

# New Zealand Tabled

VOL. I.—No. 2.

SATURDAY, MAY 10, 1873.

PRICE 6d.

## Business Notices.

**J. E. ROBERTS,**  
HOUSE AND ESTATE AGENT,  
VALUATOR, SHAREBROKER, &c.,

Corner of Princes and Walker Streets.

**T H O S. J. L E A R Y,**  
FAMILY AND DISPENSING CHEMIST,

Princes Street South.

**J A M E S W A L S H,**  
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.

**J A M E S M'NEIL SIMPSON**  
(Late of Simpson and Asher),  
WHOLESALE AND RETAIL BUTCHER,  
O T A G O B U T C H E R Y,  
GEORGE STREET (A FEW DOORS  
FROM OCTAGON), DUNEDIN.  
Family Orders punctually attended to.  
Shipping Supplied. Pork Skins and Calves  
Rennets for sale.

**M A X. M E N D E R S H A U S E N**  
WHOLESALE AND RETAIL TOBACCO-  
NIST.  
IMPORTER OF HAVANNA CIGARS.  
Opposite the Monument, Princes Street.

**L O K E O N G.**  
CHINESE FANCY GOODS AND TOY  
SHOP,  
George Street.  
Every description of fancy goods.  
Old Iron, Tea Lead, etc. purchased.

**N O A H ' S A R K S T A B L E S,**  
Market Street Dunedin.  
**P A T R I C K P O W E R** 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.

**C O M M E R C I A L L I V E R Y & L E T T I N G**  
S T A B L E S,  
High street, Dunedin.  
**H E N R Y S C O T T** - - Proprietor.  
Carriages, Buggies, Hacks, &c., always on hire.

## Business Notices.

[A CARD.]

**J. M J L N E R,**  
AUCTIONEER, VALUATOR,  
and  
GENERAL SALESMAN.

[A CARD.]

**D R. A. J. THOMSON, M. B., C. M.**  
—  
C L Y D E.

**T H E D U N E D I N P I C T U R E G A L L E R Y,**  
George street.

**A M B R O S E C H I A R O N I,** 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.

**I. M A R T I N,**  
FASHIONABLE TAILOR,  
(Late Cutter to D. Sampson)  
CRITERION BUILDINGS, PRINCES ST.,  
Dunedin.

**W. S I N C L A I R,**  
TAILOR AND CLOTHIER,  
Princes street,

OPPOSITE CRITERION HOTEL.

**H. P A L M E R,**  
GENERAL 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.

**J A M E S K E N N E D Y'**  
THE MINERS' AND TRADESMEN'S  
BOOTMAKER,  
Next Gridiron Hotel, Princes Street.

**J. REANY,**  
WHOLESALE AND RETAIL SADDLER,  
Rattray Street, Dunedin, and Revel  
street, Hokitika.

**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 wail *a-rose*,  
When Crispin's surgeon *healed* my toes.  
M. Fleming  
With *Bunions*' "Pilgrim," to the Goal  
Of "Despond's Slough" "I used to stroll,  
But Fleming ran to save my *sole*.  
Thanks, Fleming.

**M I C H A E L F L E M I N G**  
"GENERAL PRODUCE MERCHANT.  
Princes Street, South.

**F R A N C I S M E E N A N,**  
Wholesale and Retail  
PRODUCE AND PROVISION MER-  
CHANT.  
George Street.

**M. A N D F. M E E N A N,**  
PRODUCE AND PROVISION MER-  
CHANTS.  
(Next European Hotel.)  
George Street.

## Business Notices.

**A**GRICULTURAL 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  
 Ransome's Adjusting Corn Screens and Windowing Machines  
 Vulcanised, Indiarubber 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.

**W**HEREAS 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 intitled "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**EEVES & CO.,  
Manufacturers of

British Wines, Cordials, Elixirs, Bitters, Aerated, 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**

**I N C A S E S, H E D S., & Q R - C A S K S : -**

Ginger Wine	Quinine Champagne
Ginger Brandy	Bitters
Raspberry Vinegar	Peppermint Cordial
Orange Bitters	Clove Cordial
Duke's Tonic Bitters	Tonic Orange Wine
Lemon Syrup	Curacao

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.**

**L**ONDON 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.

**N**OTICE OF REMOVAL.

**W**h 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 C 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. BEVELL).

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 Davis"  
 20 Cases New Goods  
 and per Suez Mail

1 Case Watches and Jewellery

GEORGE YOUNG  
 Princes Street

## Booksellers, Stationers, &amp;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**. M I T C H E L L,

BOOKSELLER AND STATIONER,

Fleet street, Dunedin.

Newspapers and Monthly Periodicals always on hand.

## Booksellers, Stationers, &amp;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,	from	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,	3s	

Douay Bibles, large assortment, from 4s to 55s  
**S T. L I G U O R I ' S W O R K S.**

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, Forby'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, Plunkett'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.'

**S**E C O N D E D I T I O N .

"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 Tennyson'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 poetry 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. . . . "Sad thoughts," "Years are Stealing," "April here and April there," and "Gualdin 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.**

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

Under Shirts, Costumes, Silk Aprons, Children's Dresses, Crinolines, Furs, Flowers, Feathers.

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.

**A. R. HAY'S,**

**PRINCES STREET (NEAR OCTAGON),**

**DUNEDIN.**

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

**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,**



SHORLAND 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.**

## Societies.

HIBERNIAN AUSTRALASIAN  
CATHOLIC BENEFIT SOCIETY.

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

**S**T. 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 following is a Synopsis of these:—

"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.

## Miscellaneous.

**T**HE REV. MR CROWLEY, will say MASS at Port Chalmers, on To-morrow, Sunday, the 11th May.

DOMINICAN CONVENT  
BOARDING AND DAY SCHOOL FOR  
YOUNG LADIES.

**T**HE 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.

H. A. C. B. S.

## PRELIMINARY NOTICE.

**I**N 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 on this their first appeal.

FRED. J. BUNNY,

Hon. Sec.

## Miscellaneous.

STANDARD BRANDS.  
**O**UR "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.

WAREHOUSE FOR THE MOSGATE  
FACTORY.

A. J. BURNS & CO.,  
FACTORS,

STAFFORD STREET, DUNEDIN,

Have in Stock, and Making—

Plain Tweeds	Twist Tweeds.
White Serge (plaiding)	Colored Serge (plaiding)
Shepherd Tartan Plaids	Shepherd Tartan Shawls
Plain Pants	Ribbed Pants
Ladies' Drawers	Ladies' Stockings
Girls' Stockings	Boys' Socks
Men's Stockings	Men's Socks
Men's Undershirts	Tweed Shirts
Serge Shirts	Serge Drawers
Yarn	Fingering

Orders can now be received for any of these Goods.

A. J. BURNS & CO.

**T**H O M A S A L L A N,  
Nursery and Seedsman,

Otago Seed Warehouse Cutting Princes Street,  
DUNEDIN,

Has the largest Nursery stock for Sale in Otago—Comprising 500,000, Thorn Quicks, 20,000, Apples, Pears, Cherries, Plums, Peaches, Apricots, and Nectarines, two, three, and four years old, splendid, healthy, clean and carefully grown trees. 20,000, Hoyle's Filberts, Walnuts, Sweet Chestnuts, Horse Chestnuts, and Beech. 200,000, conifers, evergreen and flowering shrubs. Gooseberry, Currant, Raspberry, and Strawberry plants in endless variety.

**R**O B I N A N D C O.,  
Coach Builders and Importers,

Stuart street,

Have on Hand and for Sale—

BUGGIES AND EXPRESS WAGGONS.

Repairs receive prompt attention.

PROVINCIAL TEA MART.

**J**O H N H E A L E Y,  
Family Grocer, Baker, Wine, Spirit,

and Provision Merchant.

(Corner of Manse and Stafford Streets.)

DUNEDIN.

## GERMANY.

(London 'Tablet')

## WANT OF SCHOOLMASTERS.

THE Cologne 'Volks-Zeitung' and also several of the Liberal Berlin papers lament the almost impossibility of finding masters for the schools which have been deprived of instructors by the expulsion of the religious orders, as well as for those schools which have always been in secular hands. "This want, which goes on spreading from province to province," says the Cologne paper, "and which is making itself terribly felt in our part of Germany, has not been diminished even by the efforts of the Government inducing young men to adopt this profession by raising the salaries of schoolmasters and teachers. The salary of such persons at the Catholic training school of Montabour (to take only a solitary instance) has been raised from 200 dollars a year to 700, at the same time that the yearly payment by each pupil has been reduced from 70 to 50." In spite of this, the dearth of masters and of pupils in training for this profession has gone on, and still goes on, increasing every week. This is the more serious, as the very short term of military service, which is one of the privileges attached to this profession, had hitherto attracted many young men. True, there were by far fewer secular masters required, on account of the enormous number of schools managed—some of these under Government and some not—by members of religious orders and by the

Christian Brothers. The German Empire is losing its former pre-eminence in the matter of education, and that through its own fault.

