

New Zealand Herald

VOL. I.

SATURDAY, MAY 3, 1873.

PRICE 6d.

Business Notices.

J. ROBERTS,
HOUSE AND ESTATE AGENT,
VALUATOR, BROKER, &c.,
Corner of Princes and Walker Streets.

THOS. LEAHEY,
FAMILY AND DISPENSING CHEMIST,
Princes Street South.

JAMES WALSH,
BLACKSMITH, HORSESHOER, WHEEL-
WRIGHT and WAGGON BUILDER,
Princes Street South, Opposite Market
Reserve.

COALS! COALS!! COALS!!!
LOOK OUT FOR THE WINTER!
A FRESH SHIPMENT JUST LANDING.
Greatly Reduced Prices.
J. & D. FINDLAY,
Octagon Coal Depot.

JAMES McNEIL SIMPSON
(Late of Simpson and Asher),
WHOLESALE AND RETAIL BUTCHER,
OTAGO BUTCHERY,
GEORGE STREET (A FEW DOORS
FROM OCTAGON), DUNEDIN.
Family Orders punctually attended to.
Shipping Supplied. Pork Skins and Calves
Bennets for sale.

MAX. MENDERSHAUSEN
WHOLESALE AND RETAIL TOBACCO-
NIST.
IMPORTER OF HAVANNA CIGARS.
Opposite the Monument, Princes Street.

LOKEONG.
CHINESE FANCY GOODS AND TOY
SHOP,
George Street.
Every description of fancy goods.
Old Iron, Tea Lead, etc, purchased.

NOAH'S ARK STABLES,
Market Street Dunedin.
PATBICK POWER begs to inform his nu-
merous friends and the general public,
that he has taken the above well known Stables,
where he trusts by civility and attention to
merit the favors so liberally bestowed on his
predecessor.
Good Board and Lodging.

**COMMERCIAL LIVERY & LETTING
STABLES,**
High street, Dunedin.
HENRY SCOTT - Proprietor.
Carriages, Buggies, Hacks, &c., always on hire.

Business Notices.

[A CARD.]
J. MILLNER,
AUCTIONEER, VALUATOR,
and
GENERAL SALESMAN.

[A CARD.]
DR. A. J. THOMSON, M. B., C. M.
—
CLYDE.

THE DUNEDIN PICTURE GALLERY,
George street.

AMBROSE CHIARONI, Proprietor,
Importer of Chromo-Lithographs and Oleo-
graphs, Picture Frames, Prints, &c.

**A. McDONELL, PROVINCIAL
COOPERAGE, WALKER STREET,
DUNEDIN,**
Proprietor of the Patent Revolving Barrel
Churn, for which he was awarded *First Prize
Silver Medal* at the Otago Agricultural and
Pastoral Association, 1872. And also Silver
Medal for Dairy Utensils, etc.

J. MARTIN,
FASHIONABLE TAILOR,
(Late Cutter to D. Sampson)
CRITERION BUILDINGS, PRINCES ST.,
Dunedin.

W. SINCLAIR,
TAILOR AND CLOTHIER,
Princes street,
OPPOSITE CRITERION HOTEL.

H. PALMER,
GEORGE MASON AND SCULPTOR;
South end Monumental works, (near the
Cemetery) Princes Street, South. Stone
Sinks, Window Sills, Chimney Pieces and
Hearth Stones. Estimates given for enclosing
graves. All orders punctually attended to.
Designs sent to all parts of the Colony.

G. MUNRO'S Monumental Works,
George Street, Dunedin. Designs
furnished and executed for all kinds of Tomb-
stones—In marble, granite, and Oamaru stone;
iron railings, &c. Designs forwarded on appli-
cation to all parts of the Colony.

WANTED Known—I have opened a
Shop in George street, near the
Octagon, for the Repairs of all kinds of
Sewing Machines. Any description of light
Engineering work done, or models made. All
orders promptly attended to.
WILLIAM MELVILLE, Engineer,
(Late of the Golden Age.)

Business Notices.

JAMES KENNEDY,
THE MINERS' AND TRADESMEN'S
BOOTMAKER,
Next Gridiron Hotel, Princes Street.

JOSEPH REANY,
SADDLER, COLLAR AND HARNESS
MAKER.
Rattray Street.

W. H. NEALE,
CITY BOOT MART,
GEORGE STREET, DUNEDIN ESTAB-
LISHED 1860.
All Goods of the Best Quality at the Lowest
Prices for Cash.

V. R.
BY SPECIAL APPOINTMENT.

M. FLEMING,
"PINK OF FASHION" DRESS BOOT-
MAKER
To His Excellency Sir George Fergusson
Bowen, Governor of New Zealand.
Who makes my boots so trim and neat,
Who gives such comfort to my feet,
Whose sole is free from all deceit?
Why, Fleming.
The Pink's the sweetest flower that blows
From vulgar snobs a wall a-rose,
When Crispin's surgeon healed my toes.
M. Fleming
With *Bunion's* "Pilgrim" to the Goal
Of "Despond's Slough" "I used to stroll,
But Fleming ran to save my sole.
Thanks, Fleming.

MICHAEL FLEMING,
GENERAL PRODUCE MERCHANT.
Princes Street, South.

FRANCIS MEENAN,
Wholesale and Retail
PRODUCE AND PROVISION MER-
CHANT.
George Street.

M. AND F. MEENAN,
PRODUCE AND PROVISION MER-
CHANTS.
(Next European Hotel.)
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Business Notices.

AGRICULTURAL IMPLEMENTS AND MACHINERY.

Portable Steam Engines and Threshing Machines
 Double and Single Furrow Ploughs
 Chaffcutters, Oat Bruisers
 Cultivators, Horse Hoes, and Seed-Drills
 Cheese Presses and Curd Mills
 Bannome's Adjusting Corn Screens and Winnowing Machines
 Vulcanised, India-rubber and Leather Belting
 Horse Powers, &c., &c.,

T. ROBINSON & CO.,
 Princes Street, Dunedin.

HOGBEN'S PATENT.

To Aerated Water and Cordial Manufacturers, Engineers, Brass Workers, and Others.

WHEREAS by deed dated 6th October, 1871, duly registered pursuant to the "Patents Act, 1170," Edward Hogben granted unto us, the undersigned, a sole, exclusive, and irrevocable license to use within the Province of Otago certain inventions intituled "An Improved Stopper for Bottles for containing Aerated or Gaseous Liquids," and "Improvements in Apparatus for supplying the Syrup in the manufacture of Aerated Beverages and other liquids, also applicable to other purposes," during the residue of the term for which the said Patents are granted: And whereas we have reason to suppose that certain persons in the said Province are infringing the said Patents, we therefore offer a **REWARD OF FIFTY POUNDS** to any person or persons giving us such information as will lead to a conviction against such offenders.

THOMSON & Co.,

Sole Manufacturers of the Patent Stopped Aerated Waters, Stafford Street. Dunedin.

R E E V E S & C O O .
 Manufacturers of

British Wines, Cordials, Liqueurs, Bitters, Erated, and Mineral Waters,

And

I M P O R T E R S O F

Corks, Chemicals, Bottles, &c., &c.,

Respectfully thank their Customers throughout New Zealand for their liberal support for the past eleven years, and having enlarged their Premises and Plant—which is now the most extensive and complete in the Colony—they can guarantee their various Goods equal to any European manufacturers, and at such Prices as will command their universal use. They have constantly **ON HAND FOR SALE**

IN CASES, HDHS., & QR-CASKS.:-

Ginger Wine	Quinine	Champagne
Ginger Brandy	Bitters	
Raspberry Vinegar	Peppermint	Cordial
Orange Bitters	Clove	Cordial
Duke's Tonic Bitters	Tonic	Orange Wine
Lemon Syrup	Curacoa	
	Maraschino, &c., &c.	

All of which may be obtained from Merchants and Storekeepers throughout New Zealand and Wholesale only from the **MANUFACTORY AND STORES** **MACLAGGAN STREET, DUNEDIN.**

LONDON PIANOFORTE AND MUSIC SALOON.

For Sale or Hire—

Pianofortes by Collard and Collard
 Pianofortes by Broadwood
 Pianofortes by Kirkman
 Pianofortes by Ralph Allison
 Pianofortes by J. and J. Hopkinson

Mechanism of every description connected with Pianofortes made and prepared. All the New and Standard Music.

CHARLES BEGG,

Pianoforte Maker and Tuner,

Princes Street North.

Business Notices.

NOTICE OF REMOVAL.

WE beg to inform our Customers, and the General Public that we have removed to our New Premises, Princes Street South, corner of Police street.

Our stock is almost entirely new, and consists of paperhangings (100,000 pieces), oils and turpentine in large quantities, plate, sheet, and photographers' glass, paints, varnishes, brushes, and every article in the trade.

SCANLAN BROS. & Co.,
 Oil and Color Merchants.

P A P E R H A N G I N G S ,

PAINTS, OILS, COLORS, AND VARNISHES.

R. T. SMITH,

No. 5, Princes street, opposite Herbert, Haynes and Co.

J A S . H I O K E Y ,
 Grainer, Writer,

PAINTER, GLAZIER & PAPERHANGER

Maclaggan street, Dunedin.

Oils, Colors, Paperhangings, Window Glass Varnish, Whitelead, Turpentine, &c.

J O H N H I S L O P ,
 (LATE A. BEVERLY.)

CHRONOMETER, WATCHMAKER, AND JEWELLER,

Exactly opposite the Bank of Otago, Princes st

Every description of Jewellery made to order. Ships Chronometers Cleaned and Rated by Transit Observations.

N. B.—J. H. being a thorough Practical Watchmaker, all Work entrusted to his care will receive his utmost attention.

G E O R G Y O U N G ,

IMPORTER, WATCHMAKER AND JEWELLER,

Princes Street, Dunedin, Opposite Bank of New South Wales.

G. YOUNG has to arrive per "Wild Deer"

28 Cases New Goods

and per "William Davie"

20 Cases New Goods

and per Suez Mail

1 Case Watches and Jewellery

GEORGE YOUNG

Princes Street

Booksellers, Stationers, &c.

J O S E P H B R A I T H W A I T E ,
 Wholesale and Retail

BOOKSELLER, STATIONER AND NEWSAGENT,

Corner of Fleet and High streets, Dunedin,

Established 1863.

Receives by every English Mail all sorts of Newspapers, Magazines, Catholic Prayer Books, Douay Bibles, &c.

Letters promptly answered.

P. MITCHELL,

BOOKSELLER AND STATIONER,

Fleet street, Dunedin.

Newspapers and Monthly Periodicals always on hand.

Booksellers, Stationers, &c.

J. A. M. A. C. E. D. O.,

CATHOLIC BOOKSELLER,

Princes street, south.

The following are a few of the Works on hand:—

PRAYER BOOKS.

Key of Heaven,	1s to 6s
Catholic Piety	1s to 9s
Garden of the Soul	1s to 30s
The Path to Heaven	3s to 9s
Crown of Jesus	3s to 18s
The Mission Book	3s to 5s 6d
Roman Missal	1s 6d to 7s 6d
The Lamp of the Soul	5s 6d to 7s 6d
The Catholic's Vade Mecum, from 7s to 9s	
The Church Manual, 8s	
Douay Bibles, large assortment, from 4s to 55s	

ST. LIGUORI'S WORKS.

History of Heresies, The Spouse of Christ, Preparation for Death, Way of Salvation, Life of Liguori, Spirit of St. Liguori, St. Liguori's Moral Dissertations, Glories of Mary, On the Commandments, Visits to the Holy Sacrament, Clock of Passion, Cardinal Wiseman's Works, Lectures on Science and Religion, Sermons on our Lord and the B. V. Mary, Fabiola, Dr Newman's, Archbishop Manning's, Dr Faber's, and other Works in great variety, Formby's History of the Bible and the Church, and a large assortment of Catholic Works too numerous to mention. Shipments to hand by every mail.

A large assortment of Irish National Books, Grattan's, Burke's, Plunket's Curran's, Shiels', and O'Connell's Speeches; Mitchell's, Keating's, Haverly's, and Wright's Histories of Ireland; Moore's Irish Melodies, with music; Crucifixes, Statues, Holy Water Fonts, Medals, Rosary, Beads, Scapulars, Pictures, Religious Engravings, and a very large assortment of Scriptural Carte de Visites at 6d each. The Christian Brothers' School Books, all series, always on hand, Stationery, &c.

Agent for

'THE NEW ZEALAND TABLET.'

SECOND EDITION.

"BEHIND THE TOMB,"

And Other Poems,

BY THOMAS BRACKEN.

Neatly Bound in Green Cloth—Price 2s.

By Post, 2s 6d.

OPINIONS OF THE PRESS.

He is fluent and facile in expression, while in the construction of his stanzas he shows a correct ear for rhythm.—*Argus*, 13th June, 1871.

The majority of the compositions in this volume are creditable to the writer, both as regards sentiment and diction.—*Australasian*, 14th June, 1871.

The author has some of the true music of poetry in his soul, and his verses have in them much that is generous and pure, with a generally apt, and oftentimes eloquent expression. . . . The last verses we have cited are, in our opinion, not undeserving of comparison with the plaintive sounds, the simple eloquence, and natural beauty of Teanyson's "May Queen." We gladly commend the book to every man and woman's fireside.—*Ballarat Star*, 18th July, 1871.

The poet is no mean rhymer, and a healthy tone pervades the emanations of his muse. . . . There are many genuine flowers of poesy scattered through the book.—*Collingwood Advertiser*.

The work deserves a place on the light-reading shelf of every family library.—*Australian Journal*.

The book before us contains some good pieces, which fairly entitle the author to take a place among the poets of our day. . . . "Mad thoughts," "Years are Stealing," "April here and April there," and "Gullin a Chiel," have the true ring of poetry.—*Dunedin Evening Star*.

Some of the poems are of more than ordinary merit, and full of progressive ideas and foregleams of immortality. . . . As a whole, the collection will bear favorable comparison with many of the works issued from the London Press.—*Harbinger of Light*, March, 1872.

JOSEPH BRAITHWAITE, Arcade.

Millinery, Mantles, Shawls, Furs, Underclothing,
Baby Linen.

A. R. HAY'S

LIST OF DEPARTMENTS

FOR

AUTUMN AND WINTER,

1873.

IMPORTING direct from the best houses at Home Goods especially to order, enables A. R. Hay to speak with some confidence in reference to the several departments now so well assorted with New Goods

Every care has been taken to obtain the best value in the British Market, and looking only for very small profits, customers can rely upon receiving all they desire for their money.

