechanical trades, do not have the time in the schools to acquire more than the 'three R's' in the only way in which acquiring them does them the best attainable good. Their minds are stuffed

and crammed and dosed with so much flummery, their young memories are so taxed and overwhelmed that they have only a surface knowledge of both the essential and the non-essential, and not one in a dozen of them carry out of the schools any knowledge beyond reading which they can practically apply to the ordinary avocations."

DR. DÖLLINGER has attempted to justify his accusations against Cardinal Newman's works, and he has succeeded only in displaying more clearly to the world to how great a depth he has fallen. It is a piteous thing to see a man, once so much worthy of respect, convicted of rushing forward in frantic malice, and uttering an accusation which he could not even attempt to sustain. The accusation was, that it was the fact of their being written in the English language only that had prevented his Eminence's works from being placed upon the index. But now this is abandoned, and the accuser enters quite upon another course by asserting that certain of the Cardinal's writings had actually given deep offence at Rome, but that fear of what might be produced amongst the English people hindered the condemnation of the illustrious writer. It is, we say, pitiable to contemplate so great a fall, and this fall is made all the more conspicuous by our finding the ecclesiastic who has suffered it, now sneering bitterly at teaching long received by him as excellent. Truly his total shipwreck may warn us of the danger of swerving from the truth in any degree. Rebellion against even one article of the Church's doctrine ends in the complete corruption of the mind and heart.

WE learn from the London *Times* that the Rev. D. Macrae and his heresy are likely to prove a very serious affair for Presbyterianism in Scotland. It seems the reverend unbeliever in everlasting torment is of determined mind, and is resolved not to be got rid of, and shewed out of sight for ever at a moment's notice. He wants to know what are the rights of his condemnation, what is the faith of the Church on this point on which he is accused, and how he has departed from it. He seems, moreover, to have a strong spice of mischief in him, for the more he is aware that the question is a very ticklish one, and one on which the powers that be are especially unwilling to enter, the more determined he is to force them on a public definition of their doctrine. And the worst of it all is that the laity to a very large extent sympathise with him; only for this, in fact, he could be quite easily disposed of. We can quite understand that the sincere followers of Calvin must be in a sad quandary respecting this matter. Of all the creeds in the world that which they hold relies the most on an everlasting hell. The doctrine of election, the doctrine of reprobation, all its strong points stand or fall with this, and if the belief be relinquished there would be nothing in the world to uphold the reputation of Presbyterianism's patron saint. It was certainly a most untoward undertaking of this reverend minister to grow sceptical on this particular point. He could have chosen nothing more inconvenient. The *Times* says he will be thrown overboard, but it expects that he will find a whale in the laity who will receive the outcast, and establish him high and dry in all safety and honour. It adds: "The general impression is that the decline of dogma in Scotland is more likely to be accelerated than to be retarded by prosecutions and pains and penalties." Meantime it is much to be hoped that those good folk amongst us here who are so anxious for Bible reading in the schools will see to it, in case their object be attained, that the Rev. Mr. Macrae's interpretation is not that taken up by the children. If these commentators of tender years were to adopt such views it would be a very serious matter, but who shall say since a learned minister and a large portion of a laity well instructed in the Bible have taken them up in Scotland that they may not be the very notions spontaneously generated in our schools here. Bible reading, now-a-days, most assuredly produces various results. Who can answer for it?

WERE we in need of anything to spur us on in our opposition to secular education, or to confirm us in our views of its mischievous tendencies, we should find it in articles written on it from time to time by some of the principal contributors to European periodicals; men who cannot be accused of any undue tendency towards favouring the Church, and who are in a position to deliver calm and deliberate judgments about that which comes under their eyes, as well as to

support their opinions by facts and figures, and the utterances of eminent men who either belong to our own day, or concerning whom history informs us. We were lately enabled to give some very important quotations concerning this matter from the *Quarterly Review*, we now find the *Revue des Deux Mondes* furnish us with matter no less deserving of attention, and it is very significant to find writers belonging to different countries, speaking different languages, and surrounded by widely different circumstances, substantially agreed on any particular subject. The quotations then which we now put forward are taken from an article written by M. Albert Duruy in the publication in question of June 1, '79. It is on the education bill of M. Jules Ferry, and the following is one of the paragraphs in which this measure is described: M. Ferry knows nothing of society; he despises and excludes social influences; he wrests from free teaching its representation, its guarantees, its time-honoured jurisdiction; he makes of it an object of suspicion; he almost directly accuses it; he takes away from it its natural advocates and establishes against it a jury on which its enemies will be in the proportion of twelve to one. Apart from the teaching State and the University, outside of their exclusive domination and common interests, there will be no special right, no private and competing interests, no associations, no possible resource against arbitrariness. The clique of the pedagogue will reign without a rival; it will both reign and govern. The writer a few lines further on calls the present fashionable notions concerning the educating State "The false and tyrannical doctrine of the teaching State." Much as we who write in the *NEW ZEALAND TABLET*, then, have been ridiculed and blamed for naming the system, under which it is attempted to crush out our faith, tyrannous, the sentiments to be found in our comparatively most obscure columns are borne out in the brilliant pages of one of the leading periodicals of Europe. We do not find anything directly applicable to our own case in the next passage we quote, but, as so much sympathy has been shown for the Bill in question, it cannot be out of place to throw light upon the hardships in which its measures must result, and the blow to be inflicted by it on French society generally. There are now in France 141 unauthorised congregations employed in teaching, that is, 125 congregations of women, and 16 of men. These congregations possess 641 establishments, made up thus: 560 establishments of women, 81 of men. The number of pupils who frequent these establishments is 61,409; that is 41,174 girls and 20,235 boys, of whom 9513 receive an education wholly or partially free. Finally, the number of professors and superintendents of both sexes belonging to these different teaching congregations is 6,454: 4898 nuns and 1556 monks. Well, then, if article 7 were voted, 141 congregations, 641 establishments, 61,409 of the youth of both sexes, of whom 9513 are free pupils, would be stricken, 641 establishments would be deprived of their property without any inquiry, and without indemnity. 67,000 individuals and consequently 67,000 families belonging largely to the middle classes would be injured in their fortunes, oppressed in their beliefs, or at the very least, hampered in their customs. More than 9000 children, educated gratuitously by the unauthorised congregations, and on whose account these expend annually 1,186,076 francs, would be thrown back into misery and vice. Who would receive them? The State? But its establishments are already crammed with free pupils. The last official statistics confess it, its budget is swollen beyond bounds, and it has with difficulty afforded support to all the sons of all those who fell on the battle-field during the late war. The writer then goes on to speak of the University of France, which he regrets, and he takes occasion to quote M. Ledru-Rollin, who named the compulsory attendance of children at particular schools, "The conscription of childhood," and condemned it as "the greatest suffering that could be inflicted on an individual. He tells us that the true motive of the attack on the congregations is that in '76 they had 127 of their pupils received at St. Cyr, and 39 at the *École Polytechnique*. This, says he, is all their crime. He next points out how enormous must be the increase of expense to the State, if the teaching orders and their schools be swept away: and this is a matter that directly interests us, since *mutatis mutandis* all he points out is applicable to our position here. On the 31st December, '76 the secondary schools conducted by unauthorised congregations had in all 19,960 pupils, these establishments, however, received no subsidies of any sort, or in any way, from the State. They were self-supporting. Neither did they impose any great sacrifices on parents, for the official statistics give the average of school fees as follows:—Boarders, 543 francs, 76 (not quite £22); day boarders, 310 francs, 20 (not quite £13); day pupils, 133 francs (a little over £5). So that there were 19,960 pupils who cost the State nothing, and whose education, taken all together, bore reasonably on their families. Now, if we compare this state of affairs with the lycées, and colleges, what do we find? In '76 the subsidy for public secondary education amounted for the State to 5,568,356 francs; for the departments to 467,073 francs; for the communes to 4,143,626 francs; total 10,179,054 francs. In this same year '76 the number of pupils was, in the lycées, 40,995; in the colleges, 38,636; total, 79,631. Let us then divide the figures of the subsidy by those of the pupils: 10,179,056 by 79,631, the result is 127. Every pupil, then, in a college or lycéum costs the country

annually 127 francs. On the one side the cost is nothing; on the other it is 127 francs (about £5). The writer then goes on to show the fallacy of the argument that the public schools are expensive only because of the fewness of their pupils, and that their cost would be lessened by an increase in the number of these. If, he says, as a consequence of clause 7, the 20,000 youths who now attend the congregational schools entered our lycées, it would be necessary to augment the subsidy four-fold, without counting the millions that must be expended on building. Let it be remarked, he continues, that our argument only bears on the secondary teaching; unfortunately in all that concerns primary we possess imperfect data. But who is ignorant of the important part taken by the unauthorised congregations in this kind of teaching. Who does not know with what self-denial the members of certain religious communities devote themselves to the rudest tasks. If M. the Minister of Public Instruction were somewhat more accustomed to his place he would know that it is not always possible to find male and female lay teachers who will go and take up their abode 1500 metres above the level of the sea: in our Alpine and Pyrenean departments, for instance, the administration is never short of congregationists. They go there under the snow, as they went under fire at the time of the siege to carry in our wounded. Self-devotion is their calling. We are again nearly concerned in the writer's next statement; it is that every year the expenses of the Government system of education increases; its needs every year become more numerous and pressing. The body of public teachers become more exacting,—a matter for our especial consideration. They desire higher salaries, and it is but natural they should do so; the more especially if they are required, as in the case of this colony, to add to the number of subjects in which they shall give instruction. They would, in short, be treated with gross injustice were they not additionally remunerated, and teachers with a just grievance are not teachers from whom good work may be expected. The writer shows that already a secular system has been attempted in France, and that it utterly failed. In 1793, they also wished everywhere to substitute the action of the State for private enterprise and action. The Convention suppressed by a stroke of the pen universities, colleges, and lesser schools; it blotted out all the scholastic institutions of the *Ancien Régime*, and from the accumulated ruins attempted to construct a system of national education. It only attained, after many trials, and with the exception of some fine creations, such as the Museum and the *École Polytechnique*, to the most complete impotence. Let us beware of falling into the same fault. Let us distrust the dangerous theory of the teaching State. But perhaps the most important for us of all the telling arguments against the secular system brought forward by this writer is that in which he points out the danger of a monopoly, and the wholesomeness of competition. If this danger is apparent in France, in Paris, the very stage of all the civilized world, where every public man must regard himself and his work as exposed to a blaze of light that allows of no secrets, what must it be in remote places where sleepiness may well prevail unlectured. Can it be thought, he asks, that our professors of elementary and special mathematics would take so much trouble and care with their classes if they were not afraid of the progress at the school of Sainte-Geneviève. They would grow drowsy under the power of a monopoly; we are in a position to say so at present; the law of '50 roused them, as the creation of the school of higher studies in '69, and of the Catholic Universities in '76 roused our faculties. At all times corporations have felt the need of stimulus; at all times it has been needful to make them feel the spur. In the sixteenth century Francis I. created the *Collège de France*, opposite the Sorbonne; in the seventeenth, Louis XIII. founded the *Jardin des Plantes*, beside the Faculty of Medicine. Under the rule of a university monopoly, by virtue of the same necessities, to provide for the same needs, the general competition of Parisian lycées was instituted, and in our days it was considered advisable to extend this institution to all our academics. There are the proofs, the examples; will they now have us, in support of these proofs, invoke the authority of most competent men—men even the most illustrious? M. Saint-Marc Girardin said in '37, from the tribune of the Chamber of Deputies, "I do not fear competition for the university; on the contrary, I desire it. . . . There is need of competition, of rivalry; without rivalry, we go asleep. Let the spirit of rivalry come then, we have need of it." M. Guizot said also in the same discussion: "Before 1789, gentlemen, there was in France, respecting education, a vast and active competition between all the private establishments, all the congregations, all the foundations, learned, literary, and religious, which were occupied in public instruction. This competition was very active, very efficacious, and it is to this competition, in a great degree, were due the benefits of the education of the time." Fifty years earlier Talleyrand had expressed the same thought in his famous report:—"If every one," he said, "has the right to receive the benefits of instruction, every one has, on the other hand, the right to compete in spreading it abroad. For it is from the competition and rivalry of individual efforts that the greatest good will always spring. . . . Every privilege, in its nature, is odious. A privilege in the matter

of instruction would be still more odious and absurd." Finally, the great Cardinal, Richelieu himself, was a partisan of competition; he discovered in it a special virtue, and we may read in the admirable monument of political wisdom he has left in his Will this significant sentence: "It was fitting that the Universities and the Jesuits should teach at will in order that emulation might sharpen their abilities, and that learning might be so much the more firmly established in such a condition that if the one body should lose so sacred a deposit, it might be found again amongst the other." Such is the testimony we find borne by one of the first amongst the leading journals of Europe, and which cannot be suspected of unduly favouring anything Catholic. What shall we say, then, of those small philosophers who have here so loudly ridiculed and blamed us for holding and advancing similar views? Verily we are inclined to laugh heartily at their conceit, and the rebuke that emanates from it, but we are withheld from merriment, by a recollection of the mischievous circumstances enable them to work if they insist upon it.

Now that Mr. Oliver returns to Parliament, we wait with curiosity to learn what it is that the atmosphere of the legislative chambers will next cause to take a different savour in his nostrils. When this gentleman went up for the first time he went as an ardent supporter of Sir George Grey, and he went enthusiastically aided by Mr. G. M. Reed. But he told us the other day that his Parliamentary experience had resulted in revolting him against the Premier, and he rewarded his gushing friend, the ex-editor, by loudly condemning the recompense bestowed upon him, among other things for the very work performed in securing the hon. member's own return. Perhaps, however, he considered that he had done his part in keeping silence while the appointment in question was made, so that now, when the opportunity offered, he was at liberty to manifest his manly and independent spirit by the condemnation of a job. Nevertheless, we have seen quite enough to satisfy us that a tortuous career on the part of the hon. member is to be looked forward to, and we may even find that the next twist through which he wriggles will place him side by side with his brother representatives, the advocates of the Bible-in-schools. Anything in short may be expected from a man who, without a word of warning, feels himself at liberty to turn upon his friends,—even although he took good care to let one of them, at least, be placed beyond the reach of injury before he attacked him.

THE *Otago Daily Times* treats its readers to a scurrilous article on the education question. He designates as "malcontents" the opponents of the secular system. We, however, console ourselves by the knowledge that while such a term is used towards us in the columns of an, even for the colonies, anything but first-class journal, we find one of the most famous of European periodicals, the *Revue des Deux Mondes*, actually incurring the very reproach our good contemporary considers himself justified in hurling at us. Verily we, the opponents of secularism, are insulted in good company.