## A JESUIT FATHER SENTENCED TO THREE DAYS ARREST.

Father Meschemoser, S.J., was condemned, a few days ago, to three days' arrest, by the police authorities, "for infringement of the Governmental order with regard to his place of abode." The Father in question "had stayed once at Herr Pustel's, and twice at the Catholic Hospital in Ratisbon." The ticket-of-leave men in England are not so sharply looked after; but then, to be sure, they are only burglars or murderers, or perhaps forgers—but not Jesuits.

## FATHER FUGGER-GLOTT'S DECLARATION.

Count Fugger-Glott, who is a Jesuit, has published a declaration in the Ratisbon newspapers, in which he announces that he is not staying in Ratisbon at present, but at his father's house of Dillingen, in the district of Schwaben and Neuburg—but that he has not left Ratisbon for any other reason but his own will, not having received any definite answer yet to the protest sent by him to Government, against the arbitrary order for his exile. Further, he goes on to say, "that the said protest against his exile from Ratisbon did not proceed from any desire to stay there, but was drawn forth by the fact that the measure in question was a violation of his rights." To ease the official mind he goes on to say, "I may as well say at once, that I have no intention whatever of choosing Ratisbon as my place of abode, even if the question of right is given in my favour."

## RUSSIA.

(The Correspondent of the London 'Tablet.')

ST. PETERSBURG, December 13—25, 1872.

*Panorama of Petersburg*—I should like to make your readers acquainted with our capital, so that they may recognise it, in case any of them have occasion to visit it. They would find there countrymen to the number of 2,099, of whom 1,118 are of the female sex. The present population of the metropolis is 667,963, which figures denote an increase of 128,085 souls since the census of 1864. Our first statistics date from the death of Peter the First, in 1725, at which period there were no more than 75,000 persons living on this morass, and they were exiles. In 377,380 men there are only 100,000 above the age of 30; and the half of the heads of families live in separation from them. These two facts must cast a dark shadow over our estimate of public morals. It is calculated that there are in Petersburg 21,305 foreigners—ten years ago there were but 11,777—and 20,882 Catholics, who possess three churches. It has been said that the Russians are great travellers, but the official report only shows 4,672 passports to have been granted during last year—not an excessive number. What is more to be lamented is, that during the same period 125,337 persons were committed to prison, which gives an average of 343 per diem. It may be charitably presumed that, at least the half of these committals were merely cases of drunkenness. In 1871, the deaths from intoxication were 1,663; this year they have amounted to 2,640. There is one remark to be made on this subject; the Russians are a people who habitually drink the least of any, and yet it is amongst them that intoxication makes the greatest ravages. The reason is that when they once take to drinking they will drink hard for several days together without eating anything. It is believed, and with reason, that the multitude of holidays increases inebriety more than it stimulates devotion. Besides the "Imperial" fête-days, village gatherings and family meetings, there are 126 days in the year on which the Popes forbid work. To some saints, such as St. Nicholas, several days are dedicated, and even in the midst of harvest a whole holiday is kept in honor of the foundation of Constantinople! Each one of these supererogatory solemnities costs millions to the country. The result of this abuse is, that the people sit idle in the public-houses literally one-half of the year. Emancipation has also materially increased drunkenness. The peasants are now no longer stopped by their masters, who consider that they have not now any business to trouble themselves about the morals of their late serfs, and who, moreover, would not listen to them—and, by way of augmenting their diminished revenues, they open as many public houses as possible on their estates. From these depots of poison for both body and soul revolution will one day spring: already they have produced an enormous increase of crime and disease. Formerly suicide was unknown amongst the lower classes; but, in 1871, the cases amounted to 143, and the papers record several every morning. The cholera has become endemic here, just as it is in India. The reason is, that alongside of our magnificence in theatres and opera-houses, the most elementary sanitary laws are neglected. There was formerly in all the towns a regular service for the removal of filth from the houses, to the great benefit of tillage. But now sewage of all descriptions is thrown into our splendid canals, which, in consequence are turned into offensive drains. Thus it must be admitted with grief that the boasted progress of this metropolis is artificial and dependent only on the presence of the Court, which every year attracts more and more people, the real population of Petersburg diminishing year by year, as the number of deaths is always in excess of the births. Thus, in 1871, there were but 20,810 births against 26,881 deaths—excess, 6,571! What then was Peter I. but a wholesale executioner of his subjects? The true benefactor of Russia will be the statesman who retransfers its centre to Moscow, and restores its ancient bond of union with that integral Christianity which has its centre in the authority which Christ bequeathed to Saint Peter and his successors.

*Reunion of the American Church with the Church of Russia.*—Under this pompous title the Count Dimitri Tolstoy, Procurator of the Synod of Petersburg, has addressed a report to the Emperor. Here it is:—"In the year 1871, the American Episcopalians continued their manifestation expressive of their ardent desire to arrive at union with the Orthodox Russian Church. Thus, after the Congress of American Bishops, which took place at Baltimore, the Bishops of Florida and Tennessee attended at the Russian Church in New York, assisted at divine service, and subsequently informed the chaplain of that Church, the Rev. Father Nicholas Bjoering, that the object of their visit was to express, on behalf of the Congress, the joy which that Assembly had felt at the establishment of an Orthodox Church in New York, and the hope that this event (the fitting up of two rooms!) may contribute to the successful solution of the question of the union of the Russian Church with the Anglican Church. Identical notifications were made to the Rev. Father Bjoering by the Bishops of New Orleans and Nebraska. Several laymen of the Episcopalian communion occurred in these manifestations. One of their number, Mr. Francis Parkes of Boston, sent a very remarkable letter raising the question of the establishment in America of a National Church, on the basis of pure orthodoxy, but possessing the rites and ceremonies of the Episcopal Church. The author of this letter added that he believed his countrymen to be very well disposed towards the dogmas of the Russian Church, but that he was not so certain as to their adhesion to rites and ceremonies hitherto unknown to them. In view of the importance (!) of this notification, it has been transmitted to the Most Holy Synod, by whom it has been forwarded to the Commission established in 1869 for the examination of the petition of those Anglicans who desire to unite with our Church. Father Bjoering also informs us that our little chapel at New York is constantly full of Anglicans who desire to assist at the Orthodox service. It is therefore becoming of more and more urgent necessity to build a temple worthy of our religion in that city and sufficiently spacious to accommodate all who may wish to attend. The collections already

made for this purpose have realised 60,024 roubles; out of which, after purchasing a piece of land, there remains a balance in hand of 27,403 roubles. In reference to this matter, the Government of the United States has consented to make a most unusual exception to its laws. The conveyance of the land had originally been executed in the name of Father Bjoering as an American citizen, but has now been transferred to that of Your Imperial Majesty's Minister Plenipotentiary." The Rev. Father Bjoering here spoken of is an adventurer from Denmark, who became a Catholic, and obtained ordination as a Catholic priest. He subsequently returned to Protestantism; after which he saw that there was money to be made in the service of Russian "Orthodoxy." He has sent to Count Tolstoy flaming accounts of the progress the Russian religion was making in America; but his reports always concluded with this formula:—"Have the goodness to increase my salary." Whenever the latter comes to an end, I promise you that there will be no trace whatever of the Russian Church in New York.

*The illness of the Hereditary Grand Duke.*—The Grand-Duke was taken ill on the 19th, and not until the 25th was it made known that he had been smitten with typhus. It is hoped that the strength of his constitution will carry him through it. If he die, it will be a warning from Heaven and a great trial for Russia. The heir-apparent would be only four years old, and the regency would cause a division in the Imperial family as well as in the country. The Emperor is much affected at the blow with which he is threatened; and there is great emotion in society and also amongst the people; for, as I have already informed you, the anti-German feelings commonly attributed to the Grand-Duke have gained him much popularity.

## THE CATHOLIC HIERARCHY.

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

"If to all that has been done against the Church in Germany we add the laws enacted in the Spanish Cortes, to complete the impoverishment and enslavement of the illustrious clergy of Spain; if, furthermore, we observe the acts of the civil Government in several of the Helvetic Cantons, in which the State presumes to issue decisions upon Catholic dogmas, to usurp the episcopal jurisdiction over parishes, to expel religious bodies, to provoke to schism; if we consider how in Belgium the bishops are forced to refuse Christian burial to the departed children of the Church, in consequence of the desecration of Catholic cemeteries by the action of civil authorities, we have one vast picture of persecution, in which the brutal tyranny of Pagan Rome is combined with the malicious cunning of Julian the Apostate, and the petty meanness of the Low Empire, in one grand assault against the liberties of the Catholic priesthood, in the hope of putting an end, if it were possible, to the very existence of the Church of God upon earth.

"A third phase of persecution remains, which, while it invariably accompanies the open assaults upon the Christian faith, and the violent usurpation of ecclesiastical authority, of which we have hitherto spoken, presents itself also in countries where either of the former methods might be held to be impossible or inexpedient. The leading principle of this species of persecution is to weaken as much as possible the influence of the Catholic Church upon men, by narrowing in every way her field of operation, and by restricting her especially in her action upon the family and in the school, which are the two chief elements of society. To this principle we may trace as to its source the entire system of legislation on marriage and on education.