From the increase of our Country Trade, particular attention is given to orders. Patterns and prices forwarded to any part, and the best satisfaction given

- MILLINERY
- MANTLES
- JACKETS
- SHAWLS, FURS
- UNDERCLOTHING
- BABY LINEN
- SILKS, DRESSES
- WINCEYS
- SHEETINGS
- FLANNELS
- CALICOES
- BLANKETS
- TWEEDS, CLOTHS
- FURNISHING
- HOSIERY
- GLOVES
- RIBBONS
- FLOWERS
- FEATHERS
- ORNAMENTS
- TRIMMINGS
- UMBRELLAS
- PARASOLS
- MOURNING

MAKING - UP BRANCHES... Great attention is given to the workrooms; with first - class labor at hand, the goods produced are second to none in New Zealand.

The Millinery, Mantle, and Underclothing Departments are being constantly supplied with new designs.

The large variety of materials bought expressly for making-up purposes, give the purchaser a very elegant assortment to select from. Thoroughly efficient Dress-makers on the premises, and a large dress stock to choose from.

The interests of the customers being studied in every possible way.

Under Skirts, Costumes, Silk Aprons, Children's Dresses, Ornaments, Furs, Flowers, Feathers.

D A V I D R. H A Y,

(By Special Appointment)



TAILOR AND CLOTHIER,

TO

HIS EXCELLENCY SIR GEORGE FERGUSSON, K.G.C.M.G.

I have much pleasure in announcing that I have a MOST BEAUTIFUL ASSORTMENT OF TWEEDS, COATINGS, AND FANCY VESTINGS, Admirably adapted for the present season.

Notwithstanding the high price of Wool, and consequently of Cloths, I am still making my now

CELEBRATED £4 10s. TWEED SUIT, AND MY 22s. 6d. TWEED TROUSERS;

at the old prices. The increasing demand for the above is the best proof of their genuine value.

Those who have not tried them would do well to do so, as they are acknowledged to be the greatest wonder in the Tailoring Trade of New Zealand.

I always make a point of procuring all the Latest Novelties in Hats, Scarfs, Ties, and Shirts, as well as every description of

GENTLEMEN'S UNDERCLOTHING.

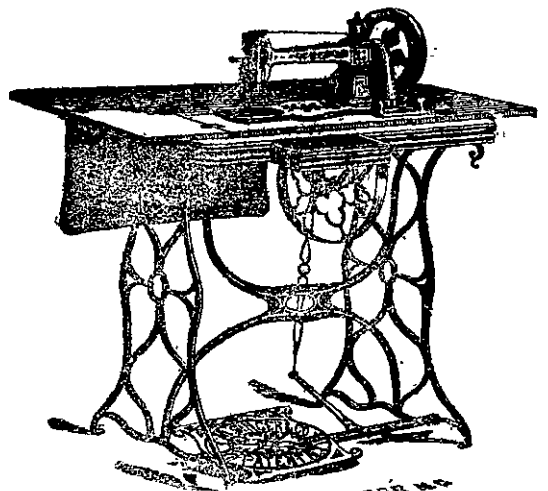
The prices will be found to be Extremely Reasonable.

DAVID R. HAY, MERCHANT TAILOR AND OUTFITTER,

PRINCES STREET, DUNEDIN.

SINGERS' SEWING MACHINES.

M. A. ALDRICH,



SHOEBLAND STREET, AUCKLAND; AND BROUGHAM-ST., NEW PLYMOUTH.

CAUTION.

It having come to our knowledge that certain dealers, not in any way connected with this Company, are offering in the Australian and New Zealand markets, Sewing Machines under the title of "SINGER" Machines, we take this means of informing the Public that our Sole Authorised Agents for the several Colonies are Messrs STANFORD AND CO., of Melbourne; and that from this firm only can Genuine Singer's Machines of our manufacture be obtained.

THE SINGER MANUFACTURING COMPANY.

147, Cheapside, London.

Referring to the above, MRS ALDRICH, corner of Princes and Dowling streets, Dunedin, is our Sole Agent for the Provinces of Otago, Auckland, and Taranaki, and from her only can Genuine Singer's Machines be obtained.

STANFORD & CO., Melbourne.

Silky, Dresses, Flannels, Blankets, Sheetings, Damasks, Prints, Muslins, Merinos, Coburgs, Alpaca.

Hosiery, Gloves, Ribbons, Trimmings, Haberdashery, Fancy Goods.

A. R. HAY'S,

PRINCES STREET (NEAR OCTAGON),

DUNEDIN.

DOMINICAN CONVENT
BOARDING AND DAY SCHOOL FOR
YOUNG LADIES.

THE Course of Instruction comprises an English Education in all its branches, French, German, and Italian Languages and Literature; Music, Singing, Plain and Fancy Work, Drawing, Painting, etc., etc.

For Terms and further particulars, apply to the

LADY SUPERIORESS,
DOWLING STREET, DUNEDIN.

Visiting hours from 2 to 4 p.m.

Private Lessons in the Languages and Accomplishments are also given at the Convent.

GRIDIRON HOTEL
Princes-street
(Opposite the 'Daily Times' Office).
M. MOILBOY, PROPRIETOR.

The above Hotel having recently been enlarged, is now replete with every comfort and convenience for the accommodation of boarders and travellers.

PRIVATE APARTMENTS FOR
FAMILIES.

The bar and cellar are stocked with the choicest liquors. The stabling is of the best description, and an experienced groom is always in attendance.

Coaches for all parts of the Taieri, and Tokomairiro, leave the Hotel daily.

STANDARD BRANDS.
OUR "CROWN" "EAGLE" AND
"EXHIBITION" COFFEES STILL
STAND UNRIVALLED FOR ECONOMY,
STRENGTH AND FLAVOUR.

All Buyers of Coffee would do well to enquire for the above Celebrated Brands.

WM. GREGG & CO,
Otago Steam Coffee Mills, Dunedin.

**UNIVERSAL HOTEL AND
RESTAURANT,
ABBEYLEIX HOUSE,**
Maclaggan street, Dunedin.

Meals at all hours. Beds, 1s. Meals, 1s.
Board and Residence per Week, 18s; per
Day, 3s 6d.

Weekly Meals, 5s per Week.
Warm, Cold, and Shower Baths free of charge
to Boarders, by

T. PAVLETICH
(Late of Victoria).

One of Alcock's Billiard Tables and Bowling
Saloon on the Premises.

Boarders' Luggage Free during Residence.
Good Stabling.

NORTH-WESTERN HOTEL,
PALMERSTON,
M'MAHON & WALSH, Proprietors.

Superior Accommodation for Travellers,
Boarders, and Private Families. Alcock's
Billiard Table. Good Stabling and experienced
grooms. Buggies and horses for hire. Wines,
Spirits, and Ales of the best brands.

PRICES CURRENT.

DUNEDIN, Friday evening.

Mr Archibald Moir, Manse street, reports the following as the latest quotations:—

Flour—£12 to £12 10s per ton.
Oatmeal—£16 per ton.
Pearl Barley—£30 per ton.
Bran—£3 10s per ton.
Pollard—£5 per ton.
Chaff—£3 5s per ton.
Hay—£3 5s per ton.
Potatoes—£2 15s per ton.
Carrots—2s 3d.
Turnips—2s.
Wheat—4s 3d to 4s 6d per bushel.
Barley—4s 6d to 7s 6d per bushel.
Oats—3s per bushel.
Butter—11d to 1s per lb.
Cheese—6½d to 8d per lb.
Bacon and Hams—8d per lb.
Bags—18s 6d per dozen.
Kerosene—2s 10d, duty paid.

RETAIL PRICES.

MEAT.—Beef, roasting, 5d to 7d per lb; steaks, 5d to 7d per lb; boiling, 2½d to 5d; mutton, 2½d to 4½d; pork and veal, 4d to 7d. To hotels, 4d to 5d all round.

DALRY PRODUCE.—Bacon, 10d to 1s 1d per lb; butter, fresh, 1s to 1s 2d; salt, 10d to 1s; cheese, Colonial, 8d to 10d; do, English, unsaleable; eggs, 2s to 2s 6d per dozen; ham, Colonial, 1s; English, 1s 4d per lb; milk, 3d to 4d per quart.

POULTRY.—Fowls, 3s to 4s per couple; ducks, 5s to 6s per pair; geese, 8s to 10s do; turkeys, 8d per lb; pigeons, 1s 6d to 2s per pair; rabbits, 3s per pair.

VEGETABLES.—Cabbages, 1d to 2d each; carrots, 2d per bunch; celery, 3d to 6d per bunch; leeks, 3d per bunch; lettuce, 1d to 2d each; onions, 6lbs to 8lbs, 1s; parsley, 3d per bunch; radishes, 2d per bunch; turnips, 2d to 3d per bunch; potatoes, 6s to 7s per cwt.

CHRISTCHURCH, April 25th.

Quotations are as follows:—Flour, per 100lbs, 14s; do, sacks, £13 5s; Oamaru flour, per 100lbs, 15s; do do, sacks, £14; Canterbury oats, 4s; bran, 1s 3d per bushel; sharps, per 100lbs, 7s 6d; pollard, 6s 6d; milling wheat, 5s 4d, market very bare; barley, none in the market; cheese, 9d; bacon, 11d; hams, 1s 1d; potatoes, 6s 6d per cwt.

Messrs Royse, Stead, and Co. report that wheat continues in fair demand at 4s 4d to 4s 5d. Flour is in steady enquiry at £11. Oats are still advancing; sales were effected to-day at 3s 9d, f.o.b., but none are coming forward. Barley is quieter; the reported shipments from California render buyers less eager. The millers have advanced the price of bran to £4. Butter is at 9½d, and cheese at 7½d.

AUCKLAND.

Mr Alexander Saunders reports buyers of shares as follows:—Cure, 18s; Red Queen, 1s 9d; Black Angel, £1 7s; Caledonian, £16 10s; Thames, £4; Bank of New Zealand, £16 5s, ex dividend; South British Insurance, £1 16s; Green Harp, 1s.

THE CATHOLIC HIERARCHY.

The following pastoral letter of the Archbishops and Bishops of Ireland, assembled in Dublin on the 21st and 22nd of January, 1873, to their flocks, was read on February 3rd of this year in the different Churches and Chapels of that Archdiocese:—

"Taught by the authority of St. Augustine, (a) that love for the Church of Christ is a proof and pledge of close union with the Holy

(a) Credamus, fratres, quantum quisque amat Ecclesiam Christicam, tantum habet spiritum Sanctum.—Tract. 32 in Joan.

Spirit, we cannot but account as a great grace from Heaven that intense love of the Catholic Church which has at all times been cherished in Ireland. Of the depth and tenderness of this love in your hearts, dearly beloved brethren, our own daily intercourse with you furnishes us with many and striking proofs. How often have we seen the afflicted among you forget their own sorrows in reflecting on the sorrows that have come thick upon the Vicar of Christ? How often have the very poorest held out to us the alms with which their generous poverty sought to make some compensation to the Church for the sacrilegious outrages of which she had been made the victim? How many acts of prayer and penance have been performed by you to move God to shorten the Church's trials by converting and humbling her enemies? And whenever the defence of Catholic interests called for a public expression of feeling, no class or rank among you was found wanting in Catholic spirit: the noble and the peasant, the learned and the unlearned, the rich and the poor, were of one mind—and of one heart in grieving over the Church's losses and rejoicing at her gains. But at no time, perhaps, have your religious sentiments been more plainly outraged than at the present day, when, throughout the world, iniquity seems to have reached the height of its triumph. Lest, however, the harrowing spectacles of the Church's trials should utterly dishearten you, our Holy Mother addresses you to-day, through us, in the words of the Apostle St. Paul to the Ephesians—'Wherfore I pray you not to faint at my tribulations for you, which is your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ . . . That he would grant you, according to the riches of His glory, to be strengthened by His spirit with might unto the inward man—that Christ may dwell by faith in your hearts.' (b)

"And in truth, beloved brethren, there would be much to discourage us in the tribulations at present endured by the Catholic Church, were it not for the strengthening power of our faith in the promises made to her by Christ, her founder. For, as our Holy Father has recently declared, (c) 'the entire church is groaning under the vexation of a protracted and savage persecution, which seeks to compass her total destruction, and the blotting out of the name of Christ living and reigning in her.' Not, indeed, that those who assail the Church everywhere and under all circumstances openly avow that their purpose is utterly to destroy her, for it is a special feature of this persecution that with violence the most audacious they couple the most subtle hypocrisy. Hence, the better to secure success, they very frequently mask their attacks, and by professing to secure some interest of country or of modern enlightenment they abuse the good faith of the simple or unwary. But, however various the form of attack, however specious the advantage ostensibly aimed at, the one ultimate object of all their efforts, to which all are directed beforehand, is nothing less than the final overthrow of the Christian religion.

"Three things are essential for the good estate of the Church herebelow. First, the preservation of the Christian faith, which is the principle of her life; second, the maintenance of the authority of the hierarchy, which is her vital organization; third, her free action on the souls of men by the word of God and the Sacraments, which action is the condition of her growth. To destroy any one of these is to destroy the Church herself. Now, it needs but a glance at the state of the world to be convinced that against each and all of them assaults are now daily made, which for their duration, their continuity, their extent, and their variety, are not surpassed in all the blood-stained annals of persecution.

"And, first of all, what mighty forces are at present at work in the world with the object of overthrowing the Christian faith? There is no need to dwell upon the hostility to Christianity, of which the signs are apparent in the apostasy of so many modern politicians, or half shrouded in the machinations of secret societies; amongst which that of Freemasons notoriously exists in our own country, and is abetted by those who ought to discourage it. But the appalling list of errors condemned in the Vatican Council (d) proves that even in the fundamental doctrines, God, the soul, rational certitude, and the entire supernatural order, what is called the thought of the age, has assumed a position directly antagonistic to the teachings of the

(b) Ephes. iii., 13, seq.

(c) Allocution of 23rd December, 1872.

(d) Constitutio de Fide Catholica.