THE second of the series of Pastoral Letters on education by the Archbishop of Sydney was read in the churches of the Arch-diocese on Sunday, 24th ult. The drift of the letter is to show how in England resistance to the "Great Apostasy," and respect for religion are maintained so that it is recognized as a necessity to furnish Catholics with the means of educating their children in their own faith. It is needless to say that like every other utterance of the Archbishop the letter is distinguished by its great ability, but in addition the tone of firmness that pervades it, together with its extreme courtesy towards non-Catholics reminds us of the style of Cardinal Newman. We find in it evidences of that intellectual delicacy which, as Mr. Matthew Arnold informs us, is a necessity in the production of "urbanity of style." His Grace accounts thus for the enduring Christianity of England:—"The English nation, though it be not Catholic, is still in many ways profoundly Christian. For well-nigh a thousand years England lay steeped, as in a bath of supernatural light, in the strong Christianity of the Catholic Church; and the benign influence of the Anglo-Saxon monarchy, of that most touching period of England's history, still exerts a certain sway over the people's conscience. It took possession of, and moulded the national sentiment: and at the date of King St. Edward's death, those laws, customs, and traditions which still give evidence of their influence, had stamped an indelible character on the national heart. The five centuries of Norman-English rule consolidated and deepened the work of the previous period; and the Catholic Church expanded in power as she did in organization, and became part and parcel, not only of the law, but of the blood and heart of England. Her venerable Sees, her renowned Universities, her great monastic Orders, her Schools and magnificent charities, her large prerogatives in the temporal order, her glorious past, written on many an illuminated page, her Saints and Martyrs, her Kings and Queens, wearing the aureola of sanctity, and her absolute hold on the popular imagination—how could England, living for well-nigh ten hundred years in such a thrall as this, help being permanently affected in her national character? Down to the sixteenth century we may fairly say that the land had been living the life

of the Catholic Church, as it has formed some of the most beautiful pages of her history. Since that date, whilst the Church's authority has been rejected, many of her broad fundamental teachings have remained." Tokens of such past influences are still perceptible; there is a National Church, a hierarchy, there are the old universities of Oxford and Cambridge; the surface of things is changed, but the old spirit protects the Christianity of England. There is much of the antique spirit in the high nobility. "The people are, as a body, charitable, earnest, religious, and unconquerable in their perseverance. They love order and law; they are honourable in their commercial transactions; they are the most domestic people in the world, and possess many beautiful natural virtues, which are elevated and refined through those traditionary principles which, as a salt, keep the nation sound at heart, and help to maintain it vigorously Christian. Added to these virtues, there is their deep love and reverence for the Word of God. By its means the idea of the supernatural is kept from dying out, and the thought of the Almighty, His Providence, Christ's Atonement, His mercy, love, and grace become as a precious heritage amongst the people. There the great moral virtues are found illustrated and enforced; and so deeply is the Bible treasured, that it is looked upon by the masses as being as essential an element in the nation's greatness as the majesty of the throne itself to its stability. Thus, the English people are profoundly impressed with the conviction that the nation's greatness and *prestige* spring from this principle of Christianity; that its soundness of heart, its enterprises and its successes on a large scale, are due in the ultimate analysis, to the fact that the broad foundations of the Empire are set in the maxims of the Gospel and the principles dictated by the Inspired Word. Almost as a consequence of this, the two leading traits of the national character are honesty and thoroughness: and what Englishmen prize most for themselves and others is civil and religious liberty." At the present hour unity of Faith is gone; 150 sects occupy its place, and it is abhorrent from the national feeling to invent a scheme for fusing all the religions into one. Such an idea has nothing in it either of honesty or thoroughness. "Englishmen being thorough themselves like others to be thorough also. They infinitely prefer an out-spoken, fearless enemy to one who cringes. Though they may detest a man's creed or method, they still more detest, they loathe, cowardice in him who has not courage to express or to maintain what in his heart he thinks to be the truth. Take the case of English Catholics in English society at home. In thorough English Protestant society, the way to gain influence and respect is to be thorough also. Cardinal Manning having moved in both societies—in Catholic and Protestant—is able to give incontestible evidence upon this point. He, an Englishman, for half his life an Anglican, thoroughly conversant with English ways and views, in his 'Miscellanies,' writes as follows: 'English society, with all its vices,' he says, 'does, after all, represent the English character. There is something downright, manly, and decided in it; and it respects the same, that is, its own qualities, in others as much as it despises and ridicules all servile or petty eagerness to court its favour. Downright masculine and decided Catholics—more Roman than Rome, more ultramontane than the Pope himself—may enter English society and be treated with good will and respect everywhere, if only they will hold their own with self-respect and a delicate consideration of what is due to others. It is this very boldness which inspires both respect and confidence. It is the pledge of sincerity, and sincerity is respected by everybody worthy of the name of Englishman. No greater blunder could be committed than to try to propitiate Englishmen or English society by a tame, diluted, timid, or worldly Catholicism.' All this bears directly on Catholic education, for if Englishmen love honesty and thoroughness, they will love them in education also. They will hold that there should be thoroughness and honesty even in holding to diversity of creed. "The national honesty and thoroughness with them is a potent element in national strength. If a man be true to his God, there is a chance of his being true to his country. But he who would barter away his religion, or treat it lightly, would turn out a poor creature in the day of a nation's trial. Hence, though he condemns Catholicity, an Englishman has no faith in a lukewarm Catholic, any more than he has in a timid soldier. He says, in effect, 'Let the nation be brought up honest and thorough, and then we stand a chance of holding our own, and maintaining the *prestige* of the Empire. Let the young, who will take our places when we are gone, be drilled into this great idea. Let all, of whatever creed, have equal chance in the race, and whilst each is earnestly and thoroughly trained in his own religion, let all be equally assisted in the fitting of the mind for life's battle when it comes.' As a consequence of this master principle, the creed rejected for 300 years receives, so far as education is concerned, equal treatment with the established creed. England knows a bad Catholic to be a danger to the State, whilst a good one helps towards the national glory. Catholic schools and Protestant are on an equal footing with public schools in great Britain. His Grace then quotes from the report of Catholic schools for the past year. He continues:—"Was it out of love or tenderness for Catholicity, as such, that the great Statesmen of England framed such a system as this? and was it because they loved the Pope that the English people accepted it?"

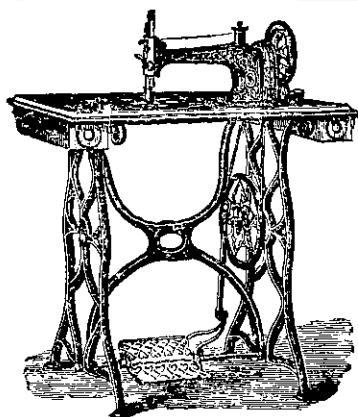
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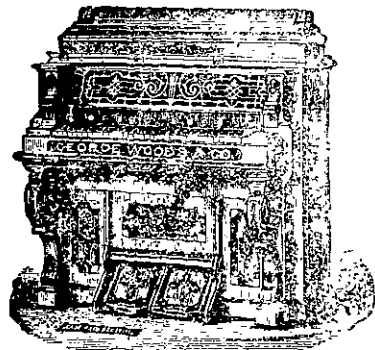
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All who have any knowledge of the national spirit are well aware that, had there not been some profound reason connected with the national prosperity, the Catholic Church would have been ill-used in England, or a system would have been set on foot to weaken the blood in Catholic veins, and melt the vigour of Catholic life out of the people. The creeds would have had to send their children to schools without religion, or so arranged that no decent man, with self-respect, could teach religion in them. The creed-schools would be treated with disfavour by the Government or their officials; the State schools would be as palaces through the land, with the best masters and appointments; whilst those schools, where the love and fear of God, and the great directive principles of religion, were hour by hour insisted on, would, on the principle of the decay of the weakest, dwindle gradually away, as a nation would be reared up with less and less religion, and more and more of that pagan spirit, which is, if history ever taught a lesson, the sure presage of moral effeminacy and national decay. Far-seeing English statesmen, possessing the characteristic of the race, resisted this spirit of national apostasy, and respecting, as gentlemen do, the conscientious convictions of the humblest, gave fair play to all, and conciliated the love and affection of England's Catholic subjects. Thus the nation will continue to hold her own in the broad contests of international life; her nerve and sinew will be tough, her heart sound; and the principles of her imperial sway will still be founded in the depth of a Christian spirit. She, on broad, wide reaching principles of statesmanship, maintains a system of education, based on a principle that would satisfy the requirements of the Catholic Church. In resisting 'Secularist Education,' we are, in reality, resisting a principle of national overthrow; and by maintaining our rights as Catholics, we are doing untold service to the State. Here, interests are identical. Here, whilst we are holding, or struggling for our own, we are laying lines of future prosperity. We are the true friends of the people and of the country, for we found our own honour and greatness on our conscientious convictions regarding morality and faith: and let us do all that in us lies to make known to others, who know them not, these great principles of religious liberty, religious thoroughness, and religious honesty, on which imperial England's greatness mainly rests." The Archbishop concludes with an exhortation to his people to continue to press their claims; he at the same time expresses a strong faith in the sense of fair play existing in the minds of the colonists generally, and says he is convinced that when they really grasp the case they will be ready to grant all that Catholics ask for.

Jesuits!

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

A LAST WORD.

At the opening of his great and excellent work, brimming with facts, Crétineau-Joly, like a witness in court, declares himself not friend, nor admirer, nor adversary of the Jesuits. The Jesuits are for him what Vitellius, Otho and Galba were for Tacitus.

At the end of my hasty and incomplete little book, I declare, on the contrary, that I admire the Jesuits and love them. It is not necessary to be indifferent in order to be impartial, and far above the neutral virtue of impartiality stands the mistress—Truth.

I have spoken the truth—the truth which by the sovereign law of justice obliges us to scourge persecuting evil and avenge persecuted good. It is needless for a Christian to prove that he has no human interest in lying: his interest is God's law which has said, "Thou shalt not lie," and all human interests united could not excuse the transgression of that law.

It is good and wise to unfurl our standard. Frankness is the highest of abilities. I add, that to unfurl our standard, loyally to display our colours, is the very condition of impartiality. By saying I love the Jesuits and condemn their enemies, I show the sincerity of my heart, and I take away everything which might obscure the meaning of my opinions.

So doing, I am driven to a solid foundation for my verdict.

In this book I have principally desired, after making a rapid outline of the Jesuits' luminous work, to sketch the dark and crooked labours of their enemies; I have desired to show to what an extraordinary degree the people who have turned the word *Jesuit* into a symbol of insult, were themselves the exact and striking counterpart of the monstrously disloyal creature that they called a Jesuit. This is an original side of the case.

Protestant writers have shown the philosophical or Jansenistic Tartuffe lavishly making use of every rascality, every trick, every infamy, that he had laid to the charge of Loyola's posterity.

Pombal is a tigrish Tartuffe, not limned by Molière; but M. de Choiseul who seeks to involve the Jesuits in Pombal's *case of conscience*, is a white-handed bravo, who can handle Elmira's robe without leaving red finger-marks; he belongs to comedy, and his nearest approach to melodrama is the chopping off the head of Lally-Tolendal.

During the rest of the week he chops off the tail of Alcibiades'

dog, to amuse the Athenians, while he ruins and dishonours Athens by the torture of them who had brought her glory and riches.

He is indeed the original of the Tartuffe described in the encyclopædias and is naturally an enemy of the Jesuits. He has looked into his conscience, as into a mirror, and having seen no more complete a piece of hypocrisy in the world than himself, has had a mask made in his own likeness and underneath has written *Jesuit!*

And it was not for Socinianism that the Jesuits were driven out, nor for Arianism, nor for Sabellianism, nor on account of Tichonius, whose wonderful name set Paris laughing at the Parliament's decree, nor even on account of St. John the Baptist, nor of Abraham; the Jesuits were driven out because it was necessary for Choiseul and Pompadour—Mr. and Mrs. Tartuffe—to play their farce and thus gratify their contemptible little malice, and at the same time magically get away with a few millions.

Are these things any the less true for being said by a man who hides not his contempt for the vile comedians, who slander their victims, nor his admiration of the saints who pray God for the salvation of their executioners?

There was a sudden recoil; when the Jesuits were gone, a wide void was seen, but principally in preaching and in education.

This disaster was felt throughout the earth and for years. An exclamation of surprise and of sorrow is heard not only in Christian literature but in philosophical works and in the writing of universities. Cateaubriand agrees in sentiment with Fontanes, Joubert talks of it in the same strain as De Maistre, Lamennais as Voltaire, and Frederick of Prussia as Lally-Tolendal.

"It is an irreparable loss to learned Europe!" That is the declaration, the complaint of the intellectual world, Ah! but this is far, very far from the accusations of "ignorantism," of "obscurantism!"

"Among them," says Voltaire, "were writers of rare merit, men of learning, orators, geniuses." "The Jesuits," added D'Alembert, "have won success in all kinds of learning: eloquence, history, antiquities, geometry, literature, grave as well as agreeable: there is hardly any class of writing in which they have not had men of the first merit." †

Frederick II., writing to Voltaire that "this order has furnished France with men of the greatest genius," declared that he wished to "preserve some of its precious stock so as to be able to supply those who might desire to cultivate so rare a plant." ‡

Lalande was not sparing in his eulogium of the Jesuits; he charged their enemies with "having destroyed a society which presented the most astonishing reunion ever seen of science and of virtue."

"Carvalho (Pombal) and Choiseul," added he, "have destroyed the finest work of man, to which no sublimary establishment will ever approach, the eternal object of my admiration, my gratitude, and my regret." He declared that he "had once upon a time had a desire of entering that Order, and regretted not having followed a vocation which" he "owed to innocence and a taste for study." §

And Lally-Tolendal:—"The destruction of the Jesuits . . . was the most arbitrary and the most tyrannical act that could be performed; it resulted in the disorder that follows injustice, and an incurable wound was inflicted on public instruction." §

A collection of these severe judgments against the murderers of the Order could be displayed here, the judgments of men of the most diverse opinions, signed by names the most various in their celebrity, and a collection as well of the most emphatic praise given to the labours of the institute.

There would be found Jean Jacques Rousseau, Lamartine, Diderot, Talleyrand, Silvio Pellico, Jean de Müller, Macaulay who has written eloquent pages on this subject, Chaptal, Fontanes, Dumouriez,—but why name them? This collecting of phrases is a tiresome and unfamiliar trade to me; the awkward use which I should make of so many citations would weary my reader's patience. I shall transcribe only these lines of Kern, the Göttingen professor, thus ending a sort of concordance of Protestant judgments on the Company:—"The greatest minds and the noblest hearts have at all times shown themselves favourable to the Jesuits. Thus, Frederick the Great, when asked for their expulsion, replied: 'I know no better teachers for my Catholic subjects.' . . . Catherine, Francis Bacon, Hugo Grotius, Pierre Bayle, Leibnitz, Lessing, Herder, Ranke, Beckedorf, have all declared in favour of the Jesuits, while the vilest minds and hearts have always cruelly attacked them." ¶

In Germany, Kern is one of the lights of education.

But the mourning caused by the news of their destruction is nothing to the great trouble which it brought to consciences and which went far in hastening the downfall of kings. Ignatius Loyola had created the Order in the sixteenth century with the special and openly announced end of opposing imminent revolution, and, in fact, the Revolution had fallen back before the new Order.

It is not I that say that, but the Revolution, or Revolutions rather; from the one that broke out under Luther to the one that ended with Marat. No partisan of the Jesuits has ever held them of an importance ascribed to them by their enemies, not only in the past but also, and above all, in our own day.

What! now? Is it possible that they are not dead, after being

* "Dictionnaire philosophique," word "Jésuites."
 † "Destruction des Jésuites," p. 36, 37. It is true D'Alembert adds (same work p. 207) this remarkable acknowledgment: "The Jesuits were regular troops assembled and disciplined under the standard of 'superstition.' They were the Macedonian phalanx which it behoved Reason to see broken and destroyed. THE JANSENISTS ARE BUT PANDOURS WHOM REASON WILL HAVE BUT LITTLE TROUBLE IN OVERCOMING, WHEN THEY ARE ALONE." The Jesuits driven out by them and drawing them down in their own fall, can address their father, St. Ignatius, in this prayer: "Father, forgive them for they know not what they do." Thus philosophy was decorating their good friends, the Jansenists' tomb in advance with these flowers of mockery, and this after they had pulled the philosophers' chests out of the fire.
 ‡ "Œuvres de Voltaire," t. LXXVI, p. 286.
 § "Journal des Débats," 3 Février, 1799: quoted by De Maistre, "Considérations sur la France, appendice," p. 164.
 ¶ "Mercure" du 8 Janvier, 1806.
 ¶ "Widerlegung der langtichen Behauptung einer gezeztzl. Sünde.—Anbefehlunger den Jesuiten, 1824.

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so effectually slain by the axe, by the wheel, by exile, by famine, by the use of all the various tortures known before their time or invented expressly for their extermination? Are they like those tropical trees that become thick forests as soon as they are cut down? Have they the gift of immortality?

Their downfall shook the world and dug an abyss. At their funeral there went up a concert of wailing and of applause that resounded in both hemispheres, and yet when I pick up any daily paper, a descendant of the philosophical gazettes, I see that nothing has changed, that they are still there, that they are ruling at Rome, threatening Prussia, magnetizing Turkey, and that they find time by their really infernal trickery to bring about wonderfully dramatic marriages between all the mysterious young heiresses of mysterious millions and all the former Papal Zouaves!

They have a few more colleges than formerly, and in their colleges a few more pupils. And, as Henry IV. said, those pupils belong to them; you may exile them to America, those pupils will follow them!

It is fascination, witchcraft, and we can fairly say that the more these honest newspapers foolishly attempt to proscribe, to reason, to howl, the more obstinate will the fathers of families become in their choice.

And I solemnly declare that if the honourable gentlemen of the penny journals should some day found a college (and why not?) in order to avoid their teaching, I would willingly send my children to the Jesuits at Timbuctoo!

There is a goodly number of us, poor fathers, in France, who are of that mind. There is no disputing about tastes.

What, then, profited all those malodorous enormities, the collaboration of Choiseul and Pompadour, the league of pious Jansenists and philosophical atheists, poor President Rolland and company's loss of money, the cruel and outrageously comical decree of the Parliament, M. de la Chalotais's toothpick—and Pombal's wild atrocity, and D'Aranda's great "I, the King," and Tanucci's little "I, the King," and Felino's microscopic "I, the Duke," and so many impure intrigues and so many cowardly barbarities?

Nothing.

Is not that perhaps the reason why the Jesuits never lift their pen in self-defense? They die, and what matters it to them? The greater glory of God survives.