"Modern legislation on marriage is, in several countries, a strictly practical rendering of the 65th Proposition condemned in the Syllabus, which says: 'The doctrine that Christ has raised marriage to the dignity of a sacrament cannot at all be tolerated.' It is intolerant in the highest degree: it will not allow that the marriage contract between Christians is a sacrament, and hence it will not admit that the Church has any Divinely given rights with respect to it. The institution of the Divorce Court is the natural consequence of the introduction of the so-called civil marriage, and the natural result of both is, not only the profanation of the great sacrament, typifying the union of Christ and His Church, but the loss to society of all that purity of feeling with which the graces of nineteen centuries of Christian faith had sanctified the nuptial state. Besides, once the maintenance of the unity and indissolubility of marriage has been made dependent on the caprice of human legislators, liable, as they are, to be swayed by the worst passions of corrupt human nature, who can say that the hideous doctrines of the Communists, more foul than those of Mahomet, may not yet be legalized even in countries once the centre of Christian civilization? And under a system through which the very springs of individual, domestic, and civil life have been poisoned, what place will be left, in a degraded and brutalized society, for the Spouse of Christ, the Holy Church of God?

"But the supreme effort to weaken the Church's influence is made on the educational field, by banishing religion from the schools, whether of higher, middle, or primary instruction. In a pastoral letter which we addressed to you a few months ago, we endeavoured to set before you at some length, dearly beloved brethren, the dangers which threaten your faith from pernicious systems of education. The experience of every day that has since passed has but strengthened the convictions we then expressed, sanctioned the warnings we then gave, and rendered us more determined than ever to struggle to the last, with all the energy of our hearts, helped by the grace of God, against every system of un-Catholic education, no matter from what source it may come, or by what patrons it may be recommended. It is chiefly for the consideration of difficulties arising on this all-important subject of education that we are now assembled; but we reserve for a future occasion the resolutions we have adopted, confining ourselves at present to express our deep regret that the generous grants lately

made by the Legislature, in behalf of education, have been accompanied by conditions which have, up to the present time, deprived many meritorious teachers of the long expected rewards of their labors—rewards which should have been made dependent on their certified efficiency. Without faith it is impossible to please God; and what doth it profit a man if he gain the whole world and suffer the loss of his own soul? These are, in brief, the eternal truths which must govern our conduct in this matter, which directly concerns the eternal salvation of our flocks, and amid all difficulties and perplexities with which the question is surrounded, the heavenly simplicity of these words of God will be 'a lamp to our feet, and a light to our path;' and the 'law of His mouth will be good to us above thousands of gold and silver.' (2)

"On the other hand, with a uniformity which reveals a plan of united action and obedience to the same word of command, the infidel party in France, in Germany, in Belgium, in Spain, in Australia, in America, and in countries nearer home, has put forth a scheme of universal education, the essential feature of which is, that it shall be gratuitous, secular, and compulsory.

"What chiefly recommends these three qualities of the modern educational system is, however, that they ensure the exclusion of religion.

"The Catholic Church can never look with dislike upon a system of education merely because it is gratuitous. She loves too well Him who said, 'Suffer little children to come unto Me, and forbid them not,' to allow any consideration of human interest to hinder the approach of the very poorest children to the sanctuary of her maternal bosom. If to be gratuitous be a merit in education, then should religious schools be admittedly the most perfect the world has ever seen, for they gratuitously give not only an education of the best kind, but they give also the unpaid, the unpurchasable service of holy men and women, who expend their energies and talents in teaching the poor of Christ without other reward than the insults heaped upon them by the well-paid patrons of gratuitous education. When the novel systems of education shall have produced teachers equal in silent, loving, patient unpaid, labour, to the members of the religious congregations, then, but not till then, shall we believe the new-born admiration of gratuitous education to be sincere. But as long as gratuitous education means that Catholic parents shall be heavily taxed to pay enormous salaries to an army of inspectors and teachers, whose chief work it will be to slay the Catholic faith in the souls of children, we cannot but consider the cry for gratuitous education to be a piece of mocking hypocrisy. And can that education be called gratuitous in which a Catholic parent is forced to pay for what he believes to be the moral ruin of his own child?

"It is unnecessary to dwell upon the evil consequences that must follow to faith from the second special quality of the new school; namely, their secular character. 'Without Christian schools,' say the Bishops of Germany, 'in which the Church can exercise the influence that belongs to her, there is no religious education. A school which is not in full harmony with the Church and with the Christian family is a most deadly foe of both; it is an anti-Church and an anti-family (school), which alienates the children from the heart of their parents and from the spirit of the Church, rendering them, in a fashion hitherto unknown in history, either irreligious, or, at best, indifferent to religion.'

"Finally, in open violation to the natural rights of parents and of the sacred rights of the Church and to leave to the rising generation no loophole of escape from anti-Christian influences, education must be compulsory. What a bitter satire on the vaunted liberty of the age is this, that the people must be compelled by fine and imprisonment to receive educational liberty! If the public opinion of the age be in reality enlightened, why should it be necessary to proclaim compulsory education as one of the great wants of society? And if it be as unenlightened as to deserve for its persistent ignorance and severe treatment awarded to thieves and evil doers, what are we to think of the pretensions of those men who make war on the Church in the name of the enlightened nineteenth century? These inconsistent compulsory educational laws would have been unnecessary had there been no fetters placed on the action of the Catholic Church. She binds her sacred ministers continually to impress on the minds of parents, that the education of their children is a duty imposed on them by God himself in the 5th Commandment of the Decalogue, and on the minds of children, that they are bound to devote themselves to such studies as may suit their state in this world, and prepare for eternity in the next. This is the sweet power of compulsion of which the Catholic Church possesses the secret, and when she places it in hands of some meek brother or gentle nun, whose hearts emptied of all earthly affections, beat only with love of Christ and His little ones, she promotes the spread of education more efficiently than can ever be done by a penal code bustling with fines and penalties. We cannot but look with alarm on these growing attempts to substitute physical for moral compulsion in matters of such sacred importance. When the sense of moral obligation has been awakened in the community, when men have forgotten how to obey for conscience' sake, when the jail and the police supply the chief sanction which is to protect the law, the dissolution of society is not far distant. And yet this will undoubtedly be the outcome of the system of gratuitous, secular, and compulsory education, for the moral force of law languishes where it is not sup-

ported by the force of conscience, and in the souls of those who depend on us, from the pernicious influences of dangerous reading. When you know that a book, however remarkable, or a journal, however brilliant, is openly or covertly hostile to the spirit of faith, let no weak diffidence of public opinion induce you to run the risk of perusing it. And besides protecting, you must strengthen your faith. For this purpose, to prayer and to constant hearing of the Word of God you should add the reading of works written in defence and explanation of the Catholic doctrine. Be not led away by the example of those who defend the reading of dangerous books on the ground that in these days it is necessary to know what is said against religion. When men, the whole amount of whose Catholic knowledge is limited to indistinct recollections of the Catechism, learned by them in childhood, spend the best part of their lives over books in which infidelity parades its blasphemies, now with assumed gravity as scientific conclusions, now brilliant with wit and literary grace, is it wonderful that many should suffer the sad shipwreck of their faith? The more so, seeing that while they unceasingly expose themselves to the influences hostile to faith, these unhappy persons sedulously avoid the sermons and other religious instructions which our Holy Mother the Church provides for her children. Finally, we should avail ourselves to the fullest extent of all our rights as citizens to protest against the attacks made on the authority of the Church, and especially against the injustice done to us in the matter of education.

"But, beloved brethren," says St. Cyprian, we ought not in this matter to overlook the truth, nor should the shadow of this fell persecution so blind our mind and sense as to leave us without light to understand the divine ordinances. By learning the cause of these calamities we shall discover the remedy for our wound. The Lord has wished to try His household, and as long repose had corrupted the discipline which had come down to us from God, the Divine judgment has awakened our faith from a declining, and if I may so speak, an almost lumbering state; and whereas we deserved yet more for our sins, the most merciful Lord has so moderated all, that what has passed seemed rather a trial of what we were than an actual infliction. Thus spoke St. Cyprian (2), when he sought to explain to his stricken flock the designs of Divine Providence in permitting the terrible persecution of Gallius; and if the sins of the faithful, in the third century were not without their share in bringing sufferings on the Church, can we flatter ourselves in the belief that the sins by which we daily provoke the Divine anger have no part in causing the persecution that rages to-day. 'Long ago it was foretold,' says St. Bernard, speaking of the Church 'and the time of fulfilment, has now come; behold, in peace is my bitterness most bitter: it was bitter when the martyrs were slaughtered, more bitter still when hereby raged, but most bitter at the present time on account of the morals of her own children.