Catholic Faith. No doubt, not now for the first time in the world's history has the fool said in his heart there is no God; nor now for the first time has the materialist found in his unbelief a reason why he should rush on sensual pleasures. But never before has infidelity been found so thoroughly organised, so aggressive, so powerful to destroy. It neglects no channel by which anti-Christian influences can be made to reach men's souls. It is master of the press; in the newspapers which lie even upon the tables of Catholics; in the periodicals edited by infidels, which have free circulation; in the works of fiction wherein they seek their pleasure; in the handbooks which popularise the discoveries of science; and in the learned treatises which are the boast of universities: its baleful forces are constantly at work, now subtly impregnating men's minds with dislike of creeds, now crushing faith at a blow, and now again sapping it by undermining the natural truths upon which the Christian demonstration rests. It assumes to be the dictator of the physical sciences; and its apostles though they superciliously disdain even the bare knowledge of what revelation teaches concerning the origin and destiny of man and of the world, loudly proclaim to the youth, who, obeying the Materialist tendencies of the age, throng in eager crowds to their schools, that faith cannot be reconciled with science. It aims at political power, and when it secures it opposes an iron barrier to all legislation, however just, which might favour the religious interests of the people; while it forces upon millions of believers social institutions based on principles condemned by the Christian faith. And thus the name of Jesus—that name which is above every name, and than which no other under Heaven has been given to men whereby they may be saved—is made a sign to be contradicted and blasphemed, and the Catholic Church, which, with adoring love, ever has that name in her heart and on her lip, has been doomed by an aggressive infidelity to perish beneath its blows.

But, in spite of all these exertions, the sacred name of Jesus still commands the love and awe of millions. Never has the Church exhibited a unity more perfect than that which now binds throughout the world the faithful to their bishops, and the bishops to the sacred Head of the Church, the Roman Pontiff. This majestic spectacle of two hundred millions of believers, held together in the unity of one mystic body by the living power of the authority of the Infallible See, maddens the enemies of Christ into an anger mixed with fear. On the one hand, their rage against the Church urges them to open violence against her; on the other, the dread of arousing formidable opposition counsels more guarded proceedings. Hence, for the most part, they prefer indirect attacks upon the Church. Professing to tolerate, nay, even to respect the Catholic Church for its many services to society, they declare their aim to be merely the destruction of priestcraft, or of Ultramontanism, by which names they designate the Divine authority given by Christ to the pastors of His Church. This hypocrisy can deceive no one. The Emperor Decius was undoubtedly one of the most deadly enemies who have at any time sought utterly to annihilate the Church. And yet, when St Cyprian would describe in a single phrase the implacable rage that drove this man to drown, in the blood of the faithful, the very name of Christ, he could find none more fitting to portray the cruel persecutor than this—that he was "tyrannus infensus Dei sacerdotibus" (g)—a tyrant who hated the priests of God. And do not the same words most truthfully depict the Deciuses of our own day, who seek to justify every iniquity to which their hatred of the Church urges them by the plea that it is intended for the repression of priestcraft?

And as in the third, so also in the nineteenth century, the first blows of the haters of God's priests should naturally fall upon the great High Priest of the Vatican, sitting at Rome "in the place of Peter, and in the rank of the sacerdotal chair." When St Cyprian (f) praises Pope St. Cornelius, who "sat fearless in the sacerdotal chair at Rome at the moment when the tyrant who hated God's priests uttered very horrible threats, and with much more patience and endurance heard the rise of a rival prince than the appointment of God's priest at Rome," does not the holy martyr point to the life the successor of St. Cornelius, the glorious Pontiff Pius IX.? Fearless, he sits at Rome in the infallible chair of St. Peter, confronting the rage of the haters of God's priests; fearless, he listens to them as they utter their terrible threat—"fanda et nefanda;" fearless, he smites with the authority of Peter and of Christ each fresh attempt against the authority of the Church. Nay, more, he warns his enemies that the forces of evil which they have let loose against that authority will infallibly sweep away in their recoil the authority of civil government; but his words are unheeded, and the rulers of the world—dupes or accomplices of a darkly secret power standing behind their thrones—are forced, like Decius, to witness with patience the rise of the revolutionary rivals who hurl them from their place of pride.

"But, though impervious to fear, the heart of Pius IX. is but too open to sorrow, not indeed for his own sufferings, or for the loss of sovereignty, or for the loss of personal liberty, but for the desecration of Zion, for the abominations he is forced to see standing in the holy places of Rome, and, above all, for the persecutions inflicted on the Church by the attacks made on ecclesiastical authority. Like Matthias beholding the evils come upon the conquered Jerusalem, he cries out:—'Woe is me, wherefore was I born to see the ruins of my people, and the ruin of the holy city, and to dwell there, when it is given into the hands of the enemies?' The holy places are come into the hands of strangers; the temple has become as a man without honour. All her ornaments are taken away. She that is free is made a slave. And behold our sanctuary, and our beauty and our glory is laid waste, and the Gentiles have defiled them.' (j) In the two years that have elapsed since the capture of Rome, Pius IX. has seen his palaces rifled, churches and ecclesiastical buildings seized for profane uses, numerous charitable institutions in his States confiscated, the enforced alienation of the property of religious orders, religion completely banished from the schools, episcopal authority even over

ecclesiastical seminaries set at naught, and the possession of their own houses refused to the Bishops themselves. He has seen clerical students, even when in priests' orders, dragged by the cruel conscription from the altar of the God of Peace, and forced to serve as soldiers in the army, and he now has the crowning sorrow of beholding the final ruin coming upon religious orders by the suppression of their principal houses. All these outrages against the authority of the Church are so many attempts to destroy the Church herself. "These pretensions on the part of the State," thus write the Bishops of Tuscan to King Victor Emmanuel, "to grant or refuse its sanction to our evangelical mission, and fetter at its discretion the liberty of our ministry, which is the liberty of God, constitute an offence against the Divine autonomy of the Church and high treason against God. This is what the royal Placet and Exequatur amount to, which, in religious matters, your Majesty's Government grants or withholds at pleasure. It is not now a question of mere ecclesiastical discipline, which is changeable, but of principles and dogma, and it is a dogma of faith that the Catholic Church has the full right of self-government, and this is the right that is outraged. It is not in our power to alter in any degree the constitution of the Church, such as it came to us from the Apostles, and to the Apostles from Christ, and to Christ from His Father: "Ecclesiae ab Apostolis, Apostoli a Christo, Christus a Deo." (k)

"Notwithstanding these truths, which are the basis of Christianity, and deeply rooted in every Catholic conscience, we have been deprived not only of the liberty of providing pastors for the flock entrusted to us, but we are not free to give parochial jurisdiction even for an hour to priests whose services may be necessary for the spiritual wants of the faithful. This being so, you, Sire, as a child of the Catholic Church, will feel in the depths of your heart that we are but doing our duty when we firmly, but respectfully, tell you that there is not and cannot be any hesitation as to the line of conduct we shall pursue in such cases, for it is written:—'But Peter and the Apostles answering, saith, we ought to obey God rather than men.' (l)

"For the discharge of our duty, curses, imprecations, insults, have been heaped upon us, and we bore them with resignation, reflecting that, before us, Christ our Lord had been loaded with curses, imprecations, and insults. We were threatened with confiscation and exile, and we took comfort, as we thought how sweet on the one hand was the liberty and sanctity of evangelical poverty, while, on the other, we considered that the whole earth is the Lord's and the fulness thereof. And if we shall be threatened even with death, with God's help we will meet it with calmness and serenity; reflecting that our life ought to be Christ, and that at times death is a gain, "for to me to live is Christ, and to die is gain." (m)

"We have never paltered with error; we have not burned a single grain of incense to the idol of popularity; we have never allowed the pastoral staff to stoop to the meanness, or the injustice, or the prejudices of the age. So may God give us help to continue in the path of suffering and of duty.' So far the bishops of Italy on the sad condition to which they have been reduced.

Equally harassing is the persecution of which the Church is at present the object in the German Empire. Flushed by their newly-acquired power, those who have put themselves at its head, and taken on themselves to speak and act for the Empire, have assumed towards the Catholic religion the same attitude precisely as that of the Pagan Emperors of Rome towards Christianity in the earliest age of the Church. The capital offence of which the primitive Christians were guilty in the eyes of the law was this, that they refused to admit the omnipotence of the State in religious as well as in civil matters. 'We are charged,' says Tertullian, (n) 'as being guilty of sacrilege and of treason: this is the chief, nay, the only accusation against us.

"It is plain, from even a cursory view of the recent acts of hostility towards the Church which have occurred in Germany, that the German Catholics may repeat this statement, and say: the only offence of which we are guilty is, that we cannot give to the State in religious matters the ready and loyal obedience which we yield to it in civil affairs.

"Thus, in the question concerning the so-called Old Catholics, when a handful of proud professors and their pupils refused to submit to the dogmatic definition of the Vatican Council, and separated themselves from the faith of the entire Catholic Church, the State insisted that they should still be accounted as Catholics, and strove to compel its Catholic subjects to receive from them, as from Catholics, religious instruction, and even the Sacraments themselves. Does not such a proceeding involve the usurpation by the State of the Church's authority to decide matters of doctrine, by defining what is heresy and what is not? And when the State, by virtue of this usurped authority, forbids the Bishops to excommunicate apostates, does it not thereby equivalently forbid the very existence of the Church itself?

"The same principle of persecution underlies the action taken by the Government against the Bishop Chaplain-General of the Army, for having placed under interdict the military Church of Cologne, upon the altar of which an apostate priest had sacrilegiously dared to offer the sacrifice of Mass. For this act the Bishop was subjected by the military authorities to a military court, and forbidden in any way to exercise his episcopal office. Nay, more, his priests were commanded to break off all official relations with him, and some were even dismissed because they declared themselves bound in conscience to obey their Bishop in things spiritual. Could religious liberty be more flagrantly violated than in this instance?

"Again, the expulsion of the Society of Jesus and of kindred orders and congregations, including the Redemptorists, the Lazarists and the Trapists, and the Christian Brothers, is an act of revolting tyranny and injustice towards the Church. It assails her doctrine, for it is an article of Catholic faith that the observance of the evangelical counsels is part of Christian perfection, and that God does really call men to this state. To prohibit the religious life, therefore, amounts to a

(g) Epist. 52.

(f) Epist. 52, 1 Machabees, ii. 7, et seq.

(j) Phil. 21.

(k) Tertull. de Præscript, 87.

(l) Acta v. 29.

(m) 2 Apol. 10.

prohibition of the free exercise of the Catholic religion. It assails her jurisdiction, for it forbids to priests belonging to religious orders all exercise of the sacerdotal functions. It assails her sacred right of property, for it inflicts upon her the loss of so many religious houses built and maintained by the alms of the faithful. Finally, it inflicts the penalties of confiscation and of exile upon men who have never been brought to trial, much less convicted of any crime against the State. And in the common ruin are involved the convents even of religious ladies, who are now condemned to spend in exile the lives they so nobly risked in tending the wounded on the battle fields and in the hospitals, or which they had consecrated to the education and service of the poor of Christ. We will not dwell upon others of the penal laws lately passed, such as that against preachers, whose discourse may be interpreted to be antagonistic to the policy of the empire, or the law forbidding the young to become members of religious confraternities; or the decree forbidding the dedicatory of an ecclesiastical province to the Sacred Heart of Jesus Christ. Nor will we speak of the still more stringent measures, which, with growing shamelessness of persecution, are now openly announced as to be put into operation against Catholics. We have said more than enough to show the violence of the German persecution.

(To be Continued.)

THE H. A. C. B. SOCIETY.

A BRANCH of the Hibernian Australian Catholic Benefit Society was, it may be stated, inaugurated in the school-room, Dunedin, on the evening of St. Patrick's Day last. This society was established in Melbourne some years ago, and has proved most successful, numerous branches being now in existence throughout the colony of Victoria. Some months previously a movement was set on foot by Mr T. B. Shapter for the establishment of branches of the society in Dunedin and throughout the Province of Otago. Mr Shapter shortly afterwards left Dunedin, but the movement has since been carried to a successful issue by the energetic efforts of Mr F. J. Bunny (Secretary *pro tem*), and a few other gentlemen who joined the society at the first meeting. A sufficient number of members having joined, office-bearers were appointed, and the services of Mr M. G. Joyce (of the St. Ignatius branch, Richmond, Victoria) were secured for the opening of the new branch in Dunedin. On the occasion of the formal inauguration in St. Joseph's school-room, the room was tastefully decorated with flags and evergreens in honor of the occasion. There was a numerous attendance of members and intending members, as well as of ladies. Mr Joyce, as presiding officer, having read an opening address, the members were initiated, and the office-bearers installed as follows:—President, Mr E. Carroll; Vice-president, Mr Robert Carroll (late of No. 1 branch, St Francis, Melbourne); Secretary, Mr F. J. Bunny; Warden, Mr C. Bunny; Guardian, Mr C. Fearon; Treasurer, Mr E. Downey. The Secretary read a telegram from Mr Shapter, congratulating the members on the success so far obtained. The Secretary, after referring to the obstacles which the movement had encountered, and which had been overcome, said that those present would doubtless be pleased to learn that, notwithstanding the fact that their expenses up to the present had been very heavy, they were now only a few pounds on the wrong side. The objects of the society were, it was said, aid in case of sickness or death, and the promotion of social intercourse between its members. The Dunedin branch now numbers twenty-six benefit members and six honorary members, and it is expected that fresh accessions to its ranks will soon be made.

Branches of the society have also been established in New Zealand, in almost every town on the West Coast, and at the Thames. Authority for opening branches at Oamaru and St. Bathans has been received. Already thirty have intimated their intention of joining the Oamaru branch. Active steps are now being taken for the formation of branches at Lawrence and at Invercargill, and the Lawrence one will probably have a very large members' roll. We hope to be soon in a position to give details of the several branches of this excellent society in New Zealand.

On the occasion of his late visit to Hokitika, the Right Rev. Dr Moran, in referring to an address from a local branch of the Hibernian Society, was reported in the 'West Coast Times' as follows:— "His lordship expressed the pleasure with which he received it. He said he was asked in the address to give the society his patronage, and he gave it most willingly, because he approved of it, and he would be very glad to see that all in the community who could join it would do so. It was not every society of which he could say he same. There were societies and societies. Some were banned by the Church, and others were blessed. The Hibernian Society was one of the latter. There was no secrecy in it, and the Church abhorred secrecy. Whenever there was secrecy there was suspicion. Men who meant to do right had nothing to fear from an open disclosure of their proceedings; but where those proceedings were kept secret, there were just grounds to suspect that there were evils."