Their defense is not with themselves, it is with all who are unwilling to see a renewal of those disasters which the fall of the Jesuits always precedes and announces. They have been made to bear the weight of the cross. That is their happiness and their honour. When the riches which they have accumulated for the patriotic works of instruction and alms-deeds are taken away from them, when they are deprived of their wealth, their famous wealth, which belongs not to them but to labour, to civilization, to evangelization, to education, of their wealth which they themselves never need, rich as they are in their vow of poverty, when all has been taken away they toil in misery and are the more blessed.

But then their toil profits us the less—and whose is the fault?

Their gain is ever the same; God does not change the price of a day's work.

The day will come when those who are called conservatives, to whatever party they may belong, who are all so well agreed in their eagerness to have their children educated by the Jesuits,—the day will come when these men will understand that the Jesuits' wealth is their wealth, and their children's wealth, that the existence and the liberty of the Jesuits are their children's education and future; that is to say, the future and the morality of a considerable part of France. When conservatives understand that, perhaps they will defend those who are not allowed to defend themselves.

On the 7th of August, 1814, Pius VII. re-established the Company of Jesus throughout the universe. The Company of Jesus obeyed that command which told it, as Jesus had told Lazarus, Arise and walk!

But did it come out of the tomb? Not at all. The Order was dead in the fullness of its obedience, but the members of the Order were alive, and we have striking testimony of it in history. In the year 1775, a year after the death of the unhappy king, who had M. de Choiseul for a minister, in the face of all Paris, the University, the Parliament, and philosophy, Father Beauregard "a Jesuit," went up into the pulpit of Notre Dame, and we shall see that he had the voice of a living man! He spoke, or rather prophesied, thus: "It is against the king, it is against religion that the philosophers are arrayed. *The axe and the hammer are in their hands.* . . . Your temples, O Lord, will be stripped and destroyed, your solemn feasts abolished, your name blasphemed, your worship proscribed. To the psalms of praise that were wont to be heard in these sacred aisles, succeeds the song of the lascivious and the infamous. . . . And thou, obscene divinity of paganism, thou comest even here to take the place of the Eternal God, to sit in the throne of the Holy of Holies and receive the perjured incense of thy blind adorers!"

Was it possible, eighteen years before the time, more clearly to announce the accession of the *Goddess of reason*, worshipped in the likeness of a Pompadour of the gutter at the very hour when members of the parliaments were expiating in their blood the support they had lent the enemies of the altar and the throne?

Non prævalebunt. Impiety labours in vain: the Jesuits are not immortal, but they do not die. They have the promise of an endless martyrdom, and they must live in order to suffer. Open a place in your ministries for a Choiseul and even for a Pombal; aye, and even for those savage productions of the children of nihilism who by a mysterious reversal of Darwin's method, succeed in begetting apes: Jesuits will be led to the scaffold, some unfortunate wretch of Paris will drive the willing and joyous Pierre Olivaint to heaven, stabbing him in the heel with his bayonet, and twenty muskets which dare not fire upon the enemy, will find courage enough to work assassination in a lonely and cursed street.

Very well; this is as it should be. Olivaint falls in the eternity of life. But is there anything in that like death?

Perhaps at this very moment his murderers are living on the warm breath of his prayer, for he is praying for them, and the unhappy wanderer who tore the flesh from his heel on the road to Calvary has a powerful intercessor for the mercy of the Lord!

In such deaths there are countless treasures of life, not for the Jesuits, for whom life is nothing, but for France and the world.

So that the sacrifice having been offered, our wounded country has arisen again—and goes along on its perilous way across yawning abysses, as if miraculously balanced by the deadly influence of crime and the life-giving worth of the martyrs.

They are preaching, they are teaching, they are sacrificing themselves, therefore they are still alive. "So you are a *bachelor*," said a witty and sceptical friend of mine to his son, whom he had unwillingly entrusted to the Jesuits to please the wishes of a Christian mother, "but what have they taught you?"

The child recollected that he used to sadden his worthy father by a precocious spirit of rebellion. He replied: "They have taught me to honour you and to love you." My dear associate in literature did not perhaps become a partisan of the Jesuits but there were tears in his eyes as he related that incident. And his second son was confided willingly to those masters who, without neglecting other studies, teach respect and love. Then they are still alive!

I shall not add that they teach *virtue* also, for that is something likely to cause ridicule; and besides, it is quite certain that not all the Jesuits' pupils are saints. Voltaire was their pupil, and lived in a shameful time, still it was even then allowed to speak of "virtue" without exciting laughter. We have made great progress since then, and if I am bold enough to speak of virtue, I may say that I find the word in Voltaire, who uses it freely in speaking of his masters.

He attacks them, it is true, but with his hat off.

The smallest fault of Voltaire's posterity is, that it has never read Voltaire, nor Rousseau, nor any one else who is worth reading: it reads the daily papers. Voltaire and Rousseau made the Revolution, I do not gainsay it, but on the other hand the Revolution made them, and the obligation was about the same on both sides, for the Revolution as little knows what it is doing in worshipping Rousseau and Voltaire, as Voltaire and Rousseau knew what they were doing in preparing the Revolution.

Voltaire, not to speak of his fawning, was a most determined aristocrat, and Rousseau himself was an eloquent opponent of democracy in *great countries*. At the most, he might have tolerated the democratic republic of Monaco.

But to come back to the Jesuits. While the posterity of Rousseau and of Voltaire in its pot-house French launches out invectives, insults and threats against them, Voltaire employed his admirable French in deploring their suppression, (a suppression, it is true, assisted by that same admirable French,) and Rousseau, in still grander language, "peremptorily refused to mingle in the hateful plot" which united the bigots of Jansenism with the fanatics of atheism against those soldiers of the true God, whom he respected without loving.

But all this has been written a hundred times, and it is time lost to write it. The pot-house reads the daily papers which serve it with its Jesuit (such as Pombal used to have astraddle of his nose) well minced and spiced in a prose so redolent of garlic that it would have nauseated Voltaire or Rousseau. But it is in the pot-house taste, and that suffices.

There is something deeply miserable in this corruption of a whole people by two or three thousand scribblers devoid of all honest conviction. One might say that they have lost all their senses but one—their instinctive mania against priests. The priest, or, in their language, the Jesuit, is for them the last bulwark against the onset of the daily paper. They believe that if the Jesuit were out of the way there would be no trouble in being rid of the army, the magistracy, property, capital, the arts and literature, and that the daily paper would become the government.

Perhaps they are right, for that thing has already happened for a moment. The experiences of this age, which began in blood, are not yet complete; there will be more martyrs. I say this age, because the world's epochs are not limited by centuries, but by groups of facts. The cycle we are living in, this era of so much greatness and of so much dishonour is just eighty-four years old. Our epoch began in '93, and we are dying from the politics of the daily papers just as our fathers died from the philosophy of the encyclopædias.

Philosophy, a diseased flux of intelligence, reached the masses by intelligent falsehood. Journalistic politics, which is a paralysis of the heart and a monstrous inflation of eager selfishness, pours out for its customers a nameless beverage, a mixture of covetousness and hatred, of rage and of promises which are not even now, for they make part of the quack prescription used by the demons of the sixteenth century, when Luther inoculated the world with the great disease. The casks of this Protestant beer were already broached throughout Germany, in Switzerland, in England and elsewhere, at the moment when Loyola and his companions made the vow of Montmartre. It was against the Revolution then really beginning that the compact was signed; the Revolution, having at last become flagrant, has every reason, then, to abhor its eternal adversaries who arrested its first step, who held it in check for hundreds of years, and whom, one day, with the unlooked for help of kings, of nobles, of magistrates, it crushed by surprise, whom it saw dying and whom it again finds standing erect—living even after overwhelming defeat!

So the daily paper, less learned than philosophy and disdainful metaphor, does not cry, "Let us destroy *l'infâme*," but all unite in "Down with the Jesuits!"

Yet it is so plainly and completely the same thing that people who are independent of all parties are beginning to reflect.

Just as *l'infâme* in fact comprised the throne and all that was about the throne, so "Jesuit," as used by the journals, comprises the Church first and then all that is left standing near the Church, even if it does not belong to the Church, even if it neither loves nor honours the Church, and even if it is to a certain degree hostile to the Church; that is to say, the administration, every administration, the government, every government, academies, property, and

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Colonial Analyst:—
University Laboratory,
Dunedin, 21st Oct., 1878.

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every kind of impurity, the proportion of
Sugar and Alcohol which they contain being
quite characteristic of unadulterated, unmani-
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strongly recommend them and gain for them
a good place in the colonial market.

(Signed) JAMES G. BLACK,
Colonial Analyst.

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philosophy itself, everything, everything which belongs not to journalism or the pot-house, everything which is not the blind and empty instrument of destruction.

Everyone sees that, even the most near-sighted.

And, indeed, we see an incomplete though serious effort making at last. It is a movement that has been delayed until the last moment, and has been aroused only by the sight of near danger. Those who are called *conservatives*, not because they are united in defense of well-established principles, but because indeed they have something of a material sort to conserve, like the passer-by who is unwilling to have his purse snatched away, those conservatives, I say, have cast glances at each other, have looked about them at the rabble who have nothing to conserve and who are eager to grasp all; and just as the rabble has united to plunder, the conservatives seem inclined at last to unite for their own protection.

It is astonishing how long their eyes have been closed.

For it is late.

And time presses.

And perhaps the fear which has drawn the new confederates together is not the best sort of a bond. Their interests, which are diverse, cross each other and will cause a vexatious chafing on the march. Then they do not come from the same place, they are not seeking the same end, while their enemies are united in a terrible homogeneity that is almost as strong as the unity of the Good, of which it is the negation, since they are held together by the bonds of Evil.

There is a principle in that! negative, it is true, but absolute.

God grant that the tardy and rather brittle league of conservatism may find its principle! The effort in itself is good; it has already produced the good result of drawing a line of demarcation between those whose interest it is to destroy and those whose necessity it is to preserve, so that, for the moment, there are only two parties in France—those who are eager to kill, and those who are unwilling to be killed.*

But is that enough? In my opinion, no. Coalitions resulting from interest are not lasting, and are like houses whose stones are not set in mortar. Interests displace one another, distrust one another, and offend one another. . . . But that is matter of notoriety. Men are seeking a common ground on which to unite "respectable" interests; fears agree well enough together, but hopes show their teeth.

This phrase "respectable interests" dates from long ago. I do not criticise it, but I ask what epithet is henceforward to apply to self-denial? Is that to be contemptible?

And my question is not an idle one. I am not a "practical" man, but I have closely watched the history of my own time, and have, in like manner, studied the history of past times. I have always seen that only self-denial was useful to the country and to itself, while interest, even when respectable, destroyed itself and destroyed the country.

Carthage was full of respectable interests, and untitled self-denial dwelt in Rome.

But that is not the point. We are looking for a common ground, let us not forget that. In opposing self-denial to interest, my only aim has been to help the solution of the problem which seems for our epoch a question of life or death.

There is no common ground possible for interests. The African deserts are very large, yet I defy you to place two interests there without their fighting.

On the contrary, all grounds are common for self-denial.

I certainly do not ask interests to give themselves entirely away to abnegation. I say to them only, with all the veneration that is their due, "If you are seeking a rallying point—and you must seek it for your disunion will be your death—do not seek it where it is not. Be as little like interests as you can, and as much like self-denial as possible. In order to overreach one another in your competitions, you are accustomed to concede a good deal to your common enemies; concede no more to them, and amongst yourselves widen the measure of concessions, even beyond what may seem wise and possible. Such sacrifices in time of war are called discipline; no army can exist without discipline, and you are an army; why should you be dispensed from sacrifice?"

"Who knows if you have more than one battle to fight? To win it, have discipline. Your selfishness is your weakness. Be disinterested in your own interest.

"And seek, find the tie which will bind you also together; seek for union, find strength. One name, the greatest of all names, is the rallying point for all that is disinterested, the great centre whence unloped for victories are won, but there are so many hearts amongst us who have forgotten it. The army of conservation is almost as indifferent to this name as the army of plunder.

"It is useful, nevertheless, and more than useful, it is necessary, supremely necessary that this name should resound above your combat, for from the time of Constantine and Clovis this name has lost nothing of its all-powerful magic. Your rallying point is Faith; your standard, the only standard under which millions of opposite wills, of diverse passions, of contrary hopes can march without mutual injury, in peace and reconciliation, your standard is the Cross. You shall conquer in that sign. Without it you shall be conquered.

"Your enemies can oppose everything to you, but God. By what strange fancy do you not oppose God to your enemies?"

"And in the hour preceding the battle do not abandon any of your own people; not even the Jesuits, no matter what temptation they may hold out to you in their hand 'full of riches,'* never sacrifice the men of Catholic education to the carcases of the pagan Tartuffe. Recollect the cries of joy that were given by the Encyclopædists, that is to say the Revolution, at the moment when the perverse counsellor of Louis XV., in order to cut down the Jesuits,

* There is, to be sure, a third category—the insane category, those who cast themselves into the enemies' ranks for fear of the battle; it is said they are numerous. . . . But what must we say of Decresse crowning himself to escape the rain?"

. . . . In quorum manibus iniquitates sunt. Dextera eorum repleta est munibus. . . .

ruined the growing young crops of the future and destroyed the equilibrium of education in France!

"I do not ignore the glory of the University, but I say that alongside of the palace of doubt we must have the house of belief.

"It is a necessity of conscience.

"Education cannot be abandoned except under pain of death. With us the Company of Jesus constitutes a large half of Christian education. If only the Company of Jesus itself were concerned, I should again repeat that it needs, not you nor me, but it is we, it is you and I that need its help, for our children, for the France of the future.

"Fathers of families, render unto Cæsar what belongs to Cæsar, faithfully, fully, render unto God what belongs to God. In our unfortunate day it often happens that pagan Tartuffe governs us, you know it, you have seen it; render unto him all, it is the law,—but guard your conscience, your faith and the education of your children.

"That belongs to you, because it belongs to God.

Let atheistical Tartuffe smile, caress, or threaten, be of iron in your right: in your charge is the family and the country. Frenchmen, defend France: fathers, protect your children!"

I have done, and this little book, merely a preparation for a larger one to come, is nearly what I wished it to be. It contains the germ of all the ideas that I shall take up later. It sketches the splendid birth of a great society opposite to the sinister origin of a great disaster. It indicates the straight way followed by an obedience that never went astray; it shows the heroic prayer of Loyola, answered by a miracle of persecution without truce and without end; it shows, too, that the sentinel, bound by the vow of Montmartre, faithfully kept his post and watched along the road by which the Revolution might approach, and that once upon a time, the sentinel having been treacherously dispatched by some of those for whom he was on duty, the Revolution was enabled to capture education and thus effect an entrance.

It says to well-meaning, careless, or timid people:—"Be watchful, be brave whenever instruction is concerned, because instruction is the bulwark that will prevent your ruin." It says to them also:—"Nations, classes, parties who, from fear of death, give up their sovereign right of choosing masters for their children, die nevertheless, and die the quicker, and die dishonoured."

This little book is not even an abridgment of the history of the Company; it is rather a page torn from the history of the ill-deeds perpetrated by the enemies of the Company. A few profiles have been outlined of the persecuting statesmen worshipped in the encyclopædias on the same ground as Julian the Apostate, that favourite of the encyclopædias; a few *silhouettes* have been displayed, cut in the likeness of tyrants, who were zealous in their trade, stopping at no falshood, no matter how gross, at no forgery, at no fraud, and throwing their infamous cloak on to the shoulders of the Crucified One, while they cried—*Eecce homo!* Behold the *infâme!*

That is what a modern writer calls the trick of *misleading the police*, and which he describes thus:—"Tartuffe-Judas meets Jesus at the corner of a wood, slays him, rifles him, and then across his chest fastens his own name, Judas." The trick is played and the encyclopædias are happy for centuries!

We have all been young enough to let ourselves be bugged by the jugglery of Judas or of Tartuffe; we have all more or less set our foot on the dead body of the Just One, transformed into a malfeactor by the industry of Caiaphas, of Herod, of Pombal, or of Choiseul, latterly become editor of journals, (sad fall!) And as youth is careless, in spite of all evidence, the name of the real criminal is still honoured by hosts, while the daily bludgeon still continues to strike at religion, right, law, authority, liberty, truth, charity, honour, talent, glory itself on the back of the ineffable Victim.

This little book will not change that.

It will be happy if it succeeds, not in teaching, but reminding all those grand things struck by the daily bludgeon, and all those who still serve those grand things, that it is no time for sleep or for weakness, that the last possible concession has been made to Judas, and that among the barriers which defend the young generation against barbarism, the highest, the firmest, the most necessary to sustain, **EVEN WHEN ONE DOES NOT LIKE IT**, is the wall of the house of Jesus.