... In these our days is heard the voice of the Church lamenting aloud; I have brought up children and exalted them, but they have despised me: they have despised me and dishonoured me by their shameful lives, by their foul greed of gain, by filthy intercourse, by the business that walketh about in darkness." Oh, this mother of our souls mourns over the guilt of those Christians who, not only among the disobedient Armenians in the East, but elsewhere, to the scandal of the faithful, dare, with sacrilegious hand, to rend by schism the seamless robe of the Church's unity. How she mourns for the thousands who in Ireland render fruitless all her maternal care for their salvation, by their persistence in the awful crime of drunkenness, which is the fertile source of so much sin. Dearly beloved brethren, let us no longer cause our mother's tears to flow, or strengthen the arm of her persecutors by our sins, but rather in the spirit of humility, and in a contrite heart, let us strive to appease the anger of the God of Justice. The rains, the tempests, and the epidemic diseases with which the world has been so continually visited, bear evident marks of a chastisement from heaven, and make our present position and future prospects gloomy in the extreme. Let us, then, humble ourselves under the powerful hand of God, and by frequent supplications to the Virgin Mother, and to St. Joseph, the protector of the Universal Church, let us endeavour to avert the calamities that impend over us. And since the enemies of the Church have refused to allow the Sacred Host of our Divine Lord to be invoked by the victims of their persecuting laws, how better can we show our grief for His injured honour and our grief for His suffering Church, than by the solemn consecration of Catholic Ireland to the most sacred Heart of Jesus. To this act of devotion and reparation we now invite you. The Heart of the Word Incarnate is the fountain whence flows the blood that cleanses us from all sin. Let us place as a sign on our sin-stained souls the blood of the Lamb, and the exterminating angel of persecution will not be able to hurt us. Then shall we see the 'woe that shall come upon the nation that riseth up against our people; for the Lord Almighty will take revenge on them, in the day of judgment he will visit them.' Then shall be fulfilled in our regard the Church's prayer that we may not be disheartened by the tribulations which she may have to bear for our sakes; they rather shall be our glory, for 'none of us shall suffer as a murderer, or a railer, or a thief, or a coveter of other men's things; but if as a Christian let us not be ashamed, but let us glorify God in His name.' To the Sacred Heart of Jesus Christ, then, dearly beloved, we, your unworthy pastors, this day commend your souls, so dear to Christ, who redeemed them with His precious blood; so dear to us, who must so soon give an account

## CORRESPONDENCE.

(COMMUNICATED.)

Last Sunday the Feast of the Patronage of St. Joseph, at 11 a.m., Bishop Moran pontificated, assisted by Rev. J. O'Connor, Deacon; Rev. T. Crowley, Sub-deacon; and Rev. J. Lenihan, Master of Ceremonies. His Lordship read the Gospel and Epistle appointed for the Sunday, and proceeded to give a most lucid explanation of the Epistle, which was taken from 1 Peter ii., 11-19, dwelling particularly on that portion in which the great apostle defines the duty of subjects to temporal powers. He confuted in the most able manner the doctrine of revolutionists—that power comes from the people; and proved from the words of the Apostle, and other passages of Holy Scripture, that all power and authority came from God; and as no man had power to confer authority on himself, neither has any number of individuals the power of conferring it upon another. A society or State, on its formation, may select or accept a certain form of government, but having selected it, the authority comes from God, and the people have no right to overturn such government except in the case where it shall outrageously exceed the limits of justice and forbearance, and even then it would be extremely perilous to attempt it, as men is never a good judge in his own case; therefore, even in such extreme cases, reason and religion suggest that before seeking to alter the established order of things, people should consult a superior and infallible authority, and that Christ has established in the person of the Sovereign Pontiff. Here his Lordship referred to the conduct of the early Christians, who, though suffering for three centuries under the most violent persecution on the part of the temporal power, never dreamed of rising in rebellion against it even in those parts of the empire where their numbers and their influence in the army afforded them every prospect of success. On the contrary, they were always the most obedient subjects of the State, and their patience and long suffering merited that our holy religion should at length triumph in the conversion of Constantine, and become the great teacher and civiliser of mankind. His Lordship next refuted the oft-repeated calumny that the Popes have unjustly absolved subjects from their allegiance, and have been the encouragers of revolution and sedition, proving so as to defy contradiction that the Holy See has ever been the most zealous defender of legitimate authority and the watchful guardian of the interests of society.

The explanation of these points having occupied more than an hour, his Lordship concluded by announcing that he would reserve for a future occasion the commentaries he intended making on the remainder of the Epistle and on the Gospel.

The Bishop preached again after Vespers, taking for his subject, Devotion to the great Patriarch, St. Joseph. After reminding his audience that St. Joseph, as Patron of the Church and Diocese, has a special claim on their devotion and gratitude, his Lordship proceeded to explain the Catholic dogma of the Invocation of Saints, showing in a manner analogous to that in which he treated the subject of Devotion to the B. V. Mary on the previous Sunday, that it, too, results from the great mystery of the Incarnation; for we honor and invoke the Saints as the special friends and servants of God, and the most faithful imitators of the life which our Divine Redeemer, the God-Man, led upon earth. Dr. Moran then pointed out the special manner in which St. Joseph was connected with the Great Mystery. He was chosen to be the spouse and guardian of the Virgin-Mother; to be the earthly representative of the Eternal Father; the protector of the Divine Redeemer during His infancy; to watch over Him in His flight into Egypt; in His return to Nazareth; to be, as it were, the economic or faithful steward of His Household; nay more, to exercise over Him the authority of father. Hence, on finding our Divine Redeemer in the Temple after the three days' loss, we hear the B. V. Mary say to Him, "My son, why hast thou done so to us, thy father and I have sought the sorrowing." And the Holy Scriptures adds, "He went down to Nazareth, and was subject to them"—that is, to Joseph as well as to Mary, thus showing that our Divine Redeemer fully recognised the position that He himself had conferred on St. Joseph, and that He rendered him the submission of a most dutiful and loving son. How sublime must have been the holiness of Him with whom the Incarnate Word was pleased to hold such intimate relations! How great must not be the power of His intercession before the throne of God! His Lordship then urged his flock to have great confidence in St. Joseph, and to prove their devotion to him by a faithful imitation of those virtues which adorned his life, especially his purity, humility, and conformity to the life of God.

The service concluded, as usual on Sunday, with Benediction of the Most Holy Sacrament.

## [FROM ANOTHER CORRESPONDENT.]

Sunday last, at the 11 o'clock Mass, Bishop Moran preached on the Epistle of the day, which began at the 11th and ended at the 18th verses of the 2nd chapter of St. Peter's 1st Epistle. Anyone who examines it will at once perceive that it has special reference to questions at the present day much discussed and little understood. Next to the mischievous license and extravagance which prevail in religious belief, there is nothing in this age so calculated to excite alarm for the future state of society as the difficulty which governments almost everywhere find in conciliating the respect and commanding the obedience of their subjects. As men broke away from religious authority at the time of the Reformation, so did they break away from civil authority at the time of the French Revolution. The whole period that intervened went to prepare, and to provide from the French nation, fitting actors in that fearful drama; and from the nations round about, applauders and imitators. It was impossible that it could be otherwise. It was impossible that civil authority should stand or be respected when that of God had been overthrown. The one being founded upon the other, both must stand or fall together. Every crime has its peculiar punishment, and time is ever sure to stamp its ineffaceable mark upon the events of history;

but we have no record of a condemnation so just, or of a chastisement so fitting and so dreadful, as the Reformation received when the French Revolution amazed the world by its madness and guilt. Nothing is so hard to correct as man when he once goes astray; nothing so hard to destroy as the spirit of error when it is once let loose. Were it not for this, the Revolutionists of Europe would have been taught wisdom by such a lesson. But they read in it, not the condemnation, but the triumph of their principles. The evil spirit which had sprung from extreme license of thought, and been recommended as much by novelty and excitement as by anything else, was now confirmed by success. Men were so lost to the instinct of moral feeling as to excuse the greatest crimes for the sake of a few benefits, and so blinded in their judgments as to glory that society was freed from certain evils by means which endangered its very existence. Since then, society in Europe has been disturbed, and Governments insecure. The convulsion which destroyed so many was powerful, and lasting enough in its effects to leave them in almost constant danger, even to the present day. Men are still so fascinated with a time when Government was so lowered and so stripped of its sacred character as to be made a mere subject of experiment, that they think they are now paying it high honor if they treat it as a matter of expediency. Things must thus remain, as long as it is believed that every one, despite his ignorance or inexperience, has a divine right to think for himself on the most difficult and solemn subject; as long as men look to the poor honor or pleasure of being their own instructors rather than to the attainment of truth; in a word, as long as they refuse to recognise the evidence of a teacher appointed by God to direct them on those most important matters, of which the greater number are not qualified to judge, and are guilty of rashness and presumption in doing so. It was when the voice of this authority was contradicted, and not listened to that the dangers to modern society began. When men refused to acknowledge the divine authority of the Church, they could not be expected to believe long in the divine origin of Government, which was far more difficult to be discovered, and rested chiefly for its acceptance upon the Church's teaching. The moment they were called upon, and had determined to use the right of private opinion on religion, the highest of all subjects, they soon extended it of their own accord to everything else. The result may be easily imagined. People who assume such a right as this are exposed, especially in times of trouble and excitement, to every bad influence and delusion, and so it was not strange that Government which men, at the best, have ever a tendency to dislike, should fare badly in the opinions, and at the hands of their subjects.