From the preface to the manual of the rules of the society, we learn that, at a conference of delegates from the Irish Australian, Hibernian, and Albury Catholic Benefit Societies, held in Melbourne in April, 1871, these societies were amalgamated, and formed the nucleus of the present flourishing H. A. C. Society, with its large roll of members and numerous branches. The much desired union of the several Catholic Benefit Societies having been effected, was regarded as a matter for sincere congratulation, and it was believed that rapid as had been the progress of these societies when acting independently of each other, it would be far surpassed by the present society. The hope entertained at the amalgamation of the societies, to judge from the reports appearing from time to time in the Melbourne 'Advocate,' and from what we have heard here, has been in the last two years abundantly fulfilled.

"The Hibernian Catholic Society," the preface says, "as its name implies, is essentially a Catholic Benefit Society, and as such is open to Catholics of every nationality, yet, bearing in mind what

Ireland has done and is now doing for the faith, it is felt that to cherish the memory of that dear old land, from which nine-tenths of our members hail, is not incompatible with the objects of the society."

It may be necessary to call the attention of non-members of the society to the facts that it is a benefit society under the immediate sanction of the Church; that it is non-political; that there is nothing of a secret nature about it, neither signs nor pass-words being used, and that its meetings are open to the press.

The entrance fees and rates of subscription are as moderate as practicable, having regard to the benefits secured, a synopsis of which we subjoin:—A benefit member receives during illness one pound per week for twenty-six weeks, 15s. for the next thirteen weeks, and 10s. for a further period of twenty-six weeks; on death of wife, £10; at his own death his relatives receive £20. He has medical attendance and medicine for himself and family immediately on joining. If a single man, with a widowed mother and brothers and sisters under 18 years of age, he has medical attendance and medicine for them.

He has these on payment of an entrance fee, varying according to his age, from £1 5s to £3, and a weekly contribution of not less than one shilling or more than one shilling and sixpence, and a shilling per quarter to the incidental fund. Members must, at admission, be between 18 and 40 years of age, but a person above 40 and under 45 years can be admitted on paying an entrance fee of £3, together with a sum equal to what he would have paid had he been a member from the time he was 40 years old. Honorary and life-honorary members are provided for, and may, on payment of a small weekly contribution, secure medical attendance. A member removing has a clearance, which admits him into the branch of the Society in the locality to which he moves; and here we may remark that, with the number of branches which are so suddenly starting into existence in New Zealand of late, we may safely anticipate that every district or hamlet in New Zealand, having 30 Catholic men, will have a branch, and that to whatever part of the Colony a member removes, he will find a branch of his society and friends to extend the hand of welcome to him. The benefits, religiously, socially, and intellectually arising from this society are self-evident, and it has our best wishes.

ECCLESIASTICAL STATISTICS OF GERMANY.

(Compiled for this Paper.)

In this compilation we shall speak not of the German Empire, but of Germany. Our object is to give the statistics of the Church in the German Land. The recently established Empire does not include all Germany, and is not continuous with it; and whilst containing only a part of Germany proper, comprises within it other lands and other races besides the German.

An asterisk (*) however, will be placed before the names of the Dioceses and the Ecclesiastical Conscriptations of the Empire.

We have not been able to find any reliable authorities of a more recent date than 1850. An accurate idea, however, can be formed by allowing for the usual percentage of increase in population, &c.

In the year 1850, Germany had forty-two millions of inhabitants, of whom twenty-three millions were Catholics. Without counting some exempted Bishoprics—that is, such as are immediately subordinate to the Holy See, and some Vicariates Apostolic—this country had nine Archiepiscopal Sees, each of which had under it one or more Suffragan Dioceses. These constituted nine ecclesiastical provinces.

1. The Archdiocese of Vienna in Austria, Suffragan, Linz and St. Poelten.
2. Archdiocese of Salzburg, Suffragan, Trent, Brixen, Lavant, the See of which is at St. André, Gurk, Seckau, Loeben.
3. Archdiocese of Goritz in Illyria, Suffragan, Trieste and Capodistria, Parenz and Pola, Laybach.
4. Archdiocese of Prague in Bohemia, Suffragan, Leitmeritz, Koeniggrätz, Brdivois.
5. Archdiocese of Olmutz in Moravia, Suffragan Brunn.
- *6. Archdiocese of Munich-Freyisingen, in Upper Bavaria, Suffragan, Augsburg, Batisbonne, Passau.
- *7. Archdiocese of Bamberg, in the Bavarian Province of Upper Franconia, Suffragan, Eichstädt, Wourtzbourg, Spire.
- *8. Archdiocese of Cologne, in Rhenish Prussia, Suffragan, Münster, Paderhorn, Trèves.
- *9. Archdiocese of Fribourg, in the Grand Duchy of Baden, Suffragan, Mayence, Rottenbourg, Limbourg, and Fulda.

Besides these 9 provinces, there were 3 Bishoprics which were exempt, viz. —

- *1. Breslau in Silesia.
- *2. Osnabruck in Hanover.
- *3. Hildesheim in Hanover.

And 4 Vicariates Apostolic, viz. —

- *1. Luxembourg.
- *2. Saxony.
- *3. Anhalt.
- *4. The Vicariate of the North, comprising the Faithful of the three free cities, and those of Holeslein and Mecklenbourg.

In fine, two Delegations.

- *1. Brandebourg.
- *2. Pomerania.

Since 1850, we believe some changes have taken place. For example, the Vicariate of Luxembourg has been raised to the position of a Diocese in Ordinary, and a Vicar Apostolic, who is a Bishop in Partibus, has been appointed to Berlin.

As will be perceived, we do not speak of East and West Prussia and the Polish Province of Posen, though forming part of the present German Empire. The reason of this has been stated above.

The following table gives the number of canons, deans, and parishes, and Catholic population, in each of these Dioceses:—

Dioceses.	No. of Parishes	No. of Catholics.	No. of Canons.	No. of Deans.	No. of Secular Priests.
*Augsburg	823	598,935	8	40	1423
*Fribourg	801	996,000	6	39	1163
*Cologne	745	1,164,874	12	44	1436
*Treves	705	736,680	10	26	760
Rottenbourg	652	554,814	7	29	896
*Breslau	498	1,416,489	12	34	1237
*Ratisbonne	463	647,250	10	31	1188
Wurzbourg	424	481,756	10	30	732
*Munich	422	505,869	12	36	1152
Vienna	416	1,003,177	12	24	730
Olmütz	396	1,324,696	23	54	1093
*Paderhorn	394	538,000	10	37	809
Prague	375	1,363,000	12	43	1192
Brunn	372	737,366	6	36	727
Munster	354	500,000	10	20	1050
Linz	340	706,556	7	26	694
St. Poelten	316	503,684	7	29	497
Leitmeritz	308	1,019,527	6	33	779
Garks	247	228,802	8	17	419
Koeniggrätz	270	1,223,636	8	31	908
Budeweiss	261	994,360	7	37	774
Luxembourg	236	190,000	—	13	351
Seekan	214	645,385	7	28	588
Spire	206	261,876	10	11	556
Eichstädt	201	153,277	10	17	320
Brixen	193	378,656	8	27	990
Laybach	189	499,032	10	20	674
Goritz	182	187,190	7	15	408
Bamberg	181	257,465	12	20	380
Lavant	169	351,257	6	20	417
Salzbourg	165	202,222	12	19	424
Loeben	155	186,997	—	16	175
Mayence	154	218,600	7	17	224
Passau	149	278,352	10	18	441
Limbourg	147	203,255	—	15	247
Trenta	143	435,907	7	35	1448
Osnabruck	99	170,000	7	7	291
Hildesheim	82	63,000	7	12	159
Trieste, Cap.	79	243,041	7	14	315
Fulda	78	120,000	5	10	130
Parezo Pola	47	60,743	5	6	133
Vic. Saxony	21	32,345	—	—	52
Del. Berlin	12	37,181	—	—	18
Vic. North	7	8,000	—	—	12
Vic. Anhalt	2	1,350	—	—	4

The total number of secular priests is 28,148; to these are to be added 4350 belonging to the various religious orders, making in all 32,498 priests for the service of 23,000,000 Catholics.

Number of houses belonging to religious orders:—

Men.—373 having 6500 religious, of whom 4350 were priests.

Women—174 having 6000 religious. 12,500 religious of both sexes.

Theological Establishments.

Faculties of Theology.

10 attached to the Universities of Bonn, Breslau, Fribourg, Gratz, Munich, Olmutz, Pragua, Tubingue, Vienna, and Wurtzbourg.

14 attached to the Lyceums at Amberg, Bamberg, Dillingen, Eichstadt, Feusing, Layback, Stuz, Klagenfurt, Munster, Paderborn, Passau, Ratisbonne, Salzbourg, Trente.

10 special Theological Institutes at Brunn, Budeweiss, Leitmeritz, St. Poelten, Trieste, Mayence, Fulda, Hildesheim, Treves, Luxembourg.

Seminaries for Priests, 37; Petits Seminaires, 25.

Number of theological students, 2300

We have not been able to ascertain the precise number of students in the Petits Seminaires.

FUNERAL SERMON AT CHISELHURST.

MANY distinguished Frenchmen, and not a few English people, attended St. Mary's Roman Catholic Church, at Chiselhurst, on the Sunday morning when the Rev. Mr Goddard made an address on the late Emperor Napoleon III. The Empress, not being equal to appearing in public so soon after the Emperor's death, remained at Camden House, where mass was celebrated at about eleven o'clock in the room in which the Emperor died, by the Rev. M. Ouin-Laercic, one of the canons of St. Denis. The Imperial Prince (Napoleon IV.) attended mass at St. Mary's, accompanied by his suite, at half-past nine, and was not present at the eleven o'clock mass. Mr Goddard, in the course of his sermon, said:—

It is not long since we saw him at the altar of God, making open profession, open acknowledgment of his deep faith in the mysteries of our Holy Church; and the faith and the piety then shown are imprinted at least in my memory so deeply that they can never be effaced. It is told of him that once when a boy he came home to his mother without shoes. His mother said to him, "Louis, what have you done with your shoes?" And he answered, "Mother, I met a poor beggar boy; he had no shoes—so I gave him mine." And this is his history all through his life. To those who knew the Emperor, never was there a character so noble, so good, and so generous. Even his enemies were obliged to say that the good in him remained uppermost. It is not for me, and it never will be for me, in the house of God, to review his political acts. What we have to do is to seek a foundation for our hope for him in his belief in our Lord Jesus Christ. There was in his character a nobility, a generosity, and a goodness of heart which filled all those who came into contact with him with enduring love. His fidelity to his friends, his gratitude for favors done—and gratitude is a virtue so little practised in the world in our days—were alone sufficient

to stamp him a king amongst men. But there is something higher still. There was in him a noble forgiveness of his enemies of which those outside his own circle have no conception. It was over and over again in his power to crush those who opposed him because of crimes committed against the law; but he refused to make use of his power to further his political aims. He forgave his enemies, and in this, as in so many other things, he fulfilled the highest precepts of the Christian law. After the solemn funeral service on Wednesday last, there came to us in the sacristy a Marshal of France, one who had commanded and fought before Sebastopol. The eyes of the warrior were dim with tears as he approached the Lord Bishop, who had officiated, and addressed him in a voice broken with emotion: "My Lord Bishop, I thank you that you have come hither to lay on this tomb the tribute of your regards and regrets. He merits them well, for he had, indeed, a noble heart."

The sermon had been spoken amid sobs and tears. Then followed an interval of silent prayer; and the benediction concluded the service. But the congregation was very loth to leave the chapel. The Duc de Bassano approached the grille and, kneeling, inserted his hand, and took from off the coffin a flower spray and an evergreen leaf, to carry to the Empress as a souvenir of the service. Then the ladies of the suite and the female visitors passed singly before the bars of the sacristy, each kneeling for a moment among the violets that strewed the passage. The rest of the congregation followed, a priest meanwhile saying a low mass. It was quite an hour before the church was finally cleared, for many ladies remained long kneeling in silent prayer by the benches adjacent to the archway leading into the sacristy.

PERSECUTION IN POLAND.

(From the London 'Tablet'.)

THE campaign against Polish nationality, the latest move in which has been the prohibition of the Polish language in the schools of the Province of Posen, is being carried on with still greater vigor by the Russians in Poland Proper. "The decree," says the 'Pall Mall Gazette,' "which has been recently issued by the Ministry of Public Domain at St. Petersburg, shows that the Government now proposes to extend to the 'kingdom' the prohibition as to the purchase of land which has for some time been in force in Luthania." And this restriction—by which the purchase of confiscated estates is permitted to Russians only—is directed not only against the Polish race, but against the Catholic religion also. None are allowed to buy these estates, which are those of which the Church has been despoiled, except "Russians of the Orthodox faith, or Russians of the Evangelical faith, who are, or have been, State officials." Governments are rapidly returning to the régime of Julian the Apostate, one under which none are to be allowed to buy or sell unless they have the mark of the beast on their foreheads.

LORD DERBY ON RELIGIOUS INTERESTS.

At the Lancashire annual general sessions, on Thursday week, there was a discussion about the appointment of Catholics on committees, *à propos* of a statement which was recently made to Mr Bruce, the Home Secretary. In the course of the discussion the Earl of Derby said that if asked on the general issue, he should first say that he conceived that in that court, as in all others where appointments of an administrative kind were in question, what they ought to look to was not the religious opinion of any individual, but simply his ability to perform in an efficient manner the duties which would be imposed upon him. If, therefore, there were any allegation that Roman Catholic magistrates, or magistrates belonging to any other religious body, had been purposely kept from the performance of certain duties, he should say that was a grievance demanding the fullest inquiry; and he should say that if the allegation were justified, that very great blame would be attributable to those who had so excluded the members of any denomination; but he must say that he strongly deprecated the theory that any set of men were entitled to be admitted in certain numbers to committees for county purposes, or with other administrative functions, merely on the ground that they belong to a certain religious denomination, and that as such they should have a separate and special interest. He did not think this was a pretence which could be fairly put forward, and he for one should not be willing to support it.

SIR BARTLE FRERE'S MISSION TO ZANZIBAR.

(Overland Mail.)

SIR BARTLE FRERE, accompanied by the members of his suite, left Brindisi for Egypt on December 9. He proceeds at once to Zanzibar, and on his return voyage will visit Bombay, and from thence go on a mission to the Imam of Muscat.