THE END.

The Boston correspondent of the London *Guardian*, a Church of England organ, writes: "The number of unemployed clergy is becoming a public scandal. Many of them, with their families, are reduced to the greatest distress. They are forced to give up one place, and go almost hat in hand begging for some other—degraded in the sight of the community, in that of the church, and, most of all, in their own eyes. Clergy in the East are writing to the West to try and find something to do there; clergy from the West are coming back to the East to besiege worried and worn out and helpless Bishops for vacant parishes here. And clergy both at East and West, are beginning to talk seriously of the necessity of giving up the ministry and returning to secular work for the support of their families."

The return of The O'Gorman Mahon for Clare was made the occasion on Ascension Thursday of a great popular demonstration in Ennis. A procession—one of the largest and most imposing, it is said, seen in Ennis since the Repeal meeting at Ballycoree in the days of O'Connell—escorted the new member from Newpark into the town, which was gaily decorated. All the local trades' societies, with their banners, and the temperance organisations of various towns in the county were represented on the occasion. Altogether there could hardly have been less than twenty thousand persons assembled. Several bands played national airs during the march. It is needless to add that the greatest enthusiasm prevailed, and that the political feeling manifested was intensely patriotic. Arrived at the O'Connell Monument, The O'Gorman Mahon and others delivered addresses in keeping with the character of the demonstration.—*Nation*.

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Tytler's History of Ireland, 2 vols, 16s, by post 18s 8d.

Moore's Irish Melodies, elegantly bound in Morocco, extra gilt, 30s, by post 33s.

The Illustrated Catholic Magazine, 7s, by post 8s 8d.

Reeves' History of the Church, 6s, by post, 7s.

Lingard's History of England, 10 vols, 45s.

O'Connell's Speeches, 2 vols in 1, 5s 6d, by post 6s 8d.

Lectures on Faith and Fatherland, by Father Burke, 1s 6d, post 1s 10d.

The Irish Agent, by W. Carleton, 2s 6d, by post 3s.

The Life of O'Connell, by the Rev. J. O'Rourke, 1s 6d, by post 1s 10d.

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Illustrated Catholic Magazine, half-yearly volume, 6s 6d.

Life and Letters of Rev. T. W. Faber, D.D., by J. E. Bowden, with an introduction by an American clergyman, 13s 6d.

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Life, Writings, and Doctrines of Luther, by M. Audin, 2 vols., 15s.

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

General News.

A dramatic poem, 800 lines long, believed to have been written by the unfortunate poet Chatterton, has been found among a lot of old newspapers sold as waste in London.

A grim story of life in a lighthouse comes from the *Burmah coast*, and is printed in the *Rangoon Times*. A telegram having announced that the light of the Alguada reef was not visible, a steamer was dispatched to ascertain the cause. The Captain, on landing, discovered two of the men in the lighthouse dead, while a third was lying in a precarious state. The keeper stated that signals of distress, such as "I want immediate help," and "Man dying," had been exhibited by him for about twenty days. As a last resort, all his signals having failed to attract attention, he darkened the lights on the Bassein side, feeling certain that this step would not fail to attract attention to the lighthouse. And so, with the dead and the dying, he watched for relief, which came at last.

The relations at present subsisting between the Vatican and the Porte seem to be very cordial. The Turkish Government recently took no small part in extinguishing the Armenian schism, and the Holy Father has now requited that service by conferring the Grand Cross of the Order of Pius the Ninth on the Grand Vizier and on the Ministers of War, Foreign Affairs, and Justice. It is a curious coincidence that at the same time we hear of an approach toward the establishment of friendly relations between the Holy See and Russia. Within the past few days, for the first in many years, a Papal Encyclical has been published with permission in Poland.—*Nation*.

The fortune left by the late Baron Rothschild is stated to be less than seven millions sterling—a beggarly amount for a Rothschild.

A distinguished Switzer has just passed away in the person of Jacob Stampfli, a native of Schuppen, in the canton of Berne. Stampfli belonged to a race of Swiss peasant proprietors. He was educated for the bar, but politics and the press received at the same time a large share of his attention. For more than twenty years he was a member of the Federal legislature, he was three times President of the Confederation, and at last became known to the world at large as one of the arbitrators who heard and decided the Alabama case at Geneva. He is said to have been a man of great decision of character, commanding ability, and of wide political knowledge.—*Nation*.

Fashion in France now prescribes two tiny pages to serve instead of bridesmaids at the wedding ceremony. These are chosen from the prettiest of the boy relatives of the bride or bridegroom. They are dressed in velvet of the bride's favourite colour. At a recent wedding the tiny court dress worn was of sapphire velvet, with white silk stockings, and velvet shoes with diamond buckles. A bouquet, composed of a rosebud, an orange blossom and branch of myrtle, was attached to the left side. These pages perform the usual role of the bridesmaids, carry the bride's bouquet and gloves, and also meet her and assist her from and to the carriage step.

A humble life has recently been brought to a close which in its way had been more useful to humanity than that of many a victorious general. It is that of Dr. L. Rejnske, who was canon of the diocese of Münster, and one of the domestic chaplains of the Holy Father. He was born in Oldenburg in 1797, and had been a priest and a professor in the Catholic academy of Münster for over half a century. Not Catholics only, but Protestants also recognize in him the most accomplished and industrious of all modern exegetists of the Old Testament. After having served as a priest for over fifty years, he found himself at the age of 80 deprived of his stipend because he would not recognize the May Laws, and so he had nothing to live on but just his salary as a professor in Münster Academy, which amounted to the exuberant sum of £45 a year, or 18s. a week—not as much as a skilled navy may earn without much effort. He died, as he had lived, loved and revered by all those who came near him, without distinction of creed. R.I.P.—*Universe*.

Garibaldi's son-in-law (as was to be expected from the connection) has been found in very bad company indeed. Imagine this relative of the "Hermit" associating with such exceedingly noisy personages as Gherzi and Torcanini, and think how respectable a character Justice must still be, even in Genoa, when she has not shrunk from condemning these "dauntless three" (to whom the Curatii and Horatii were mere imbeciles) to one year's imprisonment. On the 10th of March Canzio (the son-in-law), Gherzi and Torcanini attempted riot and sedition; they were seized by the police, whom they violently resisted, were captured and placed in "durance vile." They have at length received their sentence, and now there are two heroes in the illustrious family which has created "Italy one and united"—the "hero of Aspromonte" and the street "rowdy," his son-in-law.—*Universe*.

A prominent horse-dealer of Montreal tells a curious story about the fancy his rats (as he calls them) have for a change of diet. He keeps a horse and noticed lately that he showed symptoms of lameness in his forelegs. He examined him carefully, but could not discover the cause. On going to the stable one day he, before entering, looked in through the window, then, to his astonishment, he counted eleven rats stuck on the horse's legs sucking his blood. He waited, expecting every moment that the horse would shake them off, but, instead of doing this, he remained motionless, and seemed to enjoy the strange visitors. A rap on the window sent the rats scurrying off. On examination of the horse's legs he found twenty-two little holes, from eleven of which blood was flowing. The horse was removed to another stable and soon recovered his sores, but, strange to say, his appetite has almost failed him; he refuses oats, and as a consequence has fallen in flesh so much so that now he is almost useless.

An Englishman writes to the *London Times*: "Sir, I must enter a feeble protest against two of our Devonshire words being claimed a Americanisms. I refer to 'peart' and 'peaky' (pique?) 'You're

looking peart to-day, sure enough,' is one of the sweetest old compliments that can be paid to a Devonshire girl, and means bright, pretty. I have heard the same epithet applied to a brilliantly coloured dressing gown."

Nevada produced in 1878, twenty-seven thousand seven hundred and twenty-five tons of lead, Utah follows next with nineteen thousand three hundred and ten tons.

At a petroleum factory in Paris it was noticed that workmen who had bronchial or pulmonary diseases soon lost them. So chemists began to enclose the oil in gelatine capsules and sell them as a popular remedy for colds, asthma and influenza.

Wooden corks are a new article of manufacture. The wood is first made soft and pliant by being deprived of its resinous and glutinous properties by a process known only to the inventor.

The Belgian Education Bill, which after a prolonged fight passed the Chamber of Deputies by a majority of only seven votes, passed the Senate by the still smaller majority of two votes—the numbers being, for the bill, 33; against it, 31. Both sides mustered their full strength, some infirm senators having caused themselves to be carried into the House. Amongst those were the President of the Senate, the aged Prince de Ligne, who declared that he considered the Ministerial proposal a declaration of war against Catholicism, accompanying his declaration, however, by an expression of the hope that the project of law, if adopted, would not produce all the consequences apprehended by the Catholics, and that Catholics and Liberals would celebrate next year in unison the fiftieth anniversary of Belgian independence. We do not believe that the existence of the State is endangered by the passing of the bill, for the next election will assuredly result in the constitution of a Parliament which will repeal the Godless statute from the first clause to the last.—*Nation*.

The death is announced this week of General James Shields, That distinguished soldier was born in Tyrone, but emigrated at a very early age to the United States, where, in course of time, he achieved fame, not only as an officer in the army, but also as a politician. In the Florida war, the civil war, and particularly in the Mexican war, he won many laurels, while he successively served as senator for Illinois, Minnesota, and Missouri. The wonderful cure wrought upon him by a Mexican surgeon, who, in order to clean a wound, pulled a silk handkerchief through his body, is well known. He was an ardent sympathiser with the cause of Ireland, but he never joined any of the military movements for the recovery of Irish freedom, because he was hopeless of success through force. On the whole, he was a very striking figure, and it is not creditable to America that he was allowed to pass some of the last years of his life in something like poverty.—*Nation*.

On Sunday, June 15, the Most Rev. Dr. McCabe received the archiepiscopal pallium in the cathedral, Marlborough-street. The pallium is made of white wool with pendants which hang on the breast and back, covered with black silk and bearing red crosses, and the reception of it confers on an archbishop the full authority with which his position is invested. The bearer of the pallium to the Archbishop of Dublin was the Most Rev. Dr. Woodlock, Bishop of Ardagh, who arrived from Rome during the week. The high altar was profusely decorated with flowers and lights. At the First Gospel the Bishop of Ardagh ascended the pulpit, and having read the Gospel for the day, explained the meaning of the ceremonial. When Mass had been concluded both prelates were robed in the vestments of white satin and gold, and both assumed their mitres, the archbishop bearing the crozier. The Bishop of Ardagh sat on a chair placed in front of the altar, and the archbishop, taking off his mitre, was led up by his two assistant priests, advanced, knelt before the bishop, and read the oath prescribed for such occasion. The pallium was then put over his Grace's shoulders, and he rose invested with full authority. The mitre was replaced on his head, and, taking his crozier, he faced towards the congregation (the Bishop of Ardagh kneeling on the Gospel side), and gave his blessing to the congregation. The Rev. Mr Farrell then read an announcement to the effect that forty days' indulgence was granted to all present on performing the usual devotion. Benediction and exposition of the Blessed Sacrament followed.—*Nation*.

WEBSTER ON BUNKER HILL.

(Rev. Dr. Newhall, in *Zion's Herald*.)

As a boy clinging to my father's arm, I stood on Bunker Hill, where stood at the same time most of Massachusetts—in fact, most of the American nation, if reckoned by quality—and listened to Daniel Webster when the top stone of the monument was laid. That experience was in the power of a single sentence which probably does not appear in Mr. Webster's published works. The oration had not yet begun, and the fast crowd, pressing to get nearer to the orator, finally in their impetuosity pushed back the lines of military, and as, in my vicinity, the guards held their muskets horizontally pressed against the breasts of the people, they were swept away by the crowd, who knocked up their muskets, hitting breech and bayonet right and left, and pouring forward in such masses as threatened to trample those in front to death. In vain the master of ceremonies entreated them to fall back, for there was an oceanic swell behind that fairly flung those in advance towards the stand. At last he begged Mr. Webster himself to come forward and plead with the tumultuous crowd. He arose, advanced a step or two towards us, and said: "Gentlemen, you must fall back!" "Mr. Webster, it is impossible! It is impossible, Mr. Webster!" shouted a thousand voices at once. Then the Jupiter Tonans burst forth. Raising his arm and his voice, as his burning eye flashed over the excited multitude before him, he exclaimed: "Gentlemen, nothing is impossible to Americans on Bunker Hill!" A great shout thundered through those thronging thousands, and they surged back like waves from the shore. That was eloquence, or rather to use Webster's immortal language, it was "something higher and nobler than all eloquence—action, noble, sublime, godlike action."

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 field, 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 OUR 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. James O'Brien	- - - -	Greymouth
Mr. J. O'Hagan	- - - -	Kumara
Mr. B. McGuire	- - - -	Maori Gully
Mr. M'Kechnie	- - - -	Maori Creek
Mr. Adams	- - - -	Reefton
Mr. Clifford	- - - -	Notown
Mr. O'Brien	- - - -	Ahaura.
Mr. Thomas O'Driscoll	- - - -	Timaru.
McSwigan and O'Connell	- - - -	Christchurch.

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

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.

INFORMATION WANTED—Of Patrick Ahearn, who left Dingle, County Kerry, March 1875, for New Zealand. When last heard from he was in Invercargill. Any information concerning him will be thankfully received by his brother, Edmond Ahearn, Blenheim P.O., Marlborough.

MARRIAGE.

POPPELWELL, MCCORMICK.—On the 3rd September, at St. Joseph's Church, Dunedin, by the Right Reverend Dr. Moran, assisted by the Rev. Father O'Leary, John Popplewell, second son of Wm. Popplewell, Esq., of Tokomairiro, to Margaret, youngest daughter of H. C. McCormick, contractor, Dunedin.

DEATH.

August 27th, at his residence, Tables, Oamaru, Edward Conlan, sen., aged 78 years. R.I.P.

CATHEDRAL FUND.

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

	£	s.	d.
Mr. F. Kilmartin	2 0 0
Mr. John McNamara	5 0 0
			✠ P. MORAN.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, SEPTEMBER 5, 1879.

WHICH IS IT?



THE Dunedin election contest has resulted in the return at the head of the poll of a gentleman who is pledged to support an amendment in the Education Act in the direction of Protestant denominationalism, or narrow sectarianism. This legislator demands that the public school teachers, men and women, paid by all sects, denominations and classes of the community, and who may belong to any denomination, shall be compelled to read the Protestant Bible to the children of the eleven hundred and forty bigots who voted for him! On the other hand the successful candidate who holds the second place, is pledged to maintain godless education. It is said, and we believe with truth, that the vast majority of those who voted for Mr. DICK voted also for the secular candidate; whilst the third member returned by this redoubtable constituency, and for whom the great majority of the supporters of the other two successful candidates voted, is a milk and water Protestant sectarian. But the three candidates who were suspected of a leaning towards an instalment of justice to their plundered and oppressed fellow-citizens, were rejected by considerable majorities.

But what is it the eleven hundred want: The unmitigated bigotry and tyranny of Mr. DICK, the godlessness of Mr. OLIVER, or the milk and water Protestant piety of Mr. STEWART? It is hard to say. Perhaps they yearn for a compound of all three. Such a compound would be just as rational and logical as the intellectual pabulum to which they are accustomed. At all events it is quite certain that all men hearing of the wonderful and awful doings of the Dunedin constituency will ask in amazement: Which is it they will have; narrow sectarianism dashed with tyranny and plunder, or godlessness dashed with the same? It appears to us that the eleven hundred do not care much about the matter, pro-

vided injustice to Catholic schools be perpetuated. This is the one thing, and the only thing, about which they are much concerned. This grand consummation being attained, it is a matter of absolute indifference to them whether the public schools are sectarian in the most offensive sense, or absolutely godless. The result of the recent contest proves this. Mere politics had nothing whatever to do with the decision of the contest; it turned entirely on the question, who amongst the candidates is the greatest enemy of Catholic schools.

The result of this contest has neither surprised nor disappointed Catholics. It is precisely such as they had anticipated it would be. There is, however, nothing in it to discourage them. On the contrary, it is evident from the result of the poll that their cause has made considerable progress in public opinion. To be sure they will be as badly off as ever in regard of the presentation of their petitions to the House of Representatives. The Catholics of Dunedin have for years been compelled to entrust the presentation of their petitions to representatives of other constituencies, indeed, ever since the two *liberal* members of Dunedin positively refused to present a petition for them on the education question. In fact it is not unlikely they may, as one of the results of this general election, be placed in a worse position than ever in this matter. It is worthy of observation that Mr. J. C. BROWN, a declared secularist, is opposed in Tuapeka simply because he had the audacity, as it is considered, to present a petition for Catholics in the last session of Parliament. This unpardonable crime is the only reason why his opponents are so determinedly labouring to prevent his return to Parliament. With this shocking example of intolerance before their eyes, members of Parliament will be very shy indeed of Catholic petitions. Of course, it would be vain for Catholics to expect any one of the Dunedin representatives to endanger his position with the eleven hundred by daring to present our petition. We shall spare them such a danger and ourselves the ignominy of a refusal, and look to a member of some constituency in the North to do that for us which the members of Southern constituencies dare not do without mortally offending their constituents.