The Catholic doctrine which Dr Moran stated and explained on Sunday is the only one that can be supported by conclusive arguments, as it is certainly the one best calculated to inspire men with that reverence for established authority which is so requisite for the security of government and for the prosperity and peace of society. He began by saying how necessary it was, especially at present, to have clear ideas upon this subject, about which mistakes were so frequent, and often so pernicious. He then pointed out the sense in which the common assertion that all civil power proceeds from the people ought to be understood. It had two meanings which were widely different. If it meant that the people possessed this power of their own, to bestow and to take away according to their pleasure or caprice, the statement was false, and opposed to the teaching of the Church. The Apostle declares that all power is from God. The Book of Proverbs says, "By me kings reign and princes rule." Daniel tells King Nebuchadnezzar in the 2nd chapter of his prophecy that God had given him a Kingdom, and again in the 4th chapter he says that the Most High rules over the kingdom of men and gives it to whomsoever He wills. But if it meant that men after having formed themselves into society for which by nature they are destined had received from God the powers necessary for its management and preservation, and that they were to transfer that power to whatever form of government they should select, the proposition was in perfect accordance with reason and revelation. The people could do nothing more, therefore, than choose the form or the person; they were only the instruments, as it were, to convey the authority which God alone possesses and confers. It was for this reason St. Paul declared "that he who resisteth the powers resisteth the Ordinance of God." For the same reason St. Peter calls upon his brethren to be subject for God's sake to every human creature; by which is meant, as is clear from the context, that they should obey as the commands of God himself, the commands of the rulers who were set over them by Him. This doctrine therefore is the only one sanctioned in Scripture. It is also the only one established by reason. Against every other theory that can be framed to prove the right of rulers to govern, and the obligation of subjects to obey, there are fatal objections. Yet unless this right is clearly defined and firmly established, the peace of society is imperilled. In such a delicate matter a small mistake may be the cause of fatal results. The scheme of the social contract, for instance, which Rousseau imagined, and to which he ascribed the whole force of the obligations which exist between governors and the governed was certainly fitted if it was not directly intended to produce the worst of consequences. When men were virtually told that their obedience ended as soon as this compact, which was supposed to be entered into between themselves and their rulers, was violated, it only required at the utmost a more than ordinary mistake or ordinary act of injustice in government to shake the whole fabric of society. A question at once arose not only difficult to decide, but even perilous to discuss; and still it was in such cases which must occur so often in a world where error and injustice are abound, that the excitable people, who ought to be at best but litigants, were made the sole arbiters and judges. Such a scheme was nothing better than an insidious plan to infuse into the minds of subjects the notion that they were wholly irresponsible. To make them judges in their own case came to the same thing, in effect, as to declare them incapable of either mistake or injustice. But Dr Moran proved the idea of such a contract to be contrary to reason and as unsupported by fact as it was dangerous to the best interests of society. He showed, in the first place, that there

was no record of such a contract either in history or in tradition. In the next, he proved that no man had power over his fellows given him by the natural law. All men in the natural state are perfectly equal, and therefore, even though it were granted that men, after combining themselves into a society, could confer upon one of their members full authority over them, it must still be certain that the consent by which they did so was universal. But as there must have been persons to object, some to one, some to another part of the social arrangement, and as these could not be forced to agree against their will, the thought of this universal consent becomes impossible. If one man has no power from nature over another, a number together cannot have it. But in any case, the generation that entered into this agreement could not bind those that succeeded, so that it was necessary for it to be constantly renewed. Finally, rulers have always exercised certain powers, such as that of life and death, which neither man nor society, but God alone, can confer.

The consequences of this doctrine are as plain as its adoption would be beneficial. If it is God confers authority on civil government, government must necessarily be respected and obeyed. To conspire against it or to attack it would not be considered, as it often is by only too many, an act of patriotism, but a crime as injurious to man as it is impious against God. Cases may occur, of course, in which it would be right to resist, but these cases must be extreme, and therefore must be rare. It is not for every case, even though it be grave and urgent, that the great God can be called upon to confer a new power and a new sanction when men have become dissatisfied with the old. There is irreverence in the very idea. If men could be brought to see this, things would soon return to their proper state. It was a forgetfulness of this doctrine which caused the calamities of the past and the dangers of the present; it is only a new adoption of it that can repair the one and prevent the other.

### 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.

Mr T. Bracken is authorised to sell Shares, collect Subscriptions and obtain Advertisements throughout the Province of Otago for the New Zealand 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.

### NOTICE.

IN our next issue we will give a list of our Agents, and of all subscriptions paid in advance.

### CALENDAR FOR THE WEEK.—MAY.

Sunday 11th—4 p.p., De. Ea  
Monday, 12th—St. Nereus and Comp.  
Tuesday, 13th—St. Conleth, B. C., Dup.  
Wednesday, 14th—St. Carthagus, B. C., Dup.  
Thursday, 15th—St. Dymphna, V., Dup.  
Friday, 16th—St. John Nepomucene, C., Dup.  
Saturday, 17th—St. Pascal Baylon, C., Dup.

## New Zealand Tablet.

FIAT JUSTITIA.

SATURDAY, MAY 10, 1873.

### THE UNIVERSITIES.

HER MAJESTY has not been advised to grant charters incorporating two Universities in New Zealand, and no one is in the least surprised. Hardly any one expected Her Majesty's Ministers would act otherwise than they have. Indeed, it can scarcely be imagined that even our Colonial statesmen, who affixed their approbation to the two petitions sent by the councils of our two Universities, fancied for a moment the adoption of a different course. People felt that the twofold recommendation was nothing more than a temporary expedient to escape a pressing difficulty. Political combinations and party interests had to be considered, and Otago

could not be left in the sulks without endangering the very existence of the Ministry. Were it not for this, it is very probable that the twofold recommendation would never have been heard of.

But what about the future? What course ought the Legislature to adopt? Clearly such as is likely to be most conducive to the general interests, and best calculated to do justice to all classes and denominations. We, of course, naturally regard the question from the point of view of our own interests; and looking at it in this way, there can be no doubt whatever Catholics have a greater chance of obtaining fair play and justice from the New Zealand University than from that of Otago. The latter insists on attendance at lectures and tuition in Dunedin as a *sine qua non*, whereas the New Zealand University will affiliate colleges in the several Provinces, even Denominational Colleges. The honors, degrees, and emoluments of Otago are confined exclusively to students who attend at lectures given by the University Professors in Dunedin, no matter how objectionable the Professors and their lectures may be to students, or how opposed to their most cherished principles. It may, most probably will be, necessary for students in Dunedin to study moral philosophy and history under men not only hostile to Catholicity, but even to Christianity itself. Of one thing, however, we may be absolutely certain, that a kind, just, or generous word in reference to the Catholic Church will never be uttered in the halls of the Otago University. In this University, therefore, Catholics would be compelled to seek for degrees and honors at the sacrifice of self-respect and everything manly and independent, whilst running the risk of loss of faith and moral principle.

It is different, however, in the New Zealand University. Here our young men can graduate and compete for all honors and emoluments whilst remaining under the care and tuition of their own colleges. All that is required is—and it is a reasonable requirement—that these colleges shall have suitable buildings, a competent staff of professors, the necessary appliances of scientific teaching, and regular courses of lectures on prescribed subjects. On these conditions all the degrees, honors, and emoluments of the N.Z. University are open to Catholic students, whilst residing in their own colleges, or attending lectures in them, surrounded by all the safeguards necessary for the preservation of their faith and morals. As far, therefore, as we are concerned the New Zealand University possesses advantages not to be found in her rival of Otago.

Not only Catholics, however, but the entire colony beyond the limits of Otago will find greater and more easily available facilities of culture in the New Zealand University than in that of Otago. Each Province can have one or more University Colleges, instead of being compelled to send its alumni to reside amidst the dangers of a large busy commercial and manufacturing city, such as Dunedin promises to be within a very short period.

But this is not all. It appears to us that here there is danger of the true idea of University, as a place of culture, being lost sight of, and of the University itself being converted into a manufactory affording merely professional and technical teaching. Professional and Technical schools are very desirable, and even necessary, but a University is not to be confounded with such schools. Now, any one who has watched the controversy concerning the examination for N.Z. University scholarships last year, cannot fail to have perceived that the tendency here is to place more importance, and give greater weight, to physical science—chemistry for example, than to the high culture inseparable from a scholar-like knowledge of Latin and Greek—the two great humanizers of civilized nations. Men who are not themselves scholars, or who attend more to the acquisition of £ s. d., no doubt prefer chemistry, &c., &c.; but those who know how to appreciate the great advantages a community derives from a large number of highly cultivated citizens, will prefer a University whose aim it is to turn out scholars in the true sense of the word, to that whose chief object would seem to be to give us a few adepts in money grubbing.