On December 2, Sir Bartle, accompanied by the whole of his suite, was received by the Pope at the Vatican. His Holiness expressed his paternal sympathy with the object of the mission, wished it every success, and gave it and its members his benediction, expressing the hope that the result would be to introduce Christian civilisation in East Africa. All were struck with the benignity of the Pope and with the utter absence of stiffness or formality in the few kindly expressions which he addressed to the different members of the mission. Cardinal Antonelli appeared weighed down with care at first, but he soon warmed into kindness and even *bonhomie*, telling Mr Badger, who was introduced as the "Orientalist," that he must instruct the other members of the mission in the mysteries of Arabic. The prior of the French missions on the East Coast of Africa was present at the audience with the Pope, and he expressed his warmest thanks for the interest which Dr. Kirk, of Zanzibar, had shown in their missions. He was evidently well acquainted with the horrors of the slave trade in those parts, and expressed his heartfelt wishes that the mission might be crowned with perfect success. Sir Bartle's courteous manners, it is stated, have left a most favorable impression upon all the Italian and Papal authorities with whom he has come in contact.

TO ADVERTISERS.

Advertisements intended for insertion in The TABLET, should reach the Publishing Office, MILLS, DICK, and Co.'s, Stafford street, Dunedin, not later than 10 a.m., of each Friday.

Subscription to The TABLET:—Single copies, 6d.; Half-yearly, by post, 12s. 6d., in advance.

Mr Macedo, Bookseller, Princes street south, has been appointed an Advertising Agent for Dunedin to the TABLET.

TO SUBSCRIBERS.

Persons wishing to Subscribe to The TABLET should cut the following Advertisement out, fill it up, enclose in an envelope with amount of subscription and address as follows:—

THE SECRETARY,
TABLET Office, Dunedin.

FORM.

Please forward to (Name).....

Address

I enclose Post Office Order for £ s. d.

CALENDAR FOR THE WEEK.—MAY.

Saturday, 3rd—Finding of the Holy Cross.
Sunday, 4th—Third after Easter. Feast of the Patronage of St. Joseph. St. Monica, W., mother of St. Augustine.
Monday, 5th—St. Pius the Fifth, P.C.
Tuesday, 6th—St. John, A.P. E., before the Latin Gate.
Wednesday, 7th—St. Stanislaus, B.M.
Thursday, 8th—Apparition of St. Michael the Archangel.
Friday, 9th—St. Gregory Nazianzen, B.C.D.

New Zealand Tablet.

FIAT JUSTITIA.

SATURDAY, MAY 3, 1873.

OUR OBJECTS AND PRINCIPLES.

IN making their bow to the public, the proprietors of this newspaper wish to state their objects and principles. They have in view to supply good reading matter to the Catholics of this colony; and to defend Catholic principles and Catholic interests generally. All Catholics, at least, will acknowledge this to be not only desirable but necessary.

Good books are at once a great blessing, and of urgent necessity. It is difficult, however, for all in this remote corner of the world to procure such books, and it has, conse-

The proprietors flatter themselves that the New Zealand TABLET will meet with a hearty welcome from their brethren of the Press. The TABLET does not propose to compete with any existing newspaper; there is a sphere for itself, and it has its own special work to do. Then, it can not be for the interests of colonists that one large section of the community should continue without a representative in the Fourth Estate; neither can it be pleasant for public writers, nor conducive to their efficiency, to be ignorant of the views of their Catholic fellow-colonists. These and the TABLET will, no doubt, be opponents on very many questions; but the opposition, it may be hoped, will be open, manly, straightforward, and based, not on prejudice, but on reason and argument.

As an advertising medium this paper will enjoy especial advantages. Its circulation will not be confined to any city or province, but as the organ and representative of Catholicity, will have numerous subscribers in all the provinces.

THE 'DAILY TIMES' AND GALILEO.

THE 'Daily Times' is sometimes unfortunate in its similitudes. For example, in its issue of the 18th ult., the following words are to be found in a very prominent position, viz.:—"Never, perhaps, was any bill brought before the House about which more egregious nonsense was talked than this. Those who, like the Pope that condemned Galileo, found their opposition upon what they think the Bible has said, will do well to imitate his conduct further, and to recall their ignorant assertions, upon mature reflection." This is very off-hand sort of writing, and the writer, no doubt, considers himself a very superior person, and able to afford to look down upon mere matter of fact and unimaginative people. But, unfortunately for him, matter of fact people naturally ask who is the Pope who condemned Galileo, and, on mature reflection, recalled the condemnation. This is a very new view, quite worthy of our modern philosophers. But, perhaps, the writer means that one Pope condemned Galileo, and another recalled the condemnation. History, however, nowhere says this. This writer should try and acquire accurate information, that he may be enabled to write accurately and like a scholar.

IMMIGRATION.

THE Government immigration scheme is acknowledged to be a failure, and it appears that the Provincial Government of Otago has succeeded in wresting the control and management of immigration to this Province from the hands of the General

only other people pay the cost. The public already pays two-thirds of the cost of education, and now it is proposed that the same good natured, easy public should pay in addition one-third of the board and lodging of the sons of well-to-do people in the chief boarding school of the Province. The public, however, will hardly see the propriety of such generosity. But as we are anxious to help such illustrious lovers of learning as the gentlemen who have made this sapient suggestion, we would in our turn suggest to these gentlemen to imitate the bright example of our fathers, and open their homes to the poor scholars; or, in the event of their not doing this, to establish by private munificence hospices for the cheap entertainment of students. Either course will prove their love of education very much better than an appeal to the public purse.

UNIVERSITY EDUCATION, IRELAND.

By this time everyone is acquainted with the details of the measure proposed by the English Government for the final settlement of the University Education question in Ireland. It will not be necessary, therefore, for us to do more than recall to mind its leading features and principles to enable us to discuss its merits.

In his speech the Premier, on behalf of the Ministry, proposed to establish one great University in Ireland, and for this purpose to separate Dublin University from Trinity College, Dublin, and to suppress the godless Queen's University.

This done, he would withdraw the theological faculty from Trinity College, Dublin, place it in separate buildings, to be provided by means of public funds, and endow it liberally. The affairs of the godless college, Galway, should be wound up, and an end put to that, expensive farce.

But the godless colleges of Belfast and Cork were to be maintained at the public expense, and affiliated to the Dublin University.

Trinity College should receive an endowment of £50,000 a year, and remain as it is, provided it would abolish all religious tests, and degrade itself to the condition of a godless college.

He proposed to affiliate the Magee Presbyterian College and the Catholic University, Dublin, to the Dublin University, but no endowment of any kind was to be provided for these. Unaided, relying solely on their private resources, they should compete with Trinity College and its fifty thousand a year, and the two godless colleges and their very large State endowments. This the English Government considered just and equitable!

The Dublin University was to be forbidden to teach modern history and moral philosophy as compulsory parts of its curriculum, in order to emoluments and degrees. It might, however, insist on these subjects in order to honors.

Such, then, was the Government scheme, and under it everyone was to be well provided for except the Catholics; that is, the Government would establish and endow a University and colleges from which the nation in the midst of which they would be established should be excluded. Ireland is a Catholic nation, and objects, on conscientious grounds, to godless education, and yet this is precisely the only kind of education the Government of England proposes to afford. Even the little religion (such as it is) that is at present taught in Trinity College should, according to this plan, be taught no more. For either this is meant, or there is no meaning in the removal of tests.

The incapacity of England to govern Ireland receives

private property of five or six hundred thousand of the richest people of the country, calling themselves the Irish Church. That Irish Church Act is, in our mind, a disgraceful trick, and the opprobrium of modern legislation; and here in this Bill—which, however, has been, for the present at least, rejected—it was proposed to legislate on the same tricky principle; and whilst pretending to abolish Protestant ascendancy and establish equality, in reality to perpetuate, by a well-devised plan, that ascendancy. When will English statesmen learn to be wise and just in reference to Ireland?

THE EDUCATION BOARD.

In another column will be seen a series of regulations enjoined on teachers of public schools by the Education Board. They give evidence of a desire on the part of the Board to administer the law fairly and impartially; but will they be efficacious? Two years ago similar regulations were recommended—indeed, we believe, enjoined, but without success. The objectionable books remain in use to this day, as is abundantly proved by these new regulations. And, notwithstanding the good-will of the Board and its regulations, teachers are still to be found who feel themselves sufficiently strong to trample on these regulations, as the following letters will show (we give them *verbatim*):—

REV. SIR,—I have been sending my children to the — School, to a Mr —, for the last five months. All this time he is continually tormenting them about his Bible reading; and I have withdrawn my children from his school. I told him, personally, not to trouble himself about his Bible with my children; he has not done so. I hope your Reverence will look to this.

Second letter:—

MY LORD,—I take the liberty of sending your Lordship the enclosed letter as a specimen of the conduct of Protestant teachers, and the teachers of Government schools. The language of the teacher, who is the subject of this letter, to Catholic children, and in reference to Catholic priests, is of the coarsest kind.

Bishop Moran has kindly placed these letters at our disposal, and assures us they are authentic.

It would appear, therefore, that in some instances at least, teachers in Government schools disregard both the Law and the regulations of the Board. Perhaps it is because they feel that after all the Board will not regard their interference with the rights of poor Catholic children with much displeasure, nor punish it, if at all, with much severity. And probably, too, they feel themselves strong in the support of the local Committee.

We notice an omission in the list of books to be superseded. Lord's Modern Europe is not mentioned, and yet, a more untruthful, more unfair, or a book more insulting to Catholics can hardly be found in the whole range of English literature. A few extracts from this precious book, which is, or at all events was, used in one of our public schools, to which Catholics are invited and expected to come, may not be out of place as illustrations.

In page 12.—“The pretensions of the Popes were altogether unprecedented, and were maintained only by falsehood and fraud in a period of almost universal darkness and credulity.” “All the superstitions and cruelties, and acts of ten centuries had contributed to strengthen it. Yet, with all this, the Popes, in order to retain the powers of both religious and secular monarchs, were continually compelled to resort to the most shameful shifts and inventions. They encouraged idolatry, even the vice and the weakness of sensual and ignorant people.”

In page 13.—“Christendom was filled with images of

In page 18.—Julius II, a warlike Pontiff, sat on the throne of St. Peter, and the 'Eternal City' was the scene of folly, dissipation, and clerical extortion." "All crimes were to be pardoned for money."

Catholics reading this tissue of falsehood and insult will find it difficult to repress indignation from expressing itself in the strong language of anger. And yet, the enemies of justice to Catholics in education think it natural and a matter of course that we should send our children to be taught out of this and such books.

PRO-CATHEDRAL SERVICES, DUNEDIN.

On Sunday last, at 11 a.m., Pontifical High Mass was celebrated by Bishop Moran, assisted by Rev. E. Royer, Deacon; Rev. J. Lenihan, Sub-deacon; and Rev. J. O'Connor, Master of Ceremonies. The sermon was by the Rev. J. O'Connor. After vespers, which were at the usual hour, half-past six in the evening, the Bishop preached. He commenced by announcing the devotions of the month of May, and then proceeded to deliver a long discourse on these devotions—their object, and the reason of them. The following in reference to this discourse, has been communicated:—

On Sunday, the 27th inst., Dr. Moran delivered the usual evening sermon at St. Joseph's Church. The discourse on such occasions generally refers to the Gospel or Epistle, which is appointed to be read in the Mass of the day, and also intended to be read and explained for the instruction and edification of the people. It therefore contains an exposition of the connection and meaning of the whole text, or at least of some particular part which is considered to be of special interest or importance. But on the evening mentioned the Bishop departed from the customary course. Instead of selecting for his subject the Gospel or Epistle of the day, or any portion of either, he proceeded to recommend to his hearers, and to defend against the attacks of opponents, the devotion to the Blessed Virgin, which is so much approved and cherished in the Catholic Church. The month of May is specially dedicated by Catholics to the mother of God. It is the time in which they are expected to excite and increase in their hearts those sentiments of reverence and devotion which, as his Lordship proved so well, no true Christian can fail to entertain towards her who performed such an exalted and important part in the work of man's redemption. Accordingly, after having announced to his hearers the approach of this special time, and remarked that the month of May being in the Northern Hemisphere, where of course this devotion arose, the most favored and beautiful month of the year, was peculiarly suitable for paying honor to one who is the most blessed and perfect of God's creatures, he went on to state the reasons which justify Catholics, and which are sufficient to justify any reasonable man who is a believer in Christ's divinity and mission in bestowing that honor. The arguments brought forward were so numerous and so strong that it may be said in all justice, and with a mind perfectly free from pre-judice, that it is hard to understand how any man could evade or resist their force. If a member of another denomination were present and happened for the first time to be listening to one who knew how to state precisely, and to maintain well Catholic teaching, there is little doubt that while he would be perhaps obliged to alter some of his previous impressions, and to confess that doctrines which we do not hold are sometimes attributed to us, he would be at the same time somewhat astonished to find how successfully those that we do actually hold can be defended. If he were one of those, for instance, who are ever ready to accept any rumor they may hear about Catholic belief or practice, and who, after imputing to us doctrines that are absurd, naturally take for granted that our arguments must be worthless, the statements and reasoning of Dr. Moran would come upon him altogether by surprise. He would not most likely bring himself to admit all at once the conclusions deduced, but it would be at least impossible for him if he were a fair minded intelligent man to imagine ever afterwards that Catholics were the blind unreasoning people which many who are too careless, or it may be too fearful, to hear and examine what they have to say, so easily believe them to be. The first argument which his Lordship advanced was one drawn from the nature of the case, and went to prove that the honor which Catholics consider to be due to the mother of God proceeds directly from the great mystery of the Incarnation, and is therefore to be

referred to it. He pointed out the high dignity and the many wonderful benefits Christ conferred on the human race by becoming man; he described the love which men should therefore feel for Him and for all that belongs or is dear to Him; he showed the intimate relationship which exists between Him and His Blessed Mother, and then he asked if it was natural or reasonable to believe that she who fulfilled such a high office and enjoyed such a close connection with God was to be denied all share in our gratitude and love, and to be utterly excluded from our remembrance. After developing this argument at some length, and with great force, he proceeded to quote the various passages of Scripture, which show that it is a lawful, and must therefore be a useful, practice to pray to the angels and saints. He referred to the 12th chap. of Tobias, where the angel declares to Tobias that he offered his prayers to God, to the several places in which St. Paul solicits the prayers of his brethren on earth, to the 18th chap. of St. Matthew, where Christ says—"See that you despise not one of these little ones, for I say to you that their angels in Heaven always see the face of My Father who is Heaven." From the last text he argued with special effect, proving clearly that Christ meant to assert that these angels are ever in the presence of God, ready at any moment to accuse and to bring down vengeance on those who should harm the little ones committed to their care. From all this the conclusion was plain and undeniable. If the angels can approach the throne of God with their complaints and petitions, why may not the saints do so likewise, for "the Saints are equal to the angels?" Apoc. If our brethren on earth can help us by their prayers, who will deny that they can help us in Heaven, where they are released from the imprisonment of the body, and possess the fullness of knowledge and charity? And in fine, if it is lawful and profitable to pray to the angels and saints, is it not equally lawful and much more profitable to pray to her who is so far above them all in dignity and grace? His Lordship ended this part of his discourse by an appeal to common sense so convincing, that it seemed to render all that he had said superfluous and unnecessary. He asked if the Blessed Virgin was not at liberty to do, and if we could be wrong in asking her to do, what we do every day ourselves. We pray every day for ourselves, and who will say that the petitions we offer up on our own behalf are not equally powerful when offered up on behalf of our friends? Is there such an essential difference between the two acts that, though one is strictly commanded as lawful and necessary, the other must be strictly forbidden as useless and wicked? Neither reason nor religion recognises such a difference. On the contrary, each gives its sanction to that instinct of our nature by which we are urged to pray as fervently for the safety and welfare of those who are dear to us as we should do for our own. In support of the inference which is here obvious, he mentioned the marriage feast of Cana to show that the Blessed Virgin, while on earth, employed her influence with her Divine Son on behalf of her fellow creatures.