From this it is pretty clear that we do not consider ourselves finally beaten, and that we mean to keep up the fight for justice. And this we certainly shall do, and that too with more vigour and watchfulness than ever. Nor are we without reasonable hopes of ultimate success. Men—not all, of course, but very many—are beginning to look at our claims and to weigh them. This is the immediate forerunner of victory, for our cause is so just and reasonable that it only requires dispassionate consideration to win the approbation and advocacy of all reasonable men who love justice and fair-play, and hate selfishness and injustice. Nor are we without hopes that what is called the working-man, whose power is very great, will soon cease to be the dupe of men who never employ anybody, but spend their spare time, of which they have a good deal, in distributing tracts offensive at once to religion and good taste, and come to see that he is in reality paying for the education of the children of well-to-do-people, who laugh at him for his pains, whilst his own children are deriving the least possible advantage from the expenditure on schools.

THE BIBLE IN SCHOOLS.

WITH few exceptions, all the Otago and Southland candidates for Parliamentary honours are in favour of the compulsory reading of the authorised version of the Bible in the public schools. The great majority have pledged themselves, if returned to Parliament, to support such a measure; and of the remainder, whilst a good many see no great objection in such a proceeding, only very few indeed advocate pure secularism. It may be said with truth, therefore, that Otago and Southland are in favour of the compulsory reading of the Scriptures by public school teachers.

This proposition of the southern provinces deserves serious examination. What does it really mean? In order to make an answer to this question clear, it will be useful, even to those who are acquainted with all the circumstances of the case, to place these in a clear and orderly manner before their minds. Our knowledge, to be useful at any particular moment, often requires to be revised, put in order, and placed before the mind, as it were, in a focus.

What, then, are these circumstances?

The present public school system is maintained by taxes paid by all classes and denominations of the community, without exception.

The present school system pretends to give equal advantages to all classes of the community.

The present school system declares it will not interfere with the religion of any member of the community, and will not enquire into the religion of its teachers or pupils.

The present school system undertakes to teach secular subjects only, and to abstain from insulting or calumniating the religion of any member of the community.

The present school system proclaims that in distributing its favours it recognises no test but that of scholastic fitness.

These are its claims and pretences. Now let us inquire as to its performances and the amendments proposed by its advocates and admirers.

The present school system is administered by a Minister of Education, secretaries, inspectors, Boards of Education, and school committees. The Minister of Education is a Protestant, the chief secretary is a Protestant and an ex-Grand Master of Freemasons, the head inspector is a Baptist minister, not an ex-Baptist minister, but one who preaches though not in charge of any particular congregation. The inspectors are Protestants, the Boards of Education are Protestant, the school committees are Protestant.

The present system of education employs only Protestant teachers, uses only Protestant books, and inculcates most untrue and anti-Catholic statements in reference to the Catholic Church.

The present school system bestows its numerous and rich scholarships on Protestants, only, for it compels those who gain them to frequent its schools, or resign them, thus excluding Catholics from having any share in their advantages.

The present school system is about to be amended, so say its most enthusiastic admirers and supporters, by the introduction into schools of the Bible, which must be read by teachers to the pupils whose parents wish it to be read, and may be read to such other pupils as fanatical teachers can coerce or cajole into hearing it read, as was the case under the old Otago ordinance.

The present school system proclaimed it would respect the religious feelings and principles of all, and here is an example of how it does this. For example: It teaches its children, at the expense of Catholics, "*That Leo X. had sent monks to sell indulgences;*" that "*indulgences were invented by Urban II. in the days of the Crusades;*" that, "*the monks generally led dissolute lives and that many of the monasteries were dens of iniquity.*"

The present school system, then, although paid for by Catholics in common with their fellow-citizens, vilifies, insults, and calumniates the religion of Catholics, and efficaciously excludes Catholics from all participation in its management, its emoluments, and its other advantages.

The present school system, then, although largely supported by Catholic money, is essentially Protestant, anti-Catholic, tyrannical, and unjust.

The present school system cannot say it does not deserve to be characterised by these epithets, because it happens to employ three or four Catholics in some unimportant capacity, and opens its halls to all comers. An exception proves the rule, *exceptio firmat regulam*. The ridiculously small number of Catholics having anything to do with it, and the comparative unimportance of their employment only help to make its intense bigotry and injustice more conspicuous. And as to its halls being open to all comers, it must be borne in mind that these halls are only open on condition of submission to its regulations, and of abandonment of principle on the part of all conscientiously opposed to it. We should not complain of these things, only we have to pay our share towards the maintenance of them.

The present system of education, then, is one-sided, hypocritical, intensely Protestant, offensively anti-Catholic, pretentious, unjust, and we may add inefficient, considering the vast sums it costs, and well calculated to lower the intellectual status of the country and demoralize its inhabitants.

The present system of education taxes the poor man to give free education to the children of well-to-do people who, whilst educating their children at the public expense, increase their bank deposits, and give money to their freely educated children to put by in the school banks.

The present school system, in addition to what it has been designated above is also a ludicrous system.

Eighteen Algerian Catholic Missionaries embarked at London, on Sunday, June 29, in one of the British India Company's vessels, for Zanzibar, to join the Victoria Nyauza and Lake Tanganyika mission. Two of them, named Stewart and Oswald, are Scotchmen two Germans, and four Belgians; the remainder are French.

Occasional Notes.

We have been requested to acknowledge, on the part of the Dominican Sisters, the following subscriptions to their bazaar fund—Mr. McNamara, Dunedin, £2 2s.; Mrs. Conway, Maheno, £1.

The next English mail, *via* San Francisco, will leave Dunedin on or about the 11th inst.

The Maori difficulty seems to have become somewhat graver, because of an attack made by the natives at the upper Thames upon a surveying party, in which a man named McWilliams received a severe gun-shot wound. The attacking party belong to the Ngatihamo, who originally owned the Hauraki Peninsula. The Maoris are fortifying their pahs, and altogether the affair looks very serious.

Telegrams.

(REUTER'S TELEGRAMS.)

CONSTANTINOPLE, September 1st,

With reference to the telegram from Athens, dated August 28th, stating that the Porte had agreed to the protocol of the Conference as the basis for negotiations for settling the Greek frontier, it is now understood that the consent of the Porte will be subject to important reservations.

ST. PETERSBURG, September 1st.

The Czar has arranged to meet the Emperor of Germany at Konigsberg,

LONDON, September 1st.

The first batch of Communists, released under the proclamation of pardon issued by President Grévy on assuming office, have arrived in Paris.

At the wool sales prices have given way slightly, and are irregular. 9519 bales were sold to-day.

At the wool sales to-day 9500 bales were catalogues. The market is quiet.

ROME, September 2nd.

The deficiency in the Italian crops is estimated at 50 per cent. In the Cape news published on August 29th, it was not Trooper Harrison that the Duke of Cambridge censured when releasing Lieut. Carey from arrest, but Colonel Harrison, acting-quartermaster-general of General Wood's column.

(SPECIAL TO THE MELBOURNE AGE.)

LONDON, September 2nd.

Prominent Home Rulers are stamping the Southern Provinces of Ireland, addressing large and enthusiastic meetings, and greatly increasing the spirit of sedition.

Large numbers of amnestied Communists have returned to Paris from New Caledonia, mostly in a deplorable condition, clothed in rags and in debilitated health.

CHRISTCHURCH.

(FROM OUR OWN CORRESPONDENT.)

September 1.

As a further inducement to young men joining the Catholic Young Men's Association here, a night school has been started in connection with it. A separate portion of the old Presbytery is being fitted up for the purpose of a schoolroom, wherein those engaged during the day and anxious to improve in knowledge meet for instructions four evenings during the week. The society has engaged a competent teacher (Mr. Dinneen) at a fixed salary, so that the night school is likely to be a permanent requisition and one certain to be appreciated by those whose circumstances prevent them remaining at school further than a limited time. Parents too should encourage their sons to connect themselves with this admirable society, even should they not need the benefits conferred by the night school which is voluntary for members to join. I understand the present average attendance receiving instructions from Mr. Dinneen to be 25, which is sure to increase in the course of time.

"The Loafer in the Street" has a second time made use of the columns of *The Press* paper to abuse the respectable female servants of Christchurch, whom he facetiously call "Lady Domestic." He gets hold of an advertisement "Wanted by a good cook, a situation. First-class references," to the tail of which he attaches another.— "Wanted to purchase a good sound horse for the above;" and concludes that no better support than the above could be had for his previous remarks, viz., "that the contemplated servant's home should be supplied with, drawing-rooms, ladies' maids, pianos, carriages, riding horses, &c.," to suit the servant girls of the period. I will leave your readers to judge of such reasoning. Indeed, I should not again refer to his idiosyncrasies (excuse me for this long word) had I not known for a fact that the editor of *The Press* refused inserting a letter showing up "The Loafer," and explaining the real object of the intended home, with a brief allusion to the class of females likely to be received—namely, those of a blameless character, anxious to procure situations and thankful for a safe and decent residence till they receive one; but not the flippant and gay creatures (only known to loafers, vagrants, and villains) alluded to in the columns of *The Press*. This precious contributor, who, it seems, can write what he likes with impunity, judging from his late effusions, is an exception to the generality of loafers, for they, as a rule, are most sleek and plausible, seldom abusing anyone except those whose duty it is to have such creatures "move on." But he takes care (for reasons best known to himself, I

suppose) to let this useful body of men alone, and attacks instead the weak and unprotected servant girl. He evidently has it down upon the fair sex, without whom society would be a comparative desert, especially those whose fortune it is to earn an honest living by "the sweat of their brow." I wonder if he be a holy Benedict? or whether, having once aspired to such an honourable position, he tried to win the heart of some fair domestic, who declined his attentions, and cut him off for his loafing propensities, and now, having become contributor to a public paper, he avails himself of the privilege to revenge himself on the whole class.

When I wrote last I was not aware that a foot ball match had been arranged between Wellington and Canterbury, though I expressed a hope that such would take place at some future time. This match, however, came off sooner than I expected,—on Thursday, August 28th, on the same ground where the previous matches were played. The ground was in good condition, the weather beautiful, and the attendance larger and more enthusiastic than on the occasion of the other matches. Canterbury evidently meant to win, but failed, Wellington being too many for them by scoring one goal to their touch down. I am pleased in a way that the Christchurch men have been defeated by Wellington, and, I may say, Dunedin, as I fancy Christchurch were beginning to get too big, and a little beating similar to the last will do them a world of good.

Mr. Fisher, a staunch Greyite and a declared secularist, is opposed for the Heathcote by a Mr. Morgan. Now, I don't know but that the latter will be as much opposed to Government aid for denominational schools as Mr. Fisher has proved himself to be. Yet he certainly ought to receive the votes of all electors who admire justice in preference to the other, whose remarks on denominationalists at a recent meeting of his were most disrespectful, and are still fresh in the minds of the public. I believe we should remember our enemies at election times as well as our friends, and in order to punish the former we are justified in supporting a stranger. It is in this sense I would like to see farmer Fisher ousted. Previous to his sermon on Sunday evening, the Rev. Father Ginaty made a few remarks on the present elections. Whilst leaving every man to vote according as he thought fit, he held that as all the candidates up to the present in the field were declared secularists it mattered little to them which were returned. He would advise them as he had done on previous occasions to remain neutral, and vote for no man who favoured the majority, as it was the only means they had at present of showing their discontent. They should nevertheless agitate and use all fair means to make themselves recognized as a numerous and influential portion of the inhabitants of New Zealand, and in time they would be heard. He was certain justice would yet triumph and then they would if united, as he knew they were, be listened to. In the meantime they should continue aiding their own schools, as a religious education for their children was before all other privileges the most sacred.

Rev. Father Gruenholzer will meet the Poles and Germans of the district in and about Oxford on next Sunday. This good priest is most indefatigable in his labours amongst his flock since his visit to Christchurch.

OUR MELBOURNE LETTER.

MELBOURNE, 26th August, 1879.

We are in the midst of great political excitement, indeed since the present Government have been in office we have been in a constant state of hot water. Now, however, matters are coming to a crisis, and the Berry Government appear about to collapse for want of ordinary ability to administer the affairs of the country. The scenes that took place in the Assembly last week were highly disorderly. We had Sir Brian O'Loughlin, the Attorney-General, challenging Mr. McIntyre, member for Sandhurst, to go outside and tread on the tail of his coat. But the great scene of all was got up by the irrepressible David Gaunson, who told the Minister of Public Works that he was a "cattle duffer," alluding to an alleged fraudulent transaction, a bully, &c. Mr. Patterson replied, amidst the wildest confusion, that he would flog David before he went home that night. Gaunson said he would pull the Minister's nose, and then break every bone in his body. However, Mr. Gaunson was not flogged, and Mr. Patterson's bones are still unbroken. The night after this rowdy scene, the division on the tariff took place, and the "People's Government," the strongest, as Mr. Berry constantly boasts, that ever ruled the country, was saved by 4 votes.

At the last general elections, the Roman Catholics gave the present Premier a generous support, on the understanding that he would do something towards modifying the present Education Act; but as soon as he was comfortably seated on the Treasury Benches, he forgot his promises; indeed, he became a rabid supporter of the Act. He did this, of course, because he thought secular education would be popular, and it was overwhelmingly so for some time. The Catholics have worked hard for the last seven years. They have protested in every way against the great wrong done them. They not only protest, but they build and organise schools, pay teachers, &c. This is a severe tax, and falls heavily on the poorer people. However, things are looking brighter now. Persons who sneered at the Catholics for their constant opposition, and looked upon their cause as hopeless, are beginning to see what progress they have made, and instead of sneers they reluctantly admire. Dr. Moorhouse, the Anglican Bishop, who declared sometime since his warm sympathy with the Catholic struggle, has commenced to agitate on the question throughout his diocese.

At the quarterly meeting of the Church of England Rurideaconal Chapter, held on the 11th inst at Geelong, Dean Macartney in the chair, the claims made on behalf of the Roman Catholic body for the alteration of the education system formed the subject of consideration. Canon Goodman read a paper: "Ought we, as members of the Church of England to support the claims of the Roman Catholics in the colony. They ask that they should receive payment from the State proportioned to the number of children whom they can educate in secular subjects in accordance with the standards usually adopted by

Government Inspectors. The Roman Catholic wishes his child to be trained in the specific doctrines of his Church, and that by accredited instructors, the priest, or teachers under the direction of the priest. The subject was fully discussed and it was unanimously decided to support the Catholic claim, and that a similar agitation should be commenced on behalf of the Church of England. The most extraordinary thing about the meeting was to see Dean Macartney take the Chair. He is a most rabid bigot, and consigns the Papists frequently, from the pulpit, to a very warm corner. He presided at one of Pastor Chiquy's meetings, the only respectable Protestant minister who gave that unfortunate man any countenance here. I may mention *en passant* that the Dean is over 80 years of age, of which he has spent more than 40 in the colony, which presented him the other day with a gift of £1000. I rather grudged the old man this windfall until I saw by the Geelong resolution recorded above that he had mended his ways towards the Catholics.

Notwithstanding the great depression in business the Melbourne people find plenty of money for amusement. On Saturday afternoon immense crowds pay for admission to see the football matches. The last great match we had, Melbourne v. Geelong, 12,000 persons were within the enclosure, and perhaps as many outside. The theatres are crowded nightly. Pinafore had a splendid run, and the Lingards, who have just left for your shores, gained great popularity in the piece. But the great theatrical triumph of the season is the London Comedy Co, at the Opera House. The great charm about this new company is that each member acts with intelligence and finish. They look on the stage, what I am told they are, well-bred people. The pieces are all magnificently mounted. Each scene fits into its place in the smallest detail as accurately as one could find it in the most charming home. And the whole is got up apparently without stint in expense.

San Francisco Mail News

(From our Exchanges.)