### WELLINGTON EDUCATION BOARD.

Shrewd observers had long suspected that the aided school clause, which it had been so fashionable of late to introduce into all Education Bills, provincial and colonial, was in reality a sham, and only intended to throw dust in the eyes of the simple. This suspicion has lately received a very striking illustration in Wellington. The Catholics of that



city have no less than four schools, two for girls and two for boys. These schools have been provided and maintained by the Catholic body, without aid from the Government. About 300 children receive in them a good literary and Christian education. Here was a case for the application for the aided school clause, for surely the spirited people who had provided these schools, and generously supported them, should not in justice be called on to pay school rates unless their own schools received a *pro rata* share in their distribution. Under the conviction that his claim for aid was irresistible, the Very Rev. Father Petit-Jean made application to the Board on behalf of St. Mary's boys school, which is under his charge. The Board had not even the courtesy to send him a reply. After waiting a considerable time, he renewed his application in person, and met with a point-blank refusal. The excuse was, there were no funds; but he was told that if the Catholics would hand over their schools to the Board, they would be maintained. The question, however, is prompt: How could the Board support these when handed over if there were no funds? It would appear, then, that the clause in question is a mockery and a delusion. Clearly it was never meant to be acted on, else the Board would not thus dare to disregard the letter and the spirit of the law. Again, is it not clear that the only object is not the education of the people, but the destruction of Catholic schools? Ought not the Board rejoice at seeing 300 children receiving a good education, and help these good, disinterested people who were devoting their substance and their time and energies to this good work? No, nothing of the sort; but destroy the Catholic character of the schools, and then we shall maintain them, says the Board. This precious Board has not money to help, but it has abundance to bear the entire expense. How logical and statesmanlike! The help of the Catholic body will not be accepted, even though the burdens of the state should be thereby lessened; and the Board prefer to bear the entire expense of educating 300 children to contributing a portion. And so it is everywhere almost; here in Otago, Canterbury, and Auckland. Are the people asleep, or are they demented thus to permit their representatives to accumulate tax upon tax, and burden upon burden, for no reason, except the discreditable one arising from sheer hatred of Catholic schools?

### THE SUB-ALPINE GOVERNMENT.

Plunder and tyranny are rampant in Rome. Religious of both sexes are ruthlessly thrust out of their homes and forcibly dispossessed of their property. No right is respected, no sex spared; and whilst the wicked are treated mercifully, there is neither mercy, pity, nor common justice for the devoted servants of God, and the anointed of the Lord. The State, even if it were a legitimate Government, which the Sub-Alpine is not, has no right to invade the rights of private property and of individuals. But in this case might happens for the time to be in the hands of these men who hate religion and virtue, and are bent on the destruction of the Church. Well may we exclaim, *Quousque, quousque!* (how long, how long). Very many of these religious have spent long lives in the service of God and His poor, their fortunes in the cause of religion and charity, and have outlived their friends and relations in the world. Their convents were their homes and their property. But then comes an usurping and devastating foreign government and robs them, depriving them of their homes and the possessions they and their brethren had acquired by their own private means, their industry, and the donations of their friends. As well might the Government seize the palaces and estates of the nobles or the merchants, or any of the civilians of the land. Rather with more reason, inasmuch as the property of the Church is held on titles more sacred. But it will be said these properties are valued and paid for in Government stock. What hypocrisy! What a perversion of the meaning of words! Yes, indeed, the plunderers send their brother plunderers to set a value on what they all covet and are determined to have; and then forcing a sale at this price pay the amount in comparatively worthless debentures. But the mockery and injustice do not stop here; the religious are not allowed to dispose of this stock, so that, should the Government fail, which is exceedingly probable, they shall be left absolutely penniless. Why should such a distinction be made between lay and ecclesiastical holders of Government securities? Succession is not recognised; and the only object, therefore, is to compel ecclesiastical persons by the dread

of starvation to become partisans of the present order of things. This object will not be obtained, and even though it should, it would of course be no excuse or palliation for the grievous injustice done to these unfortunate religions, and the almost unparalleled tyranny of the measure. How long will the confiscators rest content with laying unholy hands on the property of the Church? Greed and injustice when indulged become overmastering passions; and the man who disregards the obligations of justice, when the property of the Church is concerned, soon learns to look lightly on the claims of private property. This plundering of the Church renders the possession of all property insecure; and this disregard of individual rights is laying the foundation of slavery. A little longer, and if a check be not put to such proceedings as these described above, all rights will be confounded in universal confusion, and the security and stability of society at an end. It is a perilous thing to enthrone an erroneous principle; and men deceive themselves woefully if they fancy the multitude will fail to make logical application of such a principle when it favours their own passions, interests, or prejudices. If there is to be no right, no law, no security, but the mere will, it may be whim, of these who happen to be the depositaries of power for the time being, their turn to experience reverses, and see themselves the victims of injustice, or it may be in their cases, of a species of retributive justice, is not far distant. The only principles that can save society, and render men's lives and properties secure, are truth and justice. All should keep steadily in view the great motto—*Fiat justitia.*

### REPORT OF THE EDUCATION DEPARTMENT FOR THE YEAR 1872.

OUR attention has been drawn to the following words of this report, page 19:—"With regard to the reading of the Bible in the presence of Catholic children, I know of some instances where this was the practice; but in every such case, I had the positive assurance given me that such children were present with the full knowledge and concurrence of their parents." Now, we ask, who gave Mr Hislop the assurance. Was it the teacher, or the parents themselves of the children? If Mr Hislop will say that the parents did so, we shall believe his word; but if not, then we take leave to disbelieve the statement, for the very simple reason that the man who could make such a request, or consent to have his children taught out of the Protestant Bible, should have ceased to be a Catholic.

But we have to thank Mr Hislop for his candid acknowledgement that, "in some instances," he knew the Bible was read in the presence of Catholic children. This more than justifies Bishop Moran's condemnation, and proves to the Catholic community the true character of Government Schools. Why the most careless Catholic cannot now fail to see that his children's faith must be endangered in these schools, and that he is compelled to contribute not only towards Protestant education, but towards the proselytism of his own child.

We notice by advertisement that the Rev. D. Crowley will say Mass at Port Chalmers to-morrow.

OUR SCHOOLS (continued).—Blenheim, Marlborough, has boys' and girls' Catholic schools. The girls' school is kept in an excellent two-storey house, lately purchased by the congregation at a cost of £450, and which also serves as a residence for the schoolmistress. This school, which is situate in the neighborhood of the Catholic church, is attended by 30 girls, and preparations are being made for building a large school-room as an addition to the building. There is a school for boys at the opposite side of the street, adjoining the priest's residence, the erection of which cost about £400; the site had been purchased previously. There is accommodation for boarders from the country attending the school, and the average attendance is 45 boys. The schools, we believe, are entirely dependent on the voluntary efforts of the Catholic congregation. If any assistance has been received from the Government, it is, when compared with the expense the congregation has gone to, exceedingly inconsiderable. The last census showed the number of Catholics in the entire Province of Marlborough to be 691, and they have evidently put their hands into their pockets pretty freely to give their children a proper education. The Catholic school at Port Lyttelton is held at present in the church. The number of pupils is 28, and arrangements are being made for the erection of a new school-room. The Government contributes nothing. The Catholic church at Lyttelton is a pretty stone building which cost £1228, all of which has been paid off. The Catholic population of Lyttelton numbers only 192.

### EDUCATIONAL.

ST. AIDAN'S SEMINARY, GRAHAMSTOWN CAPE OF GOOD HOPE.

#### LAYING THE FOUNDATION STONE.

The foundation stone of St. Aidan's Seminary Grahamstown, Cape of Good Hope, in the Right Rev. Dr. Moran's last charge, was laid on Wednesday January. The local journal describing the ceremony says:—

Wednesday last was a day long to be remembered by the in-

habitants of Grahamstown and by the whole community of Roman Catholics throughout the Eastern Province. On that day the foundation stone of St. Aidan's Seminary was solemnly blessed by the Right Rev. J. D. Richards, R. C. Bishop of the Eastern Province, in the presence of a large assembly of persons, many of whom had come from various parts of the colony to attend the imposing ceremony.

#### THE BUILDING.

The building will, when completed, be a valuable addition to the architectural gems of the city.

St. Aidan's Seminary Building has been designed with a view to almost unlimited extension,—its wings can be extended, or its walls raised in consequence of their great solidity and strength.

#### VISITORS.

As "coming events cast their shadows before them," so the laying of the foundation stone of St. Aidan's Seminary was foretold by large numbers of strangers flocking to the town. For some days previously the streets presented a much greater amount of animation than they usually do and when the day itself came the wonder was where all the people came from.

Subjoined is an outline of the proceedings.

#### THE PROCESSION.

At about half-past ten o'clock in the morning, a procession started from the Convent, consisting of the Sisters of the Assumption, and about 160 school children, chastely dressed in white veils and wreaths. The white dresses were tastefully set off with blue sashes. On arriving at the pro-Cathedral a halt was made, when the Convent and School were joined by large numbers of the laity and clergy. In the following order the procession then moved on:—

#### The Clergy.

The Right Rev. J. D. Richards, R. C. Bishop of the Eastern Province, and the Revs. J. O'Connell and J. Fagan.

The Convent School Children.

Sisters of Mercy.

Female Adult Members of Congregation.

Choir Boys.

Male Members of the Congregation.