The remainder of the discourse was taken up with proving, from the direct testimony of the Scriptures, the dignity to which the Blessed Virgin was raised and the honor she accordingly deserves. The words of astonishment uttered by the great archangel who was sent to her as the ambassador of heaven; the humility and joyful surprise expressed by the aged and venerable Elizabeth when she received her visit, and cried out, in a moment of inspiration, "Whence is this to me, that the Mother of my Lord should come to me;" the prophecy of the Blessed Virgin herself, when she declared that all nations should call her blessed; all this was brought forward, and was made use of in a masterly and convincing way to prove the dignity of the Mother of God, the reverence that is her due, and the lawfulness of requesting her intercession. Altogether the discourse was most admirable and interesting, and was listened to with the attention it deserved. Its merit may be judged when it is said that it was specially distinguished for that singular clearness and force which mark all Dr. Moran's discourses. This must have been recognised and will be acknowledged by all. But it must have possessed another merit in the eyes of those, if there were such present, who differed with him in creed. Though it had reference exclusively to a most delicate matter of dispute between Catholics and Protestants, it did not contain the least allusion to which anyone could take objection. If Dr. Moran did not succeed in convincing every one of his audience, he can say at least that he did not utter a word to hurt the feelings or insult the opinions of the most sensitive.

Collections were made on Good Friday for our Holy Father the Pope as follow:—Dunedin £35, Taieri £6, Wellington £21, Blenheim and Picton £10, Napier £7 10s. Some smaller sums were collected in other places. We have not been as yet able to ascertain the amounts of the collections in all the congregations.

Bedford House has been taken down, the adjoining houses on Corporation property are being removed, and soon the sole remaining part of the crown of Bell Hill will be a thing of the past. The sections that will be reclaimed with the material from the hill and the silt raised by the dredges, will in the keen competition for business sites without question realise enormous prices—probably such as land has never yet brought in Dunedin.

BUILDING SOCIETIES.—The sixth annual meeting of the Otago Standard Investment Society was held on the 22nd instant—Mr Thomas Dick, the President, in the chair. Mr Dick said that it was again the pleasing duty of the Directors to inform the shareholders of the prosperous and satisfactory condition of the Society. Ever since the Society was first started, the profits had been fully as much as was anticipated, and the Directors had always been able to declare a dividend of 10 per cent. and something more. In the report there would be seen a proposal for the reduction of the rate of interest chargeable to borrowers, and perhaps the best way in which this question might be brought to a satisfactory adjustment would be to appoint a committee of shareholders to act in conjunction with the Directors, or a committee of shareholders alone, to report to a special meeting to be thereafter convened for such purpose. Messrs Hislop and Bagley, the retiring directors, and Mr A. H. Shury, the retiring auditor, were unanimously re-elected. In bringing forward the matter of the reduction of the rate of interest chargeable by the Society to borrowers, Mr Dick said he wished it to be understood that the alteration would not affect those shareholders who had joined previously, but only those who might hereafter join the Society. It was his opinion, and that of the Directors, that such a change was necessary, as money had greatly decreased in value of late, and if such reductions were made it would greatly increase and enlarge the transactions of the Society; but, if they meant to do anything in the matter at all, they should do it immediately, so as to reap all the advantages of being first in the field. It was resolved, on the motion of Mr Johnstone, that a committee of four shareholders be appointed to consult with the directors and report to a future meeting; the committee to consist of Messrs N. Y. A. Wales, J. M. Brown, A. Thomson, and ——— Johnstone.

Some idea may be formed of the social importance of Mutual Investment Societies, the Wellington 'Independent' observes, when it is learned that Class No. 1, the business of which will be finally closed in a few weeks, will have to pay something like £100,000 to the shareholders.

A special artist from the 'Illustrated London News' is to visit New Zealand during the year.

Lottie takes her flying leap at Christchurch nightly.

Canon O'Reilly is appointed Bishop of Liverpool, in place of the late Right Rev. Dr Goss. Dr Bede Vaughan is selected as coadjutor, with the right of succession to the Archbishopric of Sydney.

"The only one-legged trapezian in the world" is announced to be performing "his daring Niagara leap" at Christchurch.

An entertainment was given at Christchurch on the evening of the 21st instant by the members of the Gt Dramatic Society in aid of the funds of the church. We learn from the 'Press' that the entertainment was very successful. The programme comprised several vocal and instrumental pieces, and concluded with the farce of 'Bombastes Furioso, a piece which from time immemorial has been looked upon as the exclusive property of amateurs. The characters were sustained by the members of the society very creditably.

The following important commercial telegram has been received from the New Zealand Loan and Mercantile Agency of London by the Manager at Christchurch:—"London, April 5th, 1873. Wool.—Next sales will commence on 24th inst. Up to date 133,000 bales have arrived; greasy, market firmer. Tallow, there is a fair trade demand; mutton, £44; beef, £42. Leather.—Since last report 27,000 sides Australian have been sold. Best sides showed a decline ½d on previous sales; others in proportion. New Zealand hemp.—Market flat, and prices have fallen £4 per ton since last report.

There are no candidates for the Colonial Scholarships from Otago this year. Significant that. Where are our highly-subsidised educational institutions? and where our perfect system?

The Canterbury members of the Assembly have had made for presentation to Lady Bowen a handsome and costly gift, consisting of a silver casket containing a diamond and sapphire cross of great beauty, in recognition of the kindly and grateful hospitality so freely accorded to them while her ladyship presided at Government House.

On the congregation assembling at St. Michael's Church, Waimsea West, on Sunday, March 30th, it was found that six of the windows of the building, including a large stained glass window over the altar piece, had been smashed during the preceding night. The scoundrel who committed the outrage must have wounded himself, as marks of blood were discovered on the broken windows. A reward of £30 is offered for the discovery of the culprit.

The New Zealand Shipping Co.'s London Agent has commenced operations by entering into an arrangement with the Agent-General for the conveyance of immigrants and cargo to Lyttelton. The first ship is to be despatched in May. The 'Press' congratulates the company upon their very promising beginning.

No less than three sudden deaths occurred at Christchurch on the 21st inst.

A grand concert in aid of the funds of the Hibernian Australian Catholic Benefit Society is to be given at the Head Quarters Drill Shed, Octagon, on the 26th inst. There is to be a brilliant and varied programme for the occasion.

Operatic and ballad concerts are being given in the Masonic Hall by Miss Carrie Emanuel and Mr Alfred Anderson, who are very highly spoken of. Miss Emanuel and Mr Anderson will be assisted by Mr M. Winter, a tenor singer, whose efforts are also very favorably spoken of. In next week's number we hope to be able to give a critique on their concerts.

EDUCATION BOARD.—An adjourned meeting of the Education Board was held on Tuesday. The Board having considered those portions of the Inspector's report, which relate to school reading books and to Bible reading and religious instruction in schools, resolve that the schoolmasters and other teachers in the public schools be enjoined to adhere strictly to the following regulations—(1.) The use of the following mentioned school books shall be discontinued in the public schools of the Province, as soon as a sufficient supply of the books mentioned in regulation No. 2 can be obtained to replace them, viz., the "Progressive Lessons," the "Advanced Reader," and the "History of the British Empire" of the "Progressive Series," published by Messrs W. Collins, Sons, and Co.; Cuntie's "Word Expositor;" and White's "History of Great Britain and Ireland." (2.) The following mentioned books only shall be used as English reading books in the public schools after the first day of April, 1874, viz.:—"The Royal School Primer," and numbers 1, 2, 3, 4, 5, and 6 of the "Royal Readers," published by Messrs T. Nelson and Sons; the illustrated editions of "My First, Second, Third, Fourth, and Fifth Books," published by Messrs W. Collins Sons, and Co.; and Dr Collier's histories of the "British Empire;" but a teacher desirous of introducing any reading book or books, in addition to the books above mentioned may obtain permission to do so on satisfying the Board that the use of such book or books in the school is desirable and proper. (3.) The teacher (or the head master, if there be more than one teacher) of every public school shall be at liberty to use in his school such of the reading books and histories specified in Regulation No. 2, and such text-books of arithmetic, grammar, geography, and other secular subjects as he shall think most advisable, provided that such text-books shall contain no lessons or expressions calculated to give reasonable ground of offence to the members of any religious denomination; but, while taking care not to deprive his pupils of any of the advantages which a judicious use of suitable text-books is calculated to yield, the teacher shall take all possible care, consistently with the efficiency of his school, that the purchase of lesson-books do not become too burdensome to parents of moderate means. He shall also avoid as much as possible the unnecessary change of text-books, and especially the introduction, without good cause, of such as are not in common use in the Province. (4.) Schoolmasters and other teachers employed under the Board shall adhere strictly to the terms of the Education Ordinance, 1864, in regard to the reading of the Bible and religious instruction; they shall take care that both parents and children be informed that attendance at such reading or instruction is optional, and they shall avoid, in the course of the ordinary school instruction, the use of any words or expressions calculated to give reasonable ground of offence to the members of any religious denomination. (5.) The time for the reading of the Bible shall be positively fixed to take place at the opening or the closing of the school; the time so fixed shall be rigidly adhered to, and a notice of the time for such reading shall be conspicuously put up in every classroom. (6.) No religious catechism or religious formulary, which is distinctive of any particular denomination or sect, shall be taught during the school hours in any school connected with the Board.—It was further resolved that a copy of the foregoing resolutions be forwarded to the school committees and school teachers.

Pere Hyacinthe, according to last accounts, has been figuring among the French Evangelicals in Paris.

The question of laying down tramways in the streets of Dunedin is now under the consideration of a committee of the City Council, and will come before the Council at its next meeting. No doubt some application will be granted, and we hope in the interests of the citizens that the work will be taken up and carried on to a successful execution by local men of undoubted stability. Naturally such men would feel a greater interest in our street tramways, and work them more advantageously than non-residents would. The profits on such lines appear to be enormous everywhere, and we hope that those investing their money will secure reasonable interest, and that the Corporation will have excellent royalties. To judge from extracts which we have read, there can be no doubt that the street tramways will not only pay, but pay well, and in these days when money goes a-begging for employment, the Corporation should see that in a perfectly safe investment too large a percentage be not allowed. A purchasing clause stipulating a price might be inserted in the agreements, so that the shares would not, as in the case of the Water Works Co., acquire an artificial value by the Corporation purchasing the tramways. The Water Works negotiations should serve as a lesson to the Council in dealing with the tramway question. They should know what they would have to guard against in endeavoring to place themselves in a good position in making future negotiations for tramway purchases. The Council now administers with great economy, and why could it not borrow at 6 per cent. and build tramways itself? Then they would be under the direct control of the citizens. That is an aspect of the question which perhaps is worthy of some consideration. The same question is now being paid attention to in Wellington and Auckland; and, we believe, in Christchurch.

OUR SCHOOLS.—The number of children attending the Nuns' schools, Dunedin, is 160. The number attending the boys' school is 80. In Wellington there is, as well as the Cathedral, another church, that of the Nativity, Manners street, and commonly known as Father O'Reilly's. The present church, which is about to be replaced by a new one, has been shifted in its position, and converted into a school for boys. Owing to the indefatigable exertions of the Rev. Wm. Cummins, S.M., two schools have been recently established in Te Aro, Wellington city. They are attended by 131 children, only seven of whom had been attending a Catholic school previously. The girls' school is conducted by the nuns, who come every morning from the convent, a distance of over a mile. The boys' school is held in the old chapel before referred to, and the master is an experienced certificated teacher of the National Board of Ireland. The number of pupils, 131, namely, 65 boys and 66 girls, is the actual daily attendance. At the Cathedral there are two schools, one for boys and the other for girls. At the boys' school, the attendance is from 70 to 80. The girls' school is conducted by the nuns, as also is the Providence of St. Joseph, an institution which is principally intended for children of the Native race; and these two have a total attendance of about 60. By the last census, the Catholic population of the city of Wellington was 800; it may be probably 1,000 now. The laity of Wellington, we understand, contribute very generously to the support of these schools, which are entirely denominational, and which depend for their support wholly upon voluntary efforts, receiving no aid from the Government, except in regard to the Native children in the Providence of St. Joseph's. In the town of Nelson, the Catholics have excellent boarding and day schools. Those for girls are conducted by the nuns, and those for boys by a master and assistant master, under the superintendence of the Rev. Father Garrin, who has been, for more than 20 years, a very apostle of education in Nelson. These schools have a daily average attendance of 200. We shall in future issues continue our notices of Catholic schools throughout the Colony.