Mr. James R. Lyddy, of New York, publishes in *Celtic Monthly* for July a paper on his personal impressions of Pope Leo. He gives the following description:—"The head is bald over the front, and well back, with a fringe of silver hair over the ears, and continuing around the back of the head. The brow is a perfect dome from an imaginary line drawn from the junction of the eyebrows, across the face, to the middle lobe of the ear, and the upper portion of the head seemed three times the size of the base. His carriage was singularly quiet and gentle, but there is a world of strength and firmness in the mouth and chin, and square though delicate jaw. There is no physical index of power, as usually understood; on the contrary, everything speaks of tenderness, delicacy, and winningness. I should say that, above all things, Pope Leo XIII. will be much beloved by all who come in personal contact with him."

The question of a site for the Gough equestrian statue was discussed lately in the corporation. Some members favoured the site in Westmoreland street at the corner of the new bridge, while others pointed to Foster place as more suitable, desiring to reserve the site in Westmoreland street for the statue of some hero more of their own choice than that of Lord Gough, who admittedly was a distinguished soldier and Irishman, but who had spent the greater portion of his life in the service of England. The matter was ultimately referred to No. 1 Committee for consideration.

Two anchors have recently been fished up in Bantry Bay by fishermen. They are said to have belonged to the French fleet that anchored in the bay in 1795.

Bad accounts come from Ireland as to the harvest prospects. The wheat, which ought to have been far advanced, is scarcely visible, and green crops are fully two months behind.

An extraordinary discovery has been made in the vicinity of Athea, County Kerry. A human skeleton in a bog was found at a depth of five feet in a solid bank, which apparently had never been disturbed. A lock of brown hair was attached to the skull.

The Dublin Police Magistrate has sentenced two gambling-house keepers to a fine of £50 each, gambling being of late rather rife in the city.

A late report says:—Thousands of acres of oats, potatoes, and valuable feeding lands are submerged in the northern districts of the County Cavan, Ireland, in consequence of the late incessant rains.

There are off the coast of Kerry little islands called the Blaskets, inhabited by a poor and primitive population, whose nearest church is on the shore of the mainland. On stormy days they cannot cross "to hear Mass," but they kneel by their rocky coast bare-headed in the open air. The progress of the ceremony is made known to them by the waving of flags, and their prayers accompany those of the priests.

Mr. Mitchell-Henry, who owns a great deal of property in Ireland, thinks the troubles of the farmers are due not so much to bad seasons and American competition as to the English connection. He prescribes Home Rule as the only remedy that will cure the ills now complained of in all parts of the country. If all the landlords in Ireland were of Mitchell-Henry's stamp, some sort of cure would certainly be found.

Cardinal Newman, in thanking the Catholics of Oxford, who had congratulated him on the great honour conferred on him by the Church, says:—"The name of Oxford brings with it to me associations and raises a throng of affectionate feelings peculiar to itself. The ashes of the mighty dead, the robes of the time when it was Catholic, still live there and remind us from time to time of their presence, by the effort they seem to make to throw off the superincumbent errors which have so long kept tyrannical hold of them. The religious movement to which you refer was an exhibition of that latent energy and a token of what may take place at some future day. The present spread of Liberalism may be, for what we know, another movement towards some great triumph which is to come. Meanwhile, you, the Catholics of Oxford, have a great and sacred duty in preserving

the traditions of the past, and handing them down to happier times. That you may be prosperous in this work, and increase in numbers and in zeal, is the sincere prayer of, sincerely yours in Christ, John H. Cardinal Newman."

Mr. Gladstone still pursues theology. At the present moment he is writing an article for the dissenters' organ, the *British Quarterly*, on the "Decay of Evangelicalism in the Church of England." It is said that it will be a kind of continuation of some articles he wrote about two years ago on the current of religious thought. It will be curious to see what relation Mr. Gladstone—ecclesiastically and theologically a son of the Oxford movement—will adopt towards the Low churchism with which during a great part of his life he was out of sympathy.

In an article entitled "The Poets of the Oxford Catholic Movement, 1827, 1845," the new *Quarterly Magazine* (London), referring to Dr. Newman, says:—"There is probably no Englishman who is not proud of this simple, grand old man, and who does not feel that his country is honoured by the Cardinal's purple, which is offered to Dr. Newman."

The educational value of a nun's dress is not appreciated by non-Catholics, but it is well known and appreciated by Catholics. Cardinal Manning said the other day:—"And I say openly that when I see a school taught by nuns it is a joy to me, because I know that the religious habit teaches in itself, and that children who have been trained by nuns to the end of their lives bear in mind the recollection of the Sister from whom they learned the first lesson of their religion, whose name they hold in benediction, and to whom, in any sorrow or trial whatsoever, they turn with the greatest readiness."

Bishop Hendricken of Providence, R.I., in whose diocese Newport the summer residence of the American Bonapartes, is situated, had the melancholy privilege of pontificating at the Requiem Mass sung for the poor Prince Imperial. The more we read of his death and of the goodness of his life the more we regret his sad fate. Evidently he was the good son of a good mother.

In 1859, the *New York Tribune's* total outlay for news, editing, type-setting, printing and publishing, including the accounts of the editorial department, composing room, press room, publisher's department, correspondence and telegraph, was 130,198 dols. On the 13th of January, 1879, the outlay for the past year in the same departments was reported at 377,510 dols.

Buzzell isn't a good name in New England. The leader of the mob that burned the convent in Charleston over 40 years ago was named Buzzell. Last week a man of the name was hanged for murder in New Hampshire; and there is another of the name indicted for a brutal child murder, and suspected of other dark crimes, in Massachusetts.

It gives some idea of what newspaper publishing is to read that one New York daily has ordered 125,000 worth of paper from a Lee (Mass.) factory.

Our esteemed contemporary, the *Ave Maria*, of Notre Dame, Ind., acknowledges its indebtedness to a couple of Jewish merchants in Scranton, Pa., for a number of new subscribers secured through their exertions.

There was only one Irishman in the recent Socialistic parade in Chicago, and he was thrown from his horse. Even the dumb animal couldn't stand his nonsense.

Since Christmas, 1878, Rev. E. J. Vattman, of Canal, Fulton O., has received six converts into the Church; three on Sunday, 15th June—two Episcopalians, and one Presbyterian.

The *South Bend* (Ind.) *News*, Protestant, says: "The Cleveland (O.) *Leader* is bent on destroying the Catholic Church. A Kakakee mosquito set upon Forepaugh's largest elephant the other day, and attempted to swallow him whole."

Americans manage to invent odd expressions. The other day a young American lady was at a London ball. Dancing heated her. "I feel a little dewy," she said to her partner, as she wiped the perspiration from her brows.—*London Truth*.

Rev. John Bertazzi, who died lately at Jacksonville, Fla., was one of the most devoted attendants of the yellow-fever sufferers during the late scourge. May his soul rest in peace!

There is a new paper at West Liberty, Ky., called the *Red Hot Scorchers*.

Dr. Cog Fy, a Chinese physician, of San Francisco, at a recent inquest in the case of a Chinaman, was asked, "How many lungs has a man?" He replied: "Seven." Dr. Cog Fy further stated that there are five holes in the human heart, and that the function of the heart is "to catch air."

M. de Lesseps attended the literary congress in London, and having referred to the Suez canal, said he trusted in a few months to succeed in a further task—that of commencing the works of the canal through the Isthmus of Panama. He was warmly applauded. The Congress elected as members the King of the Belgians, the King of Portugal, and President Grevy.

At Manchester an inquest was held on the body of a female named Annie Spencer, and evidence was given showing that death was in a great measure due to her having used a hair-dye, for the purpose of turning her black hair into a golden hue.

With respect to a note in the *World* on Lord Barrington's House of Commons reporting, an interesting communication from a Scotch professor has been received which tells that, when the Prime Minister visited Glasgow in order to be installed Lord Rector, he met some of the professors at breakfast on the day of the ceremony. Talking about the labours of office, he remarked that, during the time he was leader of the House of Commons, he found it was somewhat a hard task when, worn out with the labours of the day, he had to sit down and write for Her Majesty an account of the salient points of a night's parliamentary proceedings. He added that, when he visited the Queen after receiving the appointment of Chancellor of the Exchequer, Her Majesty took him into a room and showed him a collection of manuscripts bound, set forth on shelves. These, she explained, were the reports she had received from Sir Robert Peel, Lord Palmerston, and Mr. Gladstone; "and," she said, pointing to an empty shelf, "you see I have kept a place for your letters."

A strike against a reduction of wages in Dr. Martineau's

considerable importance to the Vale of Leven district, has taken place among the female workers in three of the principal turkey-red dye works. It began on May 22 in Croftengra (John Orr, Ewing & Co.) and on May 27 it was extended to Dillichip and Milton (Archibald Orr, Ewing & Co.)

Lochmaben, Dunfriesshire, is in a fair way of obtaining a fitting memorial of Robert Bruce. The statue of the hero king (Mr. Hutchison, sculptor), is to be unveiled on August 4.

A correspondent of the Louisville *Courier-Journal*, writing from Lebanon, Kentucky, and describing the fifty-ninth annual exhibition of St. Catharine's Academy, near Springfield, in that state, which is conducted by the Sisters of St. Dominic, says:—"The reader will recognize in the Sisters of this order many heroines who distinguished themselves in New Orleans, Memphis and desolated Grenada during the trying times of the yellow fever scourge. Indeed, no less than fifty priests and sisters of the Order of St. Dominic died martyrs to charity during the time when heroes and heroines were the only friends of the yellow fever victims. It is easy to suppose, in fact it necessarily follows, that women who willingly give their lives in battling loathsome and dangerous diseases, are fit persons into whose hands to trust the education of our daughters. Southern gratitude shows itself in the fact that the number of pupils of this institution is considerably larger this year than last, while that of other academics is noticeably smaller.

There is reason to hope that the persecution in France, of which the Education Bill of M. Jules Ferry is a feature, will have a healthful and stimulating effect on the Catholics of that great nation, which in the torpor of prosperity and peace allowed insidious enemies to gradually obtain and retain control of authority and influence. Already there is on foot an active organization of the faithful for the support of their schools. In the diocese of Paris, under the presidency of M. Chesnelong, there has been formed a committee for the establishment of Christian schools. It has collected 250,000 francs, and it has been able to empty and to close ten public schools, while it can point, in their place, to three schools under the Sisters, counting a thousand scholars, and to seven schools under the Brothers, in which 2400 children and 800 adults are taught. In every parish parochial committees are at work, and it is a glorious consolation to record that the pupils of the Brothers and Sisters who have been driven from their schools remain faithful to their old teachers, and follow them from the public schools to these newly-established Catholic schools. Who shall say after this that Paris is not Catholic, whatever its rulers may be?

Mgr. Mermillod, the exiled Vicar Apostolic of Geneva, has been received with great enthusiasm by his flock on his return from Rome. They went in large numbers to the Swiss frontier, where the Bishop met them, and an open air meeting was held, at which Mgr. Mermillod spoke with his usual eloquence in reply to an address, and in which, having protested against the injustice of his exile, which has now continued for seven years, he exhorted his hearers to be men of faith and action, to be faithful to their religion, and ardently devoted to Geneva, and to their country.

The oldest Brother of the Christian Schools, the venerable Frere Nonce, has just died at Namur, where for twenty-seven years he directed the novitiate. He was born in 1795, entered the Congregation in 1822, and was, with other members, expelled the country by the Government of Holland in 1826. They returned to Namur after the Belgian revolution.

M. Hippolyte Ferry, cousin to M. Jules Ferry, formerly an insurance agent, and latterly governor of a Catholic orphanage, has just become a Catholic at the age of seventy-three, after a vain attempt to change his name in order to disclaim connection with his anti-Catholic relative.

A print entitled *La Jeune Garde* is selling by the thousand in Paris, but we judge that it will not find favour in London. It shows a bust of the Prince Imperial on a column, surrounded by a large immortelle. A lion watches at the foot of the pillar. The point, and there is plenty of it, lies in the legend, which reads as follows:—"His Imperial Highness, the Prince Louis Napoleon, met his death in South Africa, owing to the cowardice of his escort."

The Church of St. Pierre, Montmartre, one of the oldest in Paris, is about to be restored. It is rich in treasures of art and archaeology.

According to the last official census, in 1875, the total Protestant population of the German Empire amounted to about 26,800,000, or 62.7 per cent of the total population; while the Roman Catholics number no more than 15,400,000, or about 36 per cent.

In the *Univers*, M. Louis Vuillot has attacked Prince Jerome Napoleon. He was, he says, the first unhappy creation of the Emperor, and he it was who threw the first popular doubt on his destiny. Napoleon III. made of him a prince, a general, a minister of Algeria, a senator. He succeeded nowhere, neither in politics nor in the army, nor in any kind of employment, and estranged from himself the army, the Government, and the world. People did not even think him clever, though he was so.

On the day following that on which the law banishing God from the school was passed, says the *Constitutionnel* of Hasselt, numerous parents withdrew their children from the Communal schools, so unpopular is the measure. The Belgian Catholic papers announce the opening of new Catholic schools—the cost in some places being defrayed by the local magnate—in various villages in every part of the country.

Swarms of butterflies are reported from Southern and Central France. They first appeared in Italy and Spain. On June 21, the Marseilles coast was covered with them. A cloud of white and yellow butterflies passed that day near Montlaur Station, the passage lasting fifty minutes, while stragglers followed for another half-hour. The invasion has extended as far as Albee. At Angers there was a great number of them, and after passing over the public square, they entered the Ruedu Mail at only a slight distance above the station. Near the forest of Fontainebleau they were less compact, consisting of groups of a dozen or twenty each. Westerly gales and occasional thunderstorms have occurred simultaneously with this unusual phenomenon.

At a recent royal banquet at Copenhagen the guests were served

with hock of the year 1495, kept in the royal cellars of the castle of Rosenborg, and which is only drunk as a curiosity, being so terribly acid that several lumps of sugar have to be added to each glass before it is drinkable.

The official report on the sanitary condition of the Russian army of the Caucasus for 1878 shows that there were about 200,000 men in that army; and that there were altogether 500,000 cases of illness reported at military and private hospitals. This shows that each soldier of the army of the Caucasus was on the sick list about three times during the year. There were about 20,000 deaths, or 100 deaths to each 1,000 men. The principal disease was typhoid fever, which caused over 50,000 cases of prostration and nearly 12,000 deaths.

The Belgian Pilgrimage to Lourdes, lately, was a great success. Some very wonderful cures of long-standing infirmities are recorded. A. M. Degreef, of Malines, paralyzed from the age of two years, after praying fervently at the Grotto, suddenly rose up, completely cured. The excitement of the pilgrims was intense. A Mlle. Broze, of Moustier, a paralyzed person, prayed that, if it were the will of God, she might be cured, or that death might release her from her sufferings. Having communicated on the Sunday, while she was praying at the Grotto in the course of the day, suddenly she extended her arms, which she had not been able to do for many years, and then expired. The Liège committee are organizing a pilgrimage to Lourdes, Parayle-Monial, Issoudun, etc., for September next.

MR. MALLOCK.

OUR readers will be glad to know that Mr. Mallock, the acute thinker and accomplished *Litterateur*, from whose admirable articles we have frequently borrowed, has now shaken off the last vestige of Protestant error. In addition to his *New Republic*, the new *Paul and Virginia*, and other miscellanies, he has just issued a new volume with the title, "Is Life Worth Living?" The *Examiner*, in a very able and appreciative review of the new volume says:—"Mr. Mallock, unfortunately for him, is the apostle of a belief based on reason, of faith which examines and after examination remains intact. He has faith not because it is inborn or infused by a course of Sunday lectures, but because he has acquired it by study and reasoning, this faith which he has acquired after years passed in finding out the weak points in the harness of philosophers and theologians alike; after writing many pages of sarcasm on the sermons of divines, the rhapsodies of aesthetes, and the dry doctrines of pure morality, turns out, after all, to be an implicit, unbounded, child-like belief in the Roman Catholic Church. He puts his finger on the weak point of all materialistic theories, and almost suddenly runs full tilt against English Protestantism, not from the standpoint of the philosopher only, but from that of an enthusiastic Roman Catholic. Mr. Mallock, who cannot believe in the possibility of science explaining at some future time the connection of the will with the molecules of the brain, finds no difficulty whatever in accepting the doctrine of the infallibility of the Church. In this, and in this only, he finds a satisfactory answer to all the questions that have worried himself and his readers throughout his many early pages. In a few hasty lines he decides apodictically, that there is but one alleged revelation, that as a *revelation* the progressive nations are concerned with, or whose supernatural claims are still worthy of being examined by us, and that religion is the Christian, namely, the Roman Catholic Christianity. Buddhism he sneers at. The Revelation of the Old Testament, which is still the foundation of the most ancient and most persistent belief, that of Judaism, he does not even mention; and the most astounding conclusion is reached on page 234, when admitting that the Bible is not literally true throughout; admitting, as he says, that the doctrines contained in it can be traced to external and often to non-Christian (and therefore uninspired) sources, he asserts that Catholicism can get on very well without it. In fact, according to Mr. Mallock, and almost in his own words, the Roman Catholic Church gives authority to the Bible, and not the Bible to the Roman Church." The *Examiner* declines to reason with the author, now that he has accepted the teaching of the Church, but his accession to the ranks of Catholic journalism will be hailed with pleasure both at home and abroad. Who will say that Catholicism is a defunct or at least moribund spectre, unworthy of the attention of rational men, when she has the power to convince the highest order of intellects that her mission is divine, and her teachings infallible?—*Australian*.