As the column moved along, it presented a very pleasing and imposing sight. The Convent children in their white garments, and the choristers, who were dressed in scarlet with white gowns, looking specially attractive. Led by the Right Rev. the Bishop and his worthy colleagues, the route, leading directly to the scene where the great event was to take place, was taken, and as the procession moved along large numbers of the inhabitants, some on foot and others in carriages or on horses, added to the throng. On arriving at the gate at the entrance to the grounds a halt was made, and the Right Rev. the Bishop proceeded to a large marquee that had been placed close by, where he habited himself in his ministerial robes, and shortly afterwards, with all the insignia of his high office, the Bishop, accompanied by the Revs. Patrick Farrelly, of Grahamstown; John O'Brien of Uitenhage; John Fagan, of King Williamstown; and James O'Connell of Fort Beaufort and followed by the members of St. Patrick's Lodge, who swelled the already large numbers of the procession, moved on to the proposed site.

#### THE BISHOP'S ADDRESS.

The Bishop, having blessed and laid the stone, then proceeded to deliver the following eloquent address, which was listened to throughout with rapt and eager attention:—

I am anxious that all who are present on this, to me, most joyful occasion, would share in my feelings, and, therefore, I mean to tell you, in a few words, why my heart is filled with gladness in being permitted by Almighty God to bless the first stone of St. Aidan's College. Some of these pleasurable emotions are no doubt more or less of a personal nature, inasmuch as comparatively few are living now, or are here to-day, who can look back with me to the time when the erection of a Catholic seminary in Grahamstown was first seriously contemplated. Still, I think it must be interesting to every well regulated mind to behold the germ of a great and benevolent idea, fostered by patient thought, grow and expand with years, till at last it bursts into being, and gradually assumes that healthy and hardy development, which enables it to bear transplanting, and to fix itself in the soil by wide-spreading and firm roots, and to raise itself towards heaven, bearing fruits agreeable in the eyes of God and man. It is now more than a score of years since Dr. Devenux, the first Bishop of the Eastern Province, pointed out the importance and necessity, as well for the interest of religion as for the public good, of an institution of this kind here in Grahamstown. Indeed, I may say it engaged his mind from the moment of his appointment as Bishop. It was ever present to him, even amid the cares and anxieties inseparable from the establishment of a new mission, I feel convinced that had he been spared to take his part in the work of this day, the dream of his missionary life would have been accomplished, and his joy would have been full. But no one knew better than he that, for him at least, the project was but a dream, to end as a dream: no amount of noble generosity or self sacrifice could master the stern bounds of poverty, and rise above the pressure of the grievous wants which weighed down and threatened to crush the infant mission. He passed to his reward, but the idea lived, passed safely through "hard times," and found a secure abode in the fertile mind of his successor. All who know Dr. Moran, and there are few in this Province at least who do not know him sufficiently to bear testimony to his earnestness of purpose, and his devotion and outspoken and manly vindication of her best interests, will easily understand how this project of St. Aidan's having commended itself to his judgment, it at once received his most cordial and enthusiastic approval and support. But there were other more pressing engagements. The absolute wants of his flock forced themselves on his attention, and for years engrossed all his care. Churches had to be built, houses for the priests, elementary schools for the children of the poor, and institutions such as you have seen gradually growing up in your midst, while he was left to rule and

guide us. These works already traced out by his predecessor were of paramount importance. How he longed for the time to come when he would be free at last to begin what he used to call "the great work!" Just as the long wished for day dawned he was taken from us. How his joyous spirit would exult were he with us now, after having performed the ceremony which it has fallen to my lot to perform this morning. No wonder that my heart should swell with joy in being the instrument in the hands of God for the realization in His honour of the fondest wish of these two great men who hold the highest place in my respectful love and veneration! And may I not flatter myself that even these personal considerations will be interesting to you, proving as they do most strikingly that patient hope, and unswerving perseverance, and generous self-sacrifice will, in God's own good time, mature the seed of high and holy thoughts, and bring to a successful issue whatever is prudently attempted to promote His greater glory.

But my joy, on this occasion, takes a much wider scope than the gratification of mere personal feelings. It is far more Catholic in its sources than this. I am glad that it is my privilege to bless this stone, because I believe the institution about to be built on this foundation will prove a lasting and ever-growing benefit to my adopted home and country. I may not live to see the completion of this work—we are all in the hands of God. It may require years of patient toil to carry it out even to the limits of the first design: Want of means and straitened circumstances may retard its progress, and unexpected difficulties and obstacles apparently insurmountable may start up in its way. But of one thing I am quite assured: sooner or later St. Aidan's Seminary will be a fact; and in this fact I see the source of many blessings to the colony. Choicest and first amongst them the perpetuity and diffusion in the land of the good old Faith "once delivered to the Saints," by the careful training in this institution of an unending line of devoted missionaries,—the inestimable boon of a sound and real education brought within the reach of many who should otherwise look in vain for this treasure, ever coveted in proportion to the spread of civilisation and progress—a very fountain of life and healthy vigor to many a promising youth, destined through its means to exchange a wasted existence for a life of manly effort and well directed aims for the public weal; a seminary, in fact, where many a graceful scion of a sound and healthy stock may grow up, secure from the biting blast of temptation and sin, to the full development of every quality that becomes a Christian scholar and a man. I have no fears for the future of St. Aidan's. It matters little to me who shall bless the edifice when complete, rising above the stone I have blessed to-day. Our only concern must be to do our duty while we may, and leave all else to the wise dispensation of Divine Providence; but a day will surely come when its halls shall be filled with the hum of busy life—when crowds of joyous youngsters shall cluster round this fount of knowledge, and the walls of the chapel shall resound with the chant of youthful voices trained to swell the hymn of praise in honor of God, who has blessed the land with an abode of piety and learning. Once the Catholic Church has taken root in any country, it never dies; branches may wither and decay—scandals may strip it of its fair leaves and flowers—the tree may bend beneath the storm of persecution, yet will the stem grow on, adding to its massive strength year after year, till *mote sum*, but its weight and size and majesty, it bids defiance to the blast; and when the sounds of impotent wrath are hushed to silence and the mists have cleared away, it will stand forth blooming in immortal youth, clad in verdure, and more beautiful than ever. Believing as I do in the stability of the Church in South Africa, it is in no silly spirit of idle prophecy. I am confident that the work begun to-day will in time reach its full development and perfection. It would be selfish were I to dwell further on the benefits which the faith to which my hope of salvation are immovably fixed, will derive from St. Aidan's. At the same time I would be wanting in honest candor did I not express the feelings of joyful confidence for the welfare and prosperity for the faith in South Africa, which springs up within me as I see in the future seminary a store house, which will supply the Vicariate with well-trained and pious ecclesiastics. A want now most grievously felt, and increasing with the enormous development of Catholicity in Australia and America, which countries absorb our missionary element in the mother country, will, I believe, here receive the only remedy that is possible under the circumstances. In the course of a few years, a sight pitiful to every Christian heart will have disappeared: Congregations will not be left, as they are unfortunately now, without pastors to announce the word of God, and to break to the hungry and destitute the bread of life.

There is another source of joy on which I fain would dwell as being more congenial to the feelings of many kind friends, who, though differing from me in religious convictions, are here to-day to cheer and encourage with approving smiles what they believe to be in the fullest sense a great Catholic good work. I rejoice because the first stone is laid of a building which will be a help to the educational establishments already in existence in the Province, to promote the public good. Ignorance is the fruitful source of almost every evil. If I had to choose between two evils—the influence of ignorance or positive immorality in those whose wealth or position gives them a high place in society—I would certainly prefer the latter. A bad young man who knows his social duties, but through sloth, or wildness, or sensuality, disregards them, is a far less evil to real progress than the ignorant fanatic, who cannot see beyond the narrow limits of bigotry and prejudice, and who concentrates all his zeal in attempting to blight and crush the good he cannot understand. The former will, with the instincts of his better nature, give way at once before the presence of superior intelligence; and will not dare obtrude his selfish indulgence in the way of what he knows to be right,—while the latter glories in the triumph of a mistaken zeal, and gloats over the check he has given to high and holy hopes by appealing to the low views of passion and vulgar prejudice. Whatever tends to break down ignorant pretensions and the tyranny which ever accompanies them—whatever helps to clear away the obstructions to the flow of large, generous, and enlightened senti-

ments, and to open up the channels of healthy knowledge is a positive boon to society of the very highest class. And the work begun to-day aims at no more in this point of view, than to do its part in this great work of social regeneration. Far be it from me to utter one word in disparage of the schools already existing among us. I revere even the poor slaving "meester" who with infinite toil has succeeded in leading one rill of healthy information on to the plot confided to his care. Much more, of course, do I prize the labors of those earnest men whose abundant means and higher position than ours have enabled them years ago to open for the benefit of their fellow-colonists wider streams of knowledge. I rejoice because one more is to be added to those fountains of social life; and that I have been enabled, even at the expense of years of toil, to offer at last my contribution to the public good. Thank God the thought of envious feeling finds no place in my mind. There is abundant room for all who desire to labor in this wide field. Were schools to be counted by hundreds rather than by units, there would still be a pressing want for more. Compare the few who attend the schools of our towns and cities with the multitudes, whose thirst for knowledge can be slaked only at the muddy ponds of ill-organised primary schools, where the first elements are badly taught, and who are cut off even from these. Consider, too, the capabilities of our Colonial youth of both sexes. I speak with the experience of a Colonial school-master of twenty-three years, and having charge of schools where the school discipline is as perfect as it is in the mother country. I have no hesitation in saying that the African youth is splendid material to work upon when judiciously managed. For I have seen results of this careful and judicious training amongst our Colonial youth that would greatly astonish, and have often surprised ladies and gentlemen of first-rate education from England. Consider all this, and you will see at once that we are only as yet beginning the great work of education in the Province; and that, in laying the foundation of this Institution, I am only joining the pioneers of real progress.