WHAT would strike a stranger on arriving at any town of South New Zealand, especially in Dunedin, is the unprecedented activity in the building line. Cottages are springing up almost by magic in every direction, and house rent, notwithstanding, is very dear. In business places of late, Mr Wilson's wholesale store, corner of Jetty and Bond streets, may be noticed as just completed; buildings for Messrs McKerras and Co. are going up adjoining it in Bond street; the Union Bank is about to erect a palatial structure next to Messrs Briscoe's, Princes street; the Daily Times and Witness Company is erecting a substantial newspaper office in Rattray street, near the Railway Station; Messrs G. G. Russell and Co. are commencing to put up a large building at the corner of Crawford, Bond, and Water streets; Messrs Gilchrist, Munro, and Coventry are erecting premises on the scene of the last George street fire; some fine shops have been lately erected further down George street; Mr Wilson has almost re-erected afresh the buildings on his premises, the Otago Foundry, and now Messrs Reid and Gray are erecting buildings for a new foundry in Princes street south, at which, it may be mentioned in passing, a steam hammer is to be employed; Mr Peterson is putting up a new building in Walker street, on the site of the

well-known shop of Mr Blyth, lately pulled down; and Mr Scanlan has built a fine business premises next to Mrs McIlroy's Gridiron Hotel. Extensive improvements at Messrs Guthrie and Asher's timber yard, Princes street south—perhaps the first timber yard spanned by a roof in the Colony—have been in progress for a long time, and if not actually completed now, are nearly so. All the buildings enumerated are either of brick or stone, and those which are being built adjoining wooden erections cause one to make comparisons anything but flattering to the old style of wooden "edifice" in Dunedin. We may mention, in regard to the factory of Messrs Gibbs and Clayton, burned down not long ago, that it has already been rebuilt of wood and iron, the machinery has been fitted up, and work has been just recommenced; also, that the walls of the Princess Theatre, a wood and iron building, are being raised ten feet, to permit of the ceiling being raised correspondingly. Mr Carroll, of the Hibernian Hotel, is about to replace the present wooden building with a three-story brick structure, which is not only to cover the present site, but also the vacant ground adjoining. Building is being proceeded with extensively at Christchurch. A Wanganui paper states that houses are still very scarce in Wellington, and considerable inconvenience is experienced by those of the inhabitants who seek a change of residence, either from inclination or on account of the receipt of that unwelcome missive—the notice to quit. £50 to £60 a year is the average rental for a six-roomed house; and according to the 'Independent,' Wellington "is so prosperous just now, and her population is increasing so rapidly, that the most wretched hovel can command a tenant."

SPECIAL CONDITIONS.—The 'Daily Times,' in its Thursday morning's issue, for its spirited action in calling attention to a sale of valuable land with certain "special conditions," is deserving of the best thanks of the community. Noticing the fact of some very valuable sections, now being reclaimed from the harbor, being offered for sale by auction, the 'Times' says:—"It has probably occurred to many of those who noticed the advertisement that the Government, being somewhat sceptical as to the current high prices of town lands being maintained, were anxious to take advantage of a good market whilst it should last, and had therefore thrust these sections into the market in a hurry. We thought so too until we ascertained the 'special conditions' which are to be attached to the sale. Since we became acquainted with these, we have come to the conclusion that instead of being over-anxious to catch the tide of a rising market, the Government are very desirous of sacrificing a property of great value, and which has been created at great expense, in order that certain individuals whom they desire to favor may be gainers by the sacrifice. Here is No. 5 of the Conditions of Sale: 'Each purchaser shall, within 18 months from the day of sale, erect and place upon the land purchased by him buildings and machinery or plant for purposes of manufactures, of the value of two thousand pounds, for each and every half acre of land so purchased. He shall also, within the said period, undertake to engage five apprentices to such trade as he may follow, for each and every quarter acre of land so purchased.' Wondering what scheme the Government had in the wind when they concocted this unique set of condition for the sale of town sections, we made such inquiry as time permitted. All we can learn is that a firm of jointfounders has expressed its desire to get premises accessible from the water, and has designated a part of this reclamation as a spot which would be suitable if the Government would but cut a channel where hitherto it has been piling up mud. If special industries are to be fostered at a great expense to the public, would it not be better that that should be done openly, and above-board? The condition of sale we have quoted will shut out a large majority of those who would have been disposed to be purchasers to-day. It is utterly improbable that anything like the cost of reclamation and channel together will be offered for the sections under these conditions of sale. Although it is later than the eleventh hour, we would strongly urge the Government to postpone this sale."

THE CROSS KITTEN.

Tiny and Tittens were two little kittens,
As soft and white as the snow,
Who went to play, on a bright summer day,
Where ripe red cherries do grow.

The play was begun in mirth and in fun,
But Tittens soon tired of that;
The cross young rover knocked Tiny over,
And snarled like a tiger cat.

How naughty was this, with a growl and a hiss,
To spoil so happy a play;
With kittens or boys, 'tis temper destroys,
And takes all pleasure away.

THE CHORAL SOCIETY.

The Dunedin Choral Society gave their fourth and last concert of the season in the University Hall on Tuesday evening. The audience was an exceedingly large one, and, with good reason, was appreciative. We have seldom heard amateurs so highly efficient as those who took part in that concert. Great credit is due to the new and evidently able conductor, Mr A. J. Towsey, for the excellent manner in which he has produced selections from Sir Michael Costa's oratoria of 'Eli,' and which we consider has placed beyond a doubt his qualifications as an accomplished conductor. Mr Sykes accompanied the choruses throughout the evening; M. Fleury rendered great assistance to the leading violinist, Mr Little; and Mr Martin, who played the clarinet, was heard to great advantage on several occasions as the oratorio progressed. The band, which has been materially strengthened, opened with the overture, which was rendered satisfactorily and pleasingly. A recitative and solo by Mr Campbell held the attention of the large audience strongly; in fact, we have never heard him to such advantage before. His effort was just such a one as we would almost unconsciously take for many a day to come as a standard wherewith to judge others. Mr Lewis we have heard to better advantage; he had a slight cold, nevertheless he was very good. In the chorus, "Let us go to pray before the Lord," a slight timidity was observable at first but confidence was soon gained, and the good training made itself apparent. A thorough mastery of the music was shown, the voices blending together finely. The tenor on the left of the conductor had nine clear-toned voices, which blended excellently with the soprano and bass; but when their turn came with the others, it was noticeable that the latter were not strong. It would be better also if the number of the contraltos were increased. The choruses were remarkable for their steadiness and the harmony of the voices.

There was an absence of the want of precision observable on former occasions, and great attention was paid to the conductor's baton. It may be here mentioned that the prayer "Turn thee," by Miss Thompson, was remarkable for the correct manner in which it was rendered. We have not heard anything sung equal to this overture here, with the exception of Mozart's 12th Mass—which the Society might attempt to produce some of these days—by Miss Julia Matthews and Mrs Mitchell in the old Theatre Royal. In the "March of the Levites" the want of an organ was very prominent, and if the Society could secure itself a permanent habitation they could remedy that want—in fact, considering the good that a Society for the promotion of high class music does in the way of cultivating a proper taste, we think it might not only be allowed, but assisted, in the erection of an organ in the hall. Many might demur on the score of expense, but where there's a will there's a way, and, if once permission were given to put up an organ, it would soon be paid for. The effect of the duetto "Hannah and Elkanah" was much impaired by the tenor, than whom a better was obtainable. Hayden's No. 2 Symphony was artistically executed—a point deserving of special mention was the blending of the violin in the A minor passage of the largo movement. The short space allowed compels us to curtail our notice of the second part; sufficed it to say that the brilliant rendering of the violin and piano duett "Guillaume Tell" was such as was listened to with pleasure, which, if anything, was heightened in the performance of the encore demanded and given, Beethoven's Sonata Op. 12 No. 2, the minor mode in which was particularly good. Noticeable also, was the song "To the woods," by Miss Grant, who has an excellent and well cultivated contralto voice, and the fascinating singing of Miss Sinclair.

HISTORY OF OUR SAVIOUR JESUS CHRIST.

BY THE ABBÉ J. E. DARRAS.

(Translated from the original French for the New Zealand TABLET.) [It is our intention to publish a translation of the 'History of Christ,' by the Abbé J. E. Darras, and the first part of the introduction appears to-day. This history, written in an eloquent style, addresses itself to the tone of thought prevailing in many minds at the present day, and whilst instructing and interesting all, will be found to prove, amongst many other important points, the need the world had of a Saviour, the impossibility of its being saved by philosophy, or any other human means, and that Christ is the Saviour expected of all nations, foreshadowed in the Law of Moses, and foretold by all the Prophets. We consider it will be at once more interesting to our readers and more useful to publish such a translation than burden our pages with some story of fiction. Even the little of the introduction given to-day will enable our readers to catch a glimpse of what is in store for them, and to form an estimate of the elevation of style and ability of the Abbé Darras. Care will be taken that this translation shall be accurate, and as faithful to the original—that is, as literal—as the differences of the idioms of the two languages will permit.

The following is the first part of the introduction:—

THE WORLD BEFORE JESUS CHRIST.

The whole impulse of thought and civilisation in Pagan Greece may be summed up in two names—Athens and Rome. Viewing them from a geographical point, the first of these great intellectual capitals realised the idea of universal empire under Alexander—the second under Augustus. Athens, vanquished as a ruling power, became absorbed in the vast Roman unity. But the Greek element still triumphed over her conquerors; in so much, that while two different tongues prevailed, there was but one theology, worship, philosophy, and doctrine reigning on the shores of the Tiber and the banks of the Eurotas. The age of Augustus was but a pale reflection of that of Pericles. Theocritus and Euripides inspired the Latin of Virgil and the tragic muse of Seneca. Horace fell immeasurably short of Pindar, and Cicero, in his efforts to transport

to the Forum the eloquence of Demosthenes, could not sustain the manly vigor of his model. Notwithstanding its many shortcomings, however, the literary splendour of the Augustan age has long dazzled, even to blindness, the strongest gaze, by hiding the shallowness of its foundations under the richness of its mouldings. Even in our own day it is a common-place idea to magnify the moral greatness, powerful civilisation, institutions, customs, laws, of what in classical style is emphatically called—Antiquity. But, if the Pagan world realised the ideal of human perfection, what need was there here below of Christ, the Redeemer, the Word, "whose light enlighteneth every man that cometh into this world?" Where then were "the nations seated in darkness, in the shadow of death," whom the splendour of the Divine Incarnation, according to the prophecy of Isaiah, were to illuminate? If Pagan antiquity merits the eulogiums too liberally awarded to it, the Prophets must be impostors; the expectation of nations, a hallucination; the Messiah, a superfluity; the Gospel, a barbarity! This is a question worthy our investigation. Let us search out the truth, then, as well beneath the flowers of poetry and the rhythm of prose as under the garlands and gildings of the pagan temples. Let us raise the mask to come to the reality, and draw aside the veils which conceal these mysteries as far as Christian modesty will allow. What can concern us more closely than to probe the wounds the Saviour came to heal?—bleeding wounds, that the oil of human wisdom had failed to close, the balm of pagan literature to soothe, and which the united mythologies of Polytheism had only tended to aggravate.

The Greco-Roman theology is a direct descendant from Sodom, having for beginning, the absence of God; and for end, the most fearful corruption that ever existed. The absence of God from pagan societies may possibly astonish some superficial minds, who have adopted, without rightly understanding its meaning, a well-known phrase of Bossuet's, intended to stamp the character of Polytheism. "All was God but God Himself," said the great Bishop of Meaux.

After giving an eloquent and powerful *resumé* of the mythological doctrine and of the philosophy reigning on the shores of the Tiber and the banks of the Eurotas, which, however, we cannot insert in this paper, and also of the immoral practices of the leading nations of antiquity, our author proceeds thus:—

The entire world sought to shape itself on the model of the pagan heaven, and the earth was one vast theatre of infamy. Vain is it for the poets to conceal under their flowing numbers the horrors of Polytheistic theology! They cannot disguise the truth. What do I say? Far from seeking to dissimulate, the Greek and Roman literatures teach these horrors, *ex professo*. The lyre of Virgil has attuned itself to other praises as well as those of sylvan woods and smiling meadows. It has lent its inspiration to themes which might be tolerated in Gomorrah! Homer pours nectar into the wine cup of the Master of the Gods by other hands than Hebe's. Cornelius Nepos undertakes the task of initiating our youthful students into secrets discreditable to Alcibiades, Socrates, and Plato.

The absence of God simply meant in that degenerate world—absence of soul. What had become of the dignity of mankind during this reign of unutterable depravity. After drawing so sad and revolting a picture of its horrors, I have no heart to unveil its ludicrous side, and expose to ridicule a religion which set up for adoration and imitation monsters of iniquity in the persons of its Gods. The solemn Romans, in their warlike enterprises, carried sacred fowls along with the army. These birds were to furnish omens at all times to the soothsayers. It might happen that at the moment for consulting the oracle no birds could be found, and the military operations should have to be suspended. A certain quantity of grains, forming the ritual paste, were placed outside the cage, within reach of the birds—*offa pullis*. If the winged animals set on the food with avidity, especially if, in their eagerness, they let some grains fall to the earth, this was the Tripudium, the happiest of auspices. On the contrary, if they obstinately remained in their cage and refused to eat, the omen was an unhappy one, and the enterprise was condemned. Who is it that has left us an official account of these details? Cicero, himself an augur. Possibly he did not believe in them; he says somewhere that two augurs could not look each other in the face without laughing. But it was important that the plebeians should be the dupes of their faithless priests, whose trade it was to speculate in the credulity of the vulgar.

Will not the philosophers at least make amends to us for those shameful and absurd superstitions? Alas! philosophy, separated from religious belief, what is it but the perpetual restlessness of human ignorance, heaving amidst the angry billows of self-debate, and ever falling back into the abyss of its own impotence.

The Greek philosophy took its starting point from materialism. Thales, of Miletus (600), founder of the Ionic School, maintained that water is the source out of which everything arises, and into which everything resolves itself. In physics, this doctrine was an absurdity, in religion, a blasphemy. Pythagoras (608-500), the father of the Italian school, after having visited Egypt and many countries in the East, and being initiated in the mysteries of Bacchus and Orpheus, repudiated the physics of Thales as incomplete, and substituted for them a mathematical system, according to which God is nothing more than a complete monad; the soul, a living member; the world a harmonious assemblage of numbers. The Eleatic School (500), with its leaders, Xenophanes, Parmenides, and Zeno, developed the pantheistic germ of the two preceding philosophers. The entire world, a collective being, all-powerful, immutable, eternal, was proclaimed the Deity. Leucippides, the founder of the atomic theory, resolved this vast divinity into an infinite number of atoms, floating eternally in infinite space. Each of these atoms was a fractional part of their Deity. The school of Sophists (V. century B.C.), soon came to draw from these wild theories a practical inference. Georgias of Leontini, Protagoras of Abdera, Prodicus of Geos, Hippias of Elis, Thrasymachus, Euthedemus, taught that truth and error were two terms equally devoid of meaning and reality. Scepticism thus became the final sentence of human reason. This glorious conquest achieved, the labors of the first philosophical period draw to a close.