Mr. J. Fleming reports for the week ending September 3rd, 1879:— Wholesale prices, oats, 2s to 2s 3d per bushel; milling wheat, 4s 6d to 4s 9d per bushel; chicks, 3s to 3s 6d; barley, maling, 5s 6d per bushel; feed, 3s to 3s 6d; pollard, 2s 10s per ton; bran, 2s 4s per ton; flour, 10s 10s to 11s per ton; oatmeal, 13s 10s per ton; potatoes, 2s per ton; hay, 2s 4d per ton; chaff, 2s to 2s 10s per ton; straw, 2s 5s per ton; onions, 1s per cwt.

Mr. SKENE reports for the week ending September 3rd, 1879:— A slight improvement in the labor market, and no doubt we can now count on better times with the Spring, and fine weather for getting in the crops. Shepherds are still very quiet, but they must soon move off now. The building and timber trades should also revive now. Town demands of all sorts are still slack. Dairy hands, ploughmen, and odd hands for farms and stations are in very fair demand, but wages are below last season. There is a full supply of female servants, and the late arrivals have overstocked the market. Wages: Day labour, road, rail, and bush, 6s, 7s, and 8s; couples, 20s, 25s, and 27s; milkers, 15s to 25s; ploughmen and shepherds, 25s, 30s, 25s and 26s; Cooks, boots, waiters, 1s, 2s, and up to 40s; domestic servants, 10s, 12s, and 15s; barmaids, housekeepers, and governesses, 20s, 25s, and 30s.

A coal mine near Wattenscheid, in Germany, is now lighted by electricity, at, it is said, the cost of about five cents for each light per hour. Another coal mine in the same district is repeating the experiment.

A friend speaks of a railroad train that was as slow as a woman getting out of church.—*Rockland Courier*.

CONSECRATION OF THE BISHOP OF ARDAGH.

A correspondent of the *Freeman*, writing from Rome says:—

On yesterday (Whit-Sunday) Leo the Thirteenth consecrated three Bishops in the Sistine Chapel. It is on rare occasions that the Pope performs the rite of ordination, and those prelates are indeed highly honoured who receive episcopal consecration from His Holiness in person. A special distinction was conferred on Ireland yesterday, for one of the three bishops consecrated by Leo the Thirteenth was Dr. Bartholomew Woodlock, the new Bishop of Ardagh. The other two were his Eminence, Cardinal Pitra, O.S.B., Cardinal Bishop of Sabina, and Monsignor Francesco Latoni, late auditor to His Holiness, and now Bishop of Sinigaglia. The ceremony commenced on the entrance of the Pope into the Sistine at a quarter past eight a.m. The Cardinals present were their Eminences Cardinals Nina, Secretary of State; Sacconi, sub-dean of the Sacred College; Ledochowski, Martel, and Pecci, the Pope's brother. The assistant consecrating prelates are, in the case of consecration by the Pope, generally two for each of the bishops to be consecrated, but on this occasion were two only—namely, Sanminiatielli, the Pope's Almoner, Archbishop of Tiana, "*in partibus infidelium*;" and Marinelli, the Pope's sacristan, Bishop of Porphyrium. The Sistine chapel was early filled with a number of distinguished personages, and places were assigned to the friends of the bishops, including many of the Irish students from the College of the Propagation and the Irish College. On the benches behind the seats of the Cardinals were the Irish Primate, the Bishop of Ossory, the Bishop of Derry, Bishop O'Mahony, Monsignor Kirby, Monsignor Virtue, the Rev. John Egan, Vice-Rector of the Irish College; Rev. Dean Quinn, Father Mullooly, of St. Clement's; Father Kehoe, Prior of St. Mary in Posterula; Father Dunn, Guardian of St. Isidore; Rev. Patrick McGeeny, chaplain to the Primate; Rev. Dr. Hackett, chaplain to the Bishop of Ardagh; Rev. Dr. Ryan of Cashel; &c., &c. Commendatore Denis J. Oliver, of San Francisco, occupied a seat on the bench of the nobles, and several of the Knights of Malta were present in uniform. In the ladies' seats were Lady Herbert of Lea, Miss Isabel Faue, Mrs. Cassell, Miss Oliver, Miss Healy, and a number of Roman marchionesses and countesses. The officers of the Papal Court were in full uniform, and among the lay Privy Chamberlains on duty was Count Pecci, nephew to His Holiness. The Mass was a low one, but parts of the service were sung by the Pope's choir, the famous tenor Frate Giovanni, being present. The functions terminated at a quarter past eleven a.m., and then refreshments were served to the invited guests in the Pope's apartments. In one room were the Pope, the cardinals, and the newly consecrated bishops, with the consecrating prelates. In another the bishops and the officials of the Court were entertained. The refreshments consisted, after Roman custom, of soup, wine, coffee, and ices. The etiquette in Rome is that the bishop who consecrates gives the breakfast, and that the bishop who is consecrated gives the dinner. Leo XIII. gave both breakfast and dinner, for Cardinal Nina in the name of his Holiness, entertained at dinner at two p.m. the bishops who were consecrated. Opposite to Cardinal Nina at this dinner sat Cardinal Pitra, with, on one side, the Bishop of Ardagh, and at the other the Bishop of Sinigaglia, and among the guests were Cardinals Pecci, and Ledochowski, the Marquis of Serlupi and Bishop Marinelli, and Archbishop Sanminiatielli. By special invitation of the Pope, Bishop Woodlock went to his Holiness at half-past eight the same evening, and was honoured with a long private audience. Leo XIII. conversed for a considerable time with Bishop Woodlock on the affairs of Ireland, and gave his lordship a magnificent pectoral cross and four splendidly bound volumes of the Pontifical Service adorned with the arms of the Pope. Leo the Thirteenth invited Bishop Woodlock to be present on Thursday next at an examination to be held before the Pope of the students of the Apollinare and the Roman and Pio seminaries in philosophy and theology. This invitation Dr. Woodlock was unable to accept, as he desires to return at once to Ireland to attend his episcopal duties. On the 2nd of June, at 7 a.m., Bishop Woodlock, having obtained special permission from the Cardinal-Vicar, held his first ordination in the church of the Irish College, and conferred priest's orders on the Rev. Philip Duffy, of the Irish College, who belongs to the diocese of Ardagh, and whom the bishop wishes to send at once to Ireland. The priest assistant at this function was the Rev. John Egan, vice-rector, and the master of ceremonies was the Rev. John Hassam. Bishop Woodlock was entertained on Monday, the 2nd of June, at the Apollinare College, and in the evening was the guest of Commendatore Denis J. Oliver, who invited the Irish bishops now in Rome, and Bishop Mermillod, to meet him. On the day following Bishop Woodlock leaves Rome, where he received the warmest welcome from many friends and most distinguished honours from the Head of the Church, who omits no opportunity of testifying his esteem for the Irish people.

Is there again a danger of civil war in Spain? It has been determined by the Spanish Government to proclaim a state of siege in the Basque provinces. The Basque senators and deputies and delegations from the towns and provincial councils have had an interview with the members of the Cabinet to protest against the measure, but the opinion of the general-in-chief of the army of occupation who advised it has prevailed. The news is the more curious seeing that for a long time past nothing has been heard of disaffection in the stronghold of Don Carlos.—*Nation*.

Estimates, by Thomas C. Scott and Arthur H. Savor on English wheat growing, show that English farmers cannot continue it at the market prices of the past season. Careful figures show that wheat must net the farmer £2 8s per quarter to cover expenses, while the average during the past four months was only £2. They say if American growers can raise wheat, and, after paying costs, including transportation, can sell in the English market for 100l. 25c. per bushel, then the time and money expended raising the grain in Great Britain is wasted.

THE EDUCATION QUESTION.

MR. TURNBULL, the member for Timaru last session, and who, there is every probability, will be returned on the present occasion, is reported by the *Timaru Evening Telegraph* to have spoken as follows upon the education question:—

He would next refer to a rather vexed subject with many, but not with him. His mind had been made up on this subject prior to his having appeared before them, and he would tell them very plainly his mind upon the matter. Probably they would find no one who would agree with them on every point, and he would ask them to bear in mind that the great thing was to get an honest man and trust him as far as they could. They might get a man whose ideas on the education question would not be in consonance with theirs, but if they could get a man whose views agreed with their own, so much the better. (A Voice: You are the man. Loud applause.) He must tell them plainly that denominationalism was a thing of the past. They were so much wedded to the present system that they must go on with it. They had built schools over the country for one particular purpose and they were so far committed to it. The only thing was to adopt some wise measure by which those who differ from our system can have the opportunity of availing themselves of public education under certain conditions. He referred to Mr. Curtis's bill, and said almost all in the room would feel astonished that any gentleman in the House would have opposed such a measure. Talk about concession, he did not call it concession. He called it bare justice. (Loud applause.) He read the bill which provided that there should be no religious education in the separate school within stated hours, and that these separate school committees shall have the power of the appointment of the teachers—a power which in Timaru they had found to their cost rested with the Education Board. Now as to the question of expense. Under the present school system, education boards and committees let outcasts run about uneducated because there is no school room for them. Let them bear in mind that here was a measure which put the *bona fides* of the objectors to the present system to a real test. They had to bear the expense of erecting schools out of their own pocket, the whole cost would fall upon them. This would put these people to a very severe test. They would have to provide their own schools, and one might say their own teachers, though the latter would hardly be the case, because they would be paid from the capitation fund. If he mentioned this without saying it was Mr. Curtis's bill, and asked them if it was a reasonable proposition, he doubted if there was hardly a man in the room but would not have said Yes. (Applause.) Could anything be fairer than that? and if their fellow citizens, the Catholics, were satisfied with that, in Heaven's name let them have it. (A voice: There is no Christianity attached to that.) Nelson was behind in the discussion on educational as on other matters, and Mr. Curtis now found in his canvas, that his action in the House was called in question, but he (Mr. Turnbull) knew that there were members of the House prepared to go further than Mr. Curtis had proposed, in fact he knew one of the most able men in the House would bring in the English Act. (Cheers.) That was his view, and he would tell them that as long as he was in the House he would endeavour to the very utmost to have it passed, and he would tell them further that he would not have the Bible banished from the schools. (Cheers.) There were those who would banish the Bible from their schools when there was such a safety valve as the measure proposed. When these people are willing to accept so small a modicum of justice, he thought it was very hard to deny it to them. That was his mind; it might be the rock on which he would split, but it was no plan formed to catch the votes of anybody. He would do his utmost to do justice to the Catholics, but he would not be a party to the banishment of the Bible from the schools. No man would feel more deeply than he the honour of being returned, but no man would miss it less than he would.

The following letter from Mr. John Studholme (Opposition candidate for Waimate), appears in the *Timaru Evening Telegraph*:—

I may say that I am in favour of giving assistance to Roman Catholic schools on certain conditions. The Roman Catholics, in common with the other members of the community, contribute to the consolidated fund, out of which the cost of education is paid. Many of them from conscientious scruples are unable to make use of the Government schools. Thus, though contributing to the cost, they derive no benefit from them, and consequently feel aggrieved. I believe that if their schools were aided the great difficulty in the way of reading the Bible in Government schools would be removed. I would be glad to see some understanding arrived at which would allow of the Bible being read. I admit that there are great difficulties in reconciling the views of all. In any action I may take, the electors may rely on my taking no steps that will injure the cause of sound education.—I am, yours &c.,

Christchurch, August 24th.

JOHN STUDHOLME.

Dr. Deane, the Liberal candidate for Waimate, is in favour of giving the utmost assistance to all who cannot avail themselves of the present system of education.

Prince Peter of Oldenburg is chief of all the Imperial Russian colleges for girls, and exercises the duties of his office with great diligence. On a recent occasion he decided to investigate for himself whether there were any grounds for the numerous complaints which had reached him of the food at the Smolning Convent, where eight hundred girls are educated. Proceeding to the institute just before the usual dinner hour, he avoided the main entrance, and walked straight towards the kitchen. At the door he met two soldiers carrying a huge steaming cauldron. "Halt!" he called out: "put that kettle down." The soldiers, of course, obeyed. "Bring me a spoon," added the Prince. The spoon was at once produced, but one of the soldiers ventured to begin a stammering remonstrance. "Hold your tongue," cried the Prince; "take off the lid. I insist on tasting it." No further objection was raised, and his Highness took a large spoonful. "You call this soup!" he exclaimed; why, it is dirty water!" "It is, your Highness," replied the soldier, "we have just been cleaning out the laundry."

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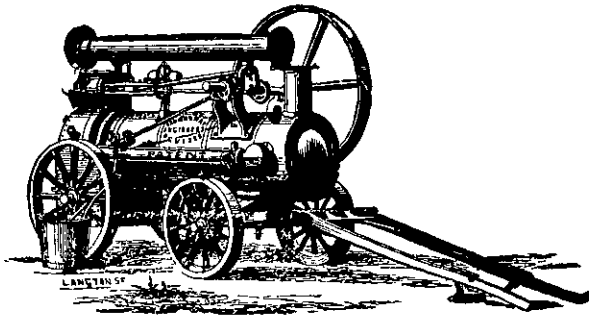
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PUBLIC NOTICE.

F. BEISSEL,

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

TO BUILDERS AND CONTRACTORS.

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

A QUESTION of very deep interest to the people of Australasia generally, and perhaps especially to the inhabitants of New Zealand, is now being widely discussed in political circles in Germany, and the internal events which are developing in that country seem likely ere long to force the matter which as yet is only theoretically argued into the arena of practical politics. The question to which we allude is the desirability of establishing German Colonies. It is not difficult to trace the causes which have operated to fire the German mind with the idea of building up a new Fatherland across the seas, and the only apparent reason why the subject did not attract greater attention before is that the country during the years that succeeded her war with France was so satiated with prosperity by the expenditure of French gold, that abstract problems in politics possessed no attractions for German statesmen. The rapidly increasing population of Germany, though regarded with complacency by the illustrious Chancellor who controls the destinies of the Empire, is nevertheless looked upon with grave concern if not apprehension by the ablest political economists in the country, and the prevalence of distress among the working people has served to intensify the feeling which prevails among a large section of the thinking population, that either emigration on an extensive scale, or another war is imperatively necessary to avert an internal convulsion which might shake the Empire to its foundations. The indemnity obtained from France has been expended in building huge fortifications and other totally unproductive works; and now that the last foreign mark has been drained from the Treasury, the inhabitants have to face one of two alternatives, a partial disarming or a crushing taxation. The former means a sacrifice of the military prestige which has been purchased with the blood of millions, and the latter the country is absolutely unable to bear. In such a dilemma it is only natural that the theorists should come forward with their various nostrums for the salvation of the Empire, and paradoxical though it may appear, it is contended by some of the ablest men that the more the population increases the less will the country be able to sustain its burdens. Some outlet it is argued must be obtained for the ever-increasing surplus population as the ratio of increase of the inhabitants is far beyond the ratio of progress of the nation's productive powers, and it is affirmed that emigration to foreign countries as at present carried on while tending in a degree to keep down population impoverishes the Empire, as the classes which usually emigrate with existing facilities are not by any means the very poor but rather people of moderate means, and in many instances of large capital. Fifteen milliards of marks it is calculated have been in this manner lost to the Fatherland during the last forty years. If, however, the country possessed colonies of its own to which its subjects could emigrate, and the productions of which would naturally find their way back to the national centre, thus opening out for it a fresh and safe channel for trade, a new impulse would be given to its commercial springs and industrial activity, prosperity would return to the working classes and the Empire would be able to maintain without difficulty that position among the nations which her recent historical career has necessitated. There is a factor in the question which does not appear to have been taken into account by those engaged in its discussion, and that is, where are the colonies to be formed without coming into contact with some civilized power. The necessity of colonies is the only point upon which all the argumentative force is expended, but, when that is admitted the Germans will have some difficulty in obtaining a satisfactory reply to the query "where shall we get them?" Central Africa, some of the West Indian Islands, South America, and the islands in the South Pacific which as yet belong to no civilized government offer attractions more or less favourable, and if Germany determines to undertake colonizing work it will probably be in one or more of these fields that she will endeavour to establish her sway. In Samoa and some of the other South Sea groups many Germans have established themselves, and much of the present trade of those islands is carried on direct with Germany. Another significant fact is that a naval squadron is perpetually cruising among the various islands and acting in every way as if Germany possessed some recognised and substantial interest in them. The German Emperor has sent presents to the King of Samoa, and the captains of the war vessels have striven to ingratiate themselves with the various chiefs of importance. All this indicates that notwithstanding the declaration of Prince Bismarck that Germany had no need of colonies, some idea is entertained of obtaining possession of Samoa and possibly several other islands. We think such a proceeding would be regarded with anxiety by the people of New Zealand, not only for commercial but political reasons. A great foreign power established in the Pacific might have an influence on the future of these colonies that the present inhabitants little dream of, and we think it would be extremely unfortunate, if, through supineness or want of foresight on the part of our statesmen Germany acquired the title to those rich islands the trade of which if properly developed would largely contribute to the wealth and power of New Zealand. Sir George Grey with his proverbial sagacity has calculated the consequences to this country of the islands falling into other than British hands and he has impressed upon the home authorities the expediency of annexing such islands as the Colonial Government should recommend; if that could not be done he advocates that the colonies themselves should be permitted to assume the government of such islands as they choose, provided of course they obtain the consent of the aboriginal occupiers.