THE 'CHARLESTON HERALD' AND BISHOPS CROKE AND MORAN.

SOME time ago, on the occasion of Sir George Bowen's departure from Auckland, Bishop Croke wrote a letter to His Excellency, explaining his reasons for not joining in the public demonstration of his fellow Colonists.

This letter, it appears, has given great offence to the learned editor of the 'Charleston Herald,' who declares the following passage as "utterly wanting in truth":—

"I need not tell Sir George Bowen what Orangemen are. Coming, as he does, from the North of Ireland, he must know that they are sworn enemies of the recognised head of the Catholic Church; that one of their chartered toasts in reference to him is too vile to be recorded here; that, generally speaking, they hate with a Satanic hatred everything most cherished by the Christian community which I, however unworthily, represent; and that their chief aim at home and abroad, seems to be to foster and foment social discord, and to array one section of the people in deadly hostility against another."

Let us examine these words which the very well informed editor of the 'Charleston Herald,' &c., pronounces to be "utterly wanting in truth." First, Bishop Croke states that Orangemen, for it is to such he refers, are the sworn enemies of the recognised head of the Catholic Church. Is this statement utterly wanting in truth? We appeal to the written rules of the Society. These will answer—the Bishop's statement is true to the letter. Secondly, The Bishop states that one of their chartered toasts, in reference to him, is too vile to be recorded here. Is this statement utterly devoid of truth? If so, then the toast in question is not too vile to be recorded in a letter to His Excellency. The toast is, "To Hell with the Pope;" and the public will form their own estimate of a writer of the hardihood of the editor who presides over the 'Charleston Herald,' &c. Lastly, Bishop Croke says that, "Generally speaking, they hate with a Satanic hatred, everything most cherished by the Christian community which I, however unworthily, represent; and that their chief aim at home and abroad seems to be to foster and foment social discord, and to array one section of the people in deadly hostility against another." Is this passage utterly wanting in truth? Now, what is to be thought of the recklessness of the man who, in defiance of the written rules of the Orange Society, and almost in presence of the riots and bloodshed that have recently taken place in Ireland, particularly in Belfast, has the courage to say that Bishop Croke's statements are utterly wanting in truth.

But the editor of the 'Charleston Herald,' &c., is not content with grievously insulting one Bishop; he must needs run a tilt with a second—Bishop Moran, who has done nothing to provoke any honest man's anger. Bishop Moran, it appears, when visiting the West Coast lately, felt it his duty to warn his people, in their own churches,

against secret societies, and the Freemason Society amongst others. It appears the Bishop told his people that this society was condemned by their Church, and that its members and abettors were excommunicated. The Bishop also explained the reasons of this condemnation. But, for doing this—his duty—the Editor of the 'Charleston Herald,' &c., attacks him in no measured terms. Well, then, has it come to this—that the lovers of liberty! will not permit a Catholic Bishop to explain the laws of his Church to his own people in their own places of worship, without misrepresenting him and endeavoring to excite public odium and indignation against him?!

A SPECIMEN OF PROFANITY AND IGNORANCE.

(From "Stray Notes," in the 'Otago Daily Times,' of 29th April.)

"Here is a nice question for Ritualists. The Church declares that Easter Sunday is the first Sunday after the full moon, which happens upon or next after the 21st day of March. Now, though Sunday, April the 13th, met all the conditions in London and Rome, inasmuch as it was full moon at 9.51, or thereabouts, of the 12th April, yet here, in our antipodal parts, it was not full moon until 2.30 on Sunday morning, and consequently the true Easter fell on Sunday, the 20th. Much blood and more ink has been spilt about settling the true Easter, so we do not like to see so important a matter passed by without notice. As we are treating of "works and days," we would suggest that Jews should always come out *vid* California or round the Horn if they are wicked Jews. This would make their Sabbath fall on the same day as that on which the Christians hold it and save much time now lost to business. We consider this as valuable a hint as has ever been given by a non-professional to those who wish, like the commercial Christians of Great Britain, to make "the best of both worlds." We greatly sympathise with the unfortunates whom a culpable ignorance of astronomy on the part of their spiritual pastors has let in to feast upon a most solemn fast day, mistaking it for a feast of remarkable joviality, and still worse to fast at a time when abstinence from food can have had no especial soul-saving merit. The Church of old, which waged the Paschal controversy, did well to declare, on infallible authority, that there could be no antipedes, and that the man who said there were deserved the greater excommunication. It is horribly puzzling this about Easter, and we shall not easily forgive ourselves for eating our cross-buns on Palm Friday, if that is the name. Let Bishops Moran and Nevill account for this."

How does it appear that the true Easter fell on the 20th April? Again, when and where did the Church of old declare, on infallible authority, that there could be no antipedes, and that a man who said there were deserved the greater excommunication?

Mr Buckland, M.H.R., has purchased 14,000 acres at Taupo and leased 33,000 acres adjoining. A Napier firm is also negotiating for the purchase of 14,000 acres in the same district.

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DRAPER, CLOTHIER, & OUTFITTER,

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

J. O. H. N. BLACK,
GROCER AND GENERAL STORE-

KEEPER,

Thames street, Oamaru.

S. W. A. N. HOTEL,
Thames street, Oamaru.

S. GIBBS begs to inform visitors to Oamaru that they will find every comfort and convenience at his well-known establishment.

All Liquors of the Purest Quality.
First-class Stabling.

ALLIANCE HOTEL,
Thames street, Oamaru,

Mrs. FLANNING, Proprietress.

Good Accommodation for Boarders, at Moderate Charges.

The Miners' and Mechanics' Home.
Good Stabling.

Naseby Advertisements.

MELBOURNE HOTEL,
JOHN COGAN, Proprietor

Good Accommodation for Man and Horse.

Wines and Spirits of the Best Quality.

COMMERCIAL HOTEL.
JOSEPH H. GASON.

First-class Accommodation for Families, Squatters, and all Up-country Travellers.

Good Stabling.

CRITERION HOTEL.

THOMAS GRACE begs to inform his numerous friends and the public generally that they will find comfortable quarters at his well-known Hostelry.

His Wines and Spirits require no puffing.

OTAGO HOTEL.
CEAD MILLE FALTHE.

J. J. SMITH, Proprietor.

Good Accommodation.

Wines and Spirits of Superior Brands.

SHAMROCK HOTEL.

JOHN MCGREGOR has much pleasure in informing his many friends and the general public that he has taken the above Hotel, where he trusts, by civility and attention, to merit the patronage so liberally bestowed on his predecessor.

Naseby Advertisements.

WELCOME INN,
EDWARD CONNOLLY,
Proprietor.

Comfort, civility, and moderate charges at the above old-established house.

BALLARAT HOTEL.
DAVID STEWART

Will be happy to welcome his numerous friends and the public at his well-known Hotel.

Wines of the finest flavor, and Spirits of the best brands. Good stabling.

MICHAEL BROOKES,
WHOLESALE GROCER,

Wine, Spirit, and Provision Merchant,

NASEBY.

N.B.—Tents, Tarpaulins, Hose, &c., made on the premises.

ROBERT AITKEN,
BAKER

AND GENERAL PRODUCE MERCHANT

NASEBY.

JOHN DILLON,
TAILOR AND CLOTHIER;
NASEBY.

N. P. HJOERING,
DRAPER, CLOTHIER,
IMPORTER AND MAKER OF BOOTS,
NASEBY.

CHARLES PECIO,
BOOT & SHOE MANUFACTURER,
NASEBY.

A large assortment of Ladies' and Children's Boots always on hand.

LOUIS GAY TAN,
Chinese Merchant and General Storekeeper,
Naseby.

All kinds of Fancy Goods always on hand.

COMMERCIAL HOTEL
Hyde.

J. LAFFERTY - Proprietor.
Good Accommodation for Travellers.
First-class Stabling.
Wines and Spirits of the best brands.
N.B.—Butcher and Storekeeper.

RYAN'S BENDIGO HOTEL,
Ophir (Blacks No. 1).

First-class Accommodation for Travellers.

All Liquors of the best quality.

Good Stabling.

RYAN'S BENDIGO HOTEL
Alexandra.

L. G. RYAN - Proprietor.

Families and Travellers will find every comfort in the above establishment.
Good Stabling.

Societies.

**HIBERNIAN AUSTRALASIAN
CATHOLIC BENEFIT SOCIETY.**

(Registered under the "Friendly Societies' Acts" of Victoria, New South Wales, and New Zealand.)

ST. JOSEPH'S BRANCH, No. 73, which is under the authority of the Executive Directory, Melbourne, meets in St. Joseph's School-room every Monday fortnight, at 8 p.m.

The Entrance Fee and rates of Subscription will be found to compare favorably with those charged by other societies, and are as moderate as practicable, having due regard to the benefits secured. The synopsis of these are as follows:—

"A Benefit Member receives during illness £1 per week for twenty-six consecutive weeks, 15s. for the next thirteen weeks, and 10s. for a further period of twenty-six weeks; on death of wife, £10; at his own death, his relatives receive £20. He has medical attendance and medicine for himself and family immediately on joining; if a single man, with a widowed mother and brothers or sisters under 18 years of age, he has medical attendance and medicine for them. A member removing has a clearance, which admits him into the branch of the Society in the locality to which he moves. Honorary and Life Honorary Members are provided for, and may, on payment of a small weekly contribution, secure medical attendance."

Catholics should lose no time in joining the Society.

FRED. J. BUNNY,
Hon. Sec.

H. A. C. B. S.

PRELIMINARY NOTICE.

IN Order to get the Society out of DEBT and place it on a firm footing, the Members have resolved to give a

GRAND CONCERT,

In the Head-Quarters' Drill Shed, Octagon,

ON

MONDAY EVENING, 26TH MAY.

Several lady and gentlemen amateurs have kindly consented to Sing.

A Recitation, Aytoun's "Execution of Montrose," will also be given by a Member of the Society.

Being a young Society, struggling for a position, the Members with confidence rely upon the generosity of the public generally to support them handsomely upon this their first appeal.

FRED. J. BUNNY,
Hon. Sec.

Hotels.

CALEDONIAN HOTEL,
Great King street,
P. COTTER, PROPRIETOR.

All Accommodation.
Wines and Spirits of the finest quality.

Good Stabling.

SHAMROCK AND THISTLE HOTEL,
Great King street,
F. SCANLAN, PROPRIETOR.

Good Accommodation for Boarders.

CHOICE SPIRITS AND AMBER ALES.

EUROPEAN HOTEL,
George street.

MESSRS KELEGHER & O'DONNELL, having taken the above Hotel, and having made extensive alterations and improvements, are now in a position to offer unequalled accommodation to visitors from the country, at moderate charges.

Alcock's Prize Billiard Table.

Good Stabling.

CARRIERS' ARMS HOTEL,
Princes street South
(Opposite the Cricket Ground).

Comfort, Civility, and Reasonable Charges.
Cellar stocked with the choicest Liquors.

PATRICK FAGAN,
Proprietor.

Extensive Stabling.

MUNSTER ARMS HOTEL,
Walker street.

Good Board and Lodging at charges to suit the times.

Dunville's Whisky and Guinness' Porter.

PATRICK O'BRIEN, PROPRIETOR.

GLOBE HOTEL,
Princes street
(Opposite Market Reserve).

Superior Accommodation for Travellers. Private Rooms for Families.

Visitors from the country will find the comforts of a home at this healthily situated Hotel.

MRS DIAMOND, PROPRIETRESS.

First-class Stabling.

RISING SUN HOTEL,
Walker street.

D. MELLOAN, PROPRIETOR.

Wines, Spirits, and Ales of the best brands.
Good accommodation for Boarders at moderate terms.

One minute's walk from the centre of the city.

HIBERNIAN HOTEL,
Octagon.

Noted for the superior quality of its Beer and Spirits.

Wines of the choicest brands.

Accommodation for Boarders second to none in Dunedin.

JOHN CARROLL, PROPRIETOR.

GRANGE HOTEL,
Hanover street.

C. BUNBURY, PROPRIETOR.

London Stout and Dublin Porter.

Kinahan's and Dunville's Whiskies.

ALBION HOTEL,
Maclaggan street, Dunedin.

First-class Board and Lodgings, 18s. per week; by the day (beds included), 3s. Meals, 1s. Single and double bedrooms.

JOSEPH DAVIES, Proprietor.

Choice Wines and Spirits, English Ales and Stout.

Prospectus.

PROSPECTUS of the NEW ZEALAND
TABLET COMPANY (LIMITED),

Incorporated under the Joint Stock Companies Act. Articles of Association having been lodged.

Capital £1500, in 1500 Shares of £1 each.

Manager—Mr Connor.

Directors—Mr Reany, Mr Scanlan, Mr Grogan, Mr Murphy, Mr Bunny, Mr Fleming, Mr O'Donoghue, Mr Loughnan.

Bankers—Union Bank of Australia.

Secretary—Mr Bridges.

Treasurer—Mr Fleming.

In order to distribute the shares of the Company as widely as possible, a fair proportion of them has been allotted to each Province in New Zealand. When it is borne in mind that the success of the undertaking will chiefly depend upon the support of the Shareholders, the advantages of this course will be readily appreciated.

The object of the Company is "the issue of a weekly paper called the *New Zealand Tablet*," in which the events of the Catholic world can be placed before the public in their true colors, the current news of the day faithfully reported, and all public questions discussed solely on their own merits. No personalities of any kind will be admitted.

The Directors consider that the sum of £1500 will be sufficient (though not too much) to purchase the plant if necessary, and to pay working expenses for twelve months; and they hope that after that time the paper will not only be self-supporting but prosperous. Therefore, that the Company may begin their work free from debt, the Directors have thought it desirable to call up all the capital before making a start; consequently it will be understood that the whole amount payable on each share will have to be forwarded with the application for allotment.

The shares will be allotted by the Directors on approval as soon as possible after receipt of the applications and enclosures.

To the Directors of
THE NEW ZEALAND TABLET (LIMITED).
Gentlemen,—

I hereby make application for
Shares in the above Company.

In accordance with the terms of the annexed Prospectus, I enclose £ , being the amount payable on the said shares; and I agree to take the said shares, or any less number the Directors may allot me.

I am, Gentlemen,
Yours truly,

Name—
Occupation—
Address—