If our politicians entertained a proper sense of the great responsibility they owe, not only to the present but to future generations, if they bestowed more consideration upon questions of national policy, instead of frittering away the time and degrading the reputation of the Legislature by party conflicts over petty financial details of ministerial morality, &c., they might see it to be their duty to devote some attention to our interests in the Pacific, interests that are daily growing in magnitude and importance, and which cannot be much longer ignored without a reprehensible disregard for the future of the colony.

AUCKLAND, August 20, 1879.

W. J. N.

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 JOHNS,

(Signed) In the presence of
Mr. Mumford,
Shopkeeper, Manchester street South,
Mr. J. Heslop,
Painter and Paperhanger, Manchester street South.

Tuam Street, Christchurch,

April 28th, 1879.

To Professor Gusscott,

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

I am, Sir,

Truly thankful,

WILLIAM MANSON

To Professor Gusscott,

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

I am, yours respectfully,

ELLEN BROWN,

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

Borough Hotel,
Manchester street, Christchurch,
April 21st, 1879.

To Professor Gusscott,

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

JOHN O'BRIEN.

To Professor Gusscott,

George street,

Dunedin.

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

I am, yours truly,

MRS. ELIZABETH WATTERS

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throughout New Zealand, beg to assure their
customers that no effort will be spared to still
further increase the quality of their various
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not only to maintain its popularity, but to, if
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and Visitors is unsurpassable. There is a good
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every respect.

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The BILLIARD ROOM has been built on
the most approved principles, and every ar-
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35s " Trousers and	"	25s 6	Shirts	"
D.B. Vests	"	12s 6d	Oxford Shirts	" 1s 6d
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25s Mackintosh Waterproofs	"	12s 6d	3s 6d Brown Cotton Pants	" 2s 6d
35s Waterproof Tweed Over	"	25s	1s 6d Shetland Merino Sox	" 1s
coats	"	17s 6d	3s 6d Boys' Tweed Hats	" 2s
10s Beaver Inverness Capes	"	17s 6d	5s 6d Merino Under Shirts	" 3s 6d
35s Black Cloth D.B. Jackets	"	17s 6d	5s 6d Black Felt Hats	" 3s 6d
12s 6d Check Tweed Trousers	"	9s 6d	2s 6d Fancy Scotch Tweed	" 1s 9d
5s 6d Boys' Trousers	"	3s 9d	per yard	"
7s 6d Youths' Trousers	"	4s 6d	3s 6d Heavy Scotch Tweed	" 2s 9d
12s 6d Boys' Melton Suits	"	8s 6d	5s 6d Deerskin Driving Gloves, per pair	2s 6d

TAILORING DEPARTMENT.

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

J. HARDIE & CO.,

TAILORS, CLOTHIERS, AND GENERAL OUTFITTERS,
CORNER OF PRINCES AND RATTRAY STREETS, DUNEDIN.

G U N S ! — G U N S !

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

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

THE COLONIAL INSURANCE COMPANY OF NEW ZEALAND.

NOTICE TO INTENDING INSURERS.

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

The Company are now prepared to accept Risks.

A. LEE SMITH, Manager.

OFFICES NEXT COLONIAL BANK.

SOUTH BRITISH INSURANCE COMPANY.

CAPITAL ... ONE MILLION STERLING.

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

Settlement of Losses Prompt and Liberal.

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

IMPORTANT TO ST. KILDA, SOUTH
DUNEDIN AND KENSINGTON.

WANTED, the Residents of the above District to know that SCANLAN AND COMPANY have opened their New Premises, and beg to solicit a continuance of past favours.

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.

GRIDIRON HOTEL,
PRINCES STREET SOUTH,
DUNEDIN.

JAMES MARTIN, PROPRIETOR.

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

ALLIANCE HOTEL,
THAMES STREET, OAMARU.

MATHEW GRANT ... PROPRIETOR.

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

MUNSTER ARMS HOTEL,
Corner of
WALKER AND PRINCES STREETS,
DUNEDIN.

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

J. T. R O B E R T S
HOUSE AND ESTATE AGENT,

VALUATOR, SHAREBROKER, &c.,

Manse-street, Dunedin

J. W I L K I E A N D C O.,
Wholesale and Retail
BOOKSELLERS AND STATIONERS,
Princes street, Dunedin.

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

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

C R O W N H O T E L,
BATTRAY 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 L L I E A N D P U L L E N,

BOOTMAKERS,

Walker street, Dunedin.

Every description of Boots and shoes made to order on the shortest notice.

LOWEST PRICES.

Perfect fits guaranteed. Repairs neatly done.

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 Medicine, Perfumery, &c.

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

Hunyadi Janos,
Friedrichshall and other Mineral Waters,
Seltzogenes, Eno's Fruit Salt,
Möller's and Newfoundland Cod Liver Oil,
Morson's Pepine Wine,
Hendric's Moelline,
Trusses, Spongio Filine,
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
WAREHOUSE.

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

The Novelties include "The Beasonsfield," 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

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!

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

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

The Oldest Optician in town.—Established 1862.

COMMERCIAL BUILDING

AND

MUTUAL INVESTMENT SOCIETY,
DUNEDIN.

T H I S Society is at present receiving Deposits of £10 and upwards, at the following rates of interest:—

If lodged for at least
6 months certain, 8 per cent. per annum.
Do. do. 3 months do. 7 " "
Do. do. at call, subject to 7 days' notice, 6 " "
Debentures will be issued for all Deposits received.

The Funds of the Society are invested solely on mortgages of houses and land.

Timaru agent ...	T. T. Brownell.
Oamaru agent ...	John Church.
Palmerston agent ...	Charles Crump.
Port Chalmers agent ...	Wm. Elder, J.P.
Invercargill agent ...	W. M. Elliott.

J O H N B O Y D,
SECRETARY,
Moray Place, Dunedin.

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.

MANUFACTURES.

MANUFACTURE

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.

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 AND SEEDSMAN,
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, DURABILITY, AND QUALITY.

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

H. HIRD,
23, ROYAL ARCADE, DUNEDIN

SUPREME COURT HOTEL,

Stuart street, Dunedin.

C. O'DRISCOLL

PROPRIETOR,

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

EXPIRY OF LEASE.

REMOVED TO 76 PRINCES STREET,
(Opposite)

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

WHITE HART HOTEL,

THAMES STREET,
O A M A R U.

THOMAS HANNON - PROPRIETOR.

Beer, Wine, and Spirits of the Best Brands.

NEW ZEALAND BOOK AND STATIONERY WAREHOUSE,

George street, Dunedin.

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

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

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

DEPOT FOR CATHOLIC PUBLICATIONS.

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

GEO. T. CLARKE,

Publisher,

BOOKSELLER AND STATIONER,
Wholesale and Retail,
73, GEORGE STREET, DUNEDIN.

WM. PARKER STREET, JOHN CAMPBELL MORRIS,
City Bldg., 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.

H. ROBINSON,

SURGEON DENTIST,

Scale of Charges :

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

No charge for advice.

Painless extraction by the aid of nitrous oxide gas.

Address—

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

FRANK W. PETRE,

Engineer and Architect,
LIVERPOOL STREET, DUNEDIN.

Complete designs for Catholic Churches furnished under special arrangements.

CAREW & 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.

MR. ANDREW MERCER

having retired from the business, we have much pleasure in intimating that we have admitted into Partnership Mr. ALEXANDER M'DONALD (late of Irvine and M'Donald, George street), and in future the business will be carried on under the Style or Firm of MERCER and M'DONALD.

A. & H. MERCER.

Referring to the above announcement, we beg to assure our old customers of A. Mercer, that it will be the best endeavour of the new firm to merit a continuance of past favours. As hitherto the best of articles will be kept in stock and supplied at the lowest remunerative rates.

MERCER & M'DONALD,
WHOLESALE AND FAMILY GROCERS
Raitray street.

M A C L E A N B R O T H E R S , T O L E T A N D F O R S A L E .

**WOOL AND GRAIN BROKERS
AND
STOCK SALESMEN.**

We hold sales as under :—

Wool at Stores, Princes street, Fridays at 3 o'clock.
Sheepskins, Hides, and Tallow, Mondays at 11 o'clock.
Fat Stock at Burnside Sale Yards, Wednesdays at 11.30 o'clock.
General Sales anywhere in the country as may be arranged.
The stores are connected by siding with the main railway line as also are the Sale Yards at Burnside, so that parties at a distance where we have no agency may rely upon Stock or Produce put upon the railway waggons, reaching our hands duly. We make advances upon Stock, Wool, Grain or other produce for sale in the market or for shipment.

MACLEAN BROTHERS,
Dunedin and Balclutha.

HOUSES (various sizes) and FREEHOLDS in Town and Suburbs.
OFFICES and SHOPS in leading thoroughfares.
BUILDING SECTIONS in Town, Suburbs, and Country.
FARMS at Riverton, Blueskin, &c., with and without Houses
MONEY ADVANCED ON Freehold and Leasehold property.

Low Rents, and Liberal Terms of Purchase.

B R O O K & C O.,
ACCOUNTANTS AND ESTATE AGENTS,
RATTRAY-STREET, DUNEDIN.

WOODIFIELD & JOLLY, General Printers, Octagon, Dunedin, beg to inform their numerous friends and the public generally that they have admitted into the Firm Mr. J. J. CONNOR (for many years Overseer in the Machine Department of Mills, Dick and Co.'s Printing Establishment). The Firm will in future trade under name of "Woodifield, Jolly and Co."
(Signed) **W. P. WOODIFIELD,**
D. S. JOLLY,
J. J. CONNOR.

W., J. and Co. having imported a large variety of new and elegant specimens of type, both English and American, and the latest improved machinery, are prepared to execute all kinds of Letter-press Printing, &c., in a manner not to be surpassed in New Zealand. Tenders given for every description of Printing.
WOODIFIELD, JOLLY & CO.,
GENERAL PRINTERS, OCTAGON, DUNEDIN.

BAY VIEW BOARDING HOUSE,
THORNDON QUAY,
WELLINGTON,

Mrs. PATRICK HANNEY, late of Greymouth, West Coast, begs to thank her friends and the public generally for the patronage which she and her late husband have received for the last thirteen years, and hopes by strict attention to business to merit a continuance of the same.

MRS. HANNEY,
THORNDON QUAY,
WELLINGTON.

IMPERIAL HOTEL,
DEE STREET,
INVERCARGILL.

H. J. SPROULE Proprietor.
First-class accommodation for Boarders and Travellers.
Private apartments for families.
First-class Billiard Room.

JOHN VESSEY,
(Successor to John Gardner),
WHOLESALE AND RETAIL BUTCHER,
PRINCES STREET SOUTH, DUNEDIN.

Families waited on for Orders in all parts of the City.
Shipping Supplied. Pork Skins for sale.

J. J. HALL,
ACCOUNTANT AND ESTATE AGENT,
Eldon Chambers, Princes street.
MONEY FOR INVESTMENT.

MELVILLE HOTEL,
MAIN NORTH ROAD,
TIMARU.

M. MULLIN, PROPRIETOR.
Good Accommodation for Boarders and Travellers. Wine, Beer, and Spirits of the best brands.

GRIDIRON HOTEL,
SPAY STREET,
INVERCARGILL.

MRS. FAHEY Proprietress.
Good Accommodation for Boarders.
Wines, Beers and Spirits of the best brands

STANDARD INSURANCE COMPANY.

HEAD OFFICE ; PRINCES-STREET, DUNEDIN.
FIRE, MARINE, AND FIDELITY
GUARANTEE RISKS TAKEN AT
LOWEST CURRENT RATES
CHARLES REID Manager.

NOTICE to Builders and Others

A Choice Assortment of Ornamental Designs for Verandahs and Balconies.
Friezes, Fringes, and Brackets, all sizes, cheaper than wood.
Ornamental columns, register grates, spouting, etc.
BARNINGHAM & CO.
Victoria Foundry, Great King St., Dunedin.
(Opposite the Hospital.)

CENTRAL REGISTRY OFFICE FOR SERVANTS.

Wholesale and Retail
FRUITERER AND POULTERER,
GEORGE STREET, DUNEDIN.
W. CROKER,
Proprietor.

ALL NATIONS WOOD AND COAL YARD,

Princes street South, Dunedin.
(Near Peacock Hotel.)
BARRY & JOHNSTON, Proprietors.
Newcastle, Kaitangata, Shag Point, and Green-island Coal, always in stock. Firewood of every description on hand, cut or uncut.
Orders delivered in all parts of the City and suburbs.

W. BACON & SONS
(Livery Stable-keepers),
Great King street,

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

With reference to the above,
MR. THOS. POWER

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

SEND FOR OUR NEW ILLUSTRATED CATALOGUE AND REDUCED PRICE LIST

Of D. F. Ploughs, Harrows, Rollers, Improved Broadcast Seed-sowers, Fencing Standards, &c., which are the best and cheapest in the market.

REID AND GRAY,
Dunedin, Oamaru, Timaru, and I

V.  R.

GOURLEY AND LEWIS,
UNDERTAKERS,
GEORGE AND MACLAGGAN-STREETS.
Funerals attended to and supplied at most reasonable prices.
Undertakers to the General and Provincial Governments.

DUNSTAN BREWERY
COLONIAL WINE AND CORDIAL MANUFACTORY.

MONTE CHRISTO, CLYDE.
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. 928 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.

Colonial Wines, Cordials, and Syrups,
Either in bulk or bottle.

Orders from any part of the province punctually attended to

D. FERAUD.
Agent for Taapeka :—Mr. W. HAYES.

J. FLEMING,
WHOLESALE AND RETAIL
PRODUCE MERCHANT
PRINCES-STREET, DUNEDIN.
Cash buyer of Oats, Wheat, Barley, Potatoes &c., &c.

CARROLLS HOTEL,

(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 to 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 BAIT 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

Undersigned has always on hand, Baskets of every description.

Orders promptly attended to.

Note the Address—

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



THE GREATEST
WONDER OF MODERN TIMES!

HOLLOWAY'S PILLS

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

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

HOLLOWAY'S OINTMENT

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

The Pills and Ointment are Manufactured only at
533, OXFORD STREET, LONDON,

And are sold by all Vendors of Medicines throughout the United Kingdom, with directions for use in almost every language.

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

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

JAMES DALY.....Proprietor.

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

O'DONNELL AND M'CORMICK,
WHOLESALE AND RETAIL
PRODUCE AND PROVISION
MERCHANTS

FREDERICK-STREET, DUNEDIN,
(Opposite the White Horse Hotel).

TURKISH BATHS
MORAY PLACE, DUNEDIN.

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

GEORGE HYATT,
PROPRIETOR.

NATIONAL INSURANCE COMPANY.

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

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

A. HILL JACK, General Manager.

HALL OF COMMERCE,

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

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

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

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

SPECIAL NOTICE.

JAMES MOWAT, TAILOR AND CLOTHIER,

91, PRINCES STREET,
(Next Wilkinson's Medical Hall.)

J. M. has always on hand a large and well-selected Stock of Woollen Goods suitable for a first-class Tailoring Establishment. Prices strictly moderate. Inspection respectfully invited.

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

C O A L S
CITY COAL DEPOT,
TUAM STREET, CHRISTCHURCH.
JOSEPH B. SHEATH.

Newcastle Coal } Delivered in town
Grey River Coal } and suburbs at
Malvern Coal } lowest current
Black Pine Firewood 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 Coaches.
Hot, Cold, and Shower 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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