One more source of my happiness on this great occasion I will touch upon, and I have done. I behold with feelings of joy even greater still than those I have mentioned, the kindly and generous feelings which the efforts to raise this Institution have evoked from very many of all classes and all creeds in this city and throughout the whole Province. I have heard so often the cordial "God speed your work" from many who were complete strangers to me before—I have met with so much material support, in my efforts to raise the necessary funds for the seminary, from hundreds outside our communion—I have marked so often the unmistakable signs of a real interest in this undertaking and a desire for its completion on the part of my Protestant brethren, that I cannot but note with delight the spread of a large-hearted and large minded catholicity pervading the whole Province. This I regard as the most cheering sign of better times. I remember well the first difficulties which impeded the Catholic Church in this city in its efforts in the cause of high education. I could not but note often the sneering growl of low suspicion and ignorant bigotry which met us at every turn. The cry seemed to have gone forth—"Can anything good come out of Nazareth?" and found an echo in the feelings of thousands. Thank God, we kept never minding—only trying to do our duty faithfully, and in strict accordance with the principles of honor and fidelity to trust. There was a conviction in our minds that this course would tell in the end in our favor. We knew we had to deal with a people who had left home and country in the spirit of manly enterprise, and fought their way to fortune through patient courage and perseverance, who would therefore, sooner or later, judge of our labors by their fruits. It is the proudest joy of my life in South Africa, that I have lived to see the realization of this conviction. The generous spirit which has enabled me—a poor missionary Bishop—with a small and scattered flock, rich indeed in charity, but generally poor in worldly possessions, to inaugurate a work like this, which in the course of one short year has placed in my hands funds sufficient to afford a reasonable hope of carrying it to its completion, is proof unquestionable that our exertions in the cause of education have begun to be fairly estimated, and, that in spite of the howl of bigotry and intolerant prejudice, our intentions are honored by the public confidence. I rejoice and am glad beyond measure that my lot has been cast amongst people capable of those kind, generous, and noble sentiments—able and willing to judge themselves the merit of a work like ours by its fruits, capable of appreciating the value of high education, offered even by those whom they were taught to regard as enemies, and ready to come forward with approving smiles and words of encouragement, and open hand and purse to help and further so glorious an object. May the work begun to-day speedily reach its completion; and may it when completed prove a blessing, not only to the present generation, but to many thousands yet unborn.

I have already secured the services of a body of men most fitted by their vocation and long study and experience to offer to the students of St. Aidan's, at the smallest cost, an education inferior to none obtainable in the Colony. Those who have learned by experience to rely upon us in the charge of their children, will bear testimony to our good faith; and all may rest assured that in St. Aidan's, as well as our other institutions, the rights of parents will be held in that respect which is secured to them by their position and the principles of honor and justice.

#### CONCLUSION OF THE CEREMONY.

In accordance with a time-honored custom it is usual for the friends and patrons of an institution like this to lay some offering of their good will upon the foundation stone. It is my crowning joy to-day that I am enabled to lay upon it my offering of £400.

A sum of about £1500 having been then laid on the stone in various smaller sums, the solemn benediction was then pronounced, and the first stone, of what is to be hoped will be a prosperous institution, was laid with all the solemnity, pomp, and all circumstances befitting such an important social and religious event.

#### THE LAITY AND THE EDUCATION ACT.

(The 'Advocate'.)

On the occasion of the Bishop laying the foundation stone, on

Sunday last, of St. Lawrence's Church, at Redesdale, his Lordship was presented by the St. Vincent's branch of the H.A.C.B.S. with a dutiful address, printed on silk. The following paragraph was in the address:—"We should be doing an injustice to our feelings were we to allow the present opportunity to pass without expressing our unqualified condemnation of the principles of the Education Act now in force in this Colony. We are well aware of the chief object for which it has been enacted—namely, to eradicate from the rising Catholic generation the holy and ancient faith of their forefathers. We sincerely hope that the Catholics, by being united and acting in obedience to the teachings of the Church, may be able to frustrate the designs of the promoters of this Godless system of education." Similar expressions also appeared in another address presented to his Lordship on the Sunday previous at Stawell, by the St. Patrick's branch, No. 69, of the H.A.C.B.S. We are glad to see these spontaneous evidences of a just appreciation of the present iniquitous education law. It only needs that Catholics be united in their rejection of it, by holding to their own schools, to induce a change. Once the secularists see their designs frustrated through having gone too far, they will try another and a milder plan.

#### COADJUTOR TO THE ARCHBISHOP OF SYDNEY.

The London 'Tablet' has received by Telegraph intelligence, of the definite appointment to the Coadjutorship of the Metropolitan See of Sydney, Australia, *cum jure successione*, of the Very Rev. Roger Bede Vaughan, O.S.B., Cathedral Prior of St. Michael's, in the diocese of Newport and Manavia; and also of the Very Reverend Bernard O'Reilly, Canon of Liverpool and Priest of St. Vincent de Paul's, in that city, to the vacant See of Liverpool. Prior Vaughan is second son of Colonel Vaughan of Courtfield; and was born at Courtfield, Jan. 9, 1834; educated at Downside and Rome; became a monk of the English Congregation of St. Benedict at St. Gregory's Priory, near Lateran's, Rome, April 9, 1859; was chosen professor of mental philosophy, at St. Michael's the centre-house of studies of the Benedictine order in England—in 1861; was elected Cathedral Prior by the Chapter of Newport and Manavia, July 9, 1862; re-elected in July, 1866; and elected a third time in July, 1870. Prior Vaughan is well known to the literary world outside the Catholic body by his learned and brilliant *Life of St. Thomas Aquinas*. Canon O'Reilly was, we believe, born at or near Navan, in the diocese of Meath, in 1822 or 1823. He was educated at Ushaw, and his ordination was anticipated in consequence of the mortality amongst the clergy during the year of the great famine fever. He was first attached to the Church of St. Patrick, Liverpool, where he soon after took the fever himself, and after remaining there some years, when another priest in charge of a mission died of fever, he was appointed to the vacant church, which was a wooden shed, and there built the large and splendid church and schools of St. Vincent, opened in 1857, where he has remained ever since. He has been a laborious and devoted priest and distinguished by his disinterestedness, his generosity, and his charity to the poor. The life of a hard-working missionary who goes on plodding his way and struggling against difficulties under which many would sink, is one not written in books, papers, or history, but faithfully recorded in heaven. He has been for many years actively engaged on committees for charitable institutions, and is much respected by every class in the community.

#### THE CHURCH IN THE TURKISH EMPIRE.

(London Tablet)

The Turkish Government maintains and accentuates its resolution of assuming a virtual ecclesiastical jurisdiction over the Catholic communities in the Empire. It distinctly regards its deposition of the Armenian prelates and its recognition of the intruders as a transfer of spiritual, not only civil power, and Mahomet Ruscldi Pasha, the new Grand Vizier, who was the first to discover that the Bull *Reversurus* was an encroachment on the Sultan's rights, has now advised his master to take a step of more open hostility to the Holy See than the Porte has yet ventured on. About two months ago the Holy Father deigned to write to the Sultan himself, demonstrating that the Bull in question could not possibly contain anything derogatory to his sovereign rights, as it concerned the internal organization of the Christian Church, and demanding as an act of simple justice permission for Mgr. Hassoun to return to his See. The answer of the Sultan is in effect a direct refusal to accept the Bull—which, by the way, he had already accepted and solemnly ratified by his recognition of Mgr. Hassoun's election—and also to consent to the reinstatement of the Patriarch. It would appear to be the settled determination of the Porte entirely to separate the Catholic communities from all dependence on the Holy See, by putting an end, so far as it can, to the confirmation of episcopal elections, for it maintains that these elections concern no one but the people and the Government, in the case of Catholics as well as in that of schismatical communities. The German and other Liberalistic Catholics who at the time of the Council started the opposition which has ended in the present schism, may now take full credit for their work, for the Grand Vizier is alleged to quote them as an authority, arguing that the Pope's claims to jurisdiction are disallowed even in Catholic countries. In order to be consistent, the Turkish Government is obliged to give a similar support to the disaffected among the schismatical communities, and when the "orthodox" Greek Patriarch of Jerusalem refused the other day to sign the Constantinopolitan excommunication of the Bulgarians, and was deposed by some of his people, the Porte showed an evident disposition to take the part of the latter and to withdraw its recognition from the Patriarch. If this policy is persevered in, there seems to be no particular reason why any of the Catholic rites in the Ottoman Empire should escape the persecution.

## PROVINCIAL COUNCIL.

The 31st Session of the Provincial Council was opened on Tuesday. The SPEAKER (Mr J. L. Gillies) read the proclamation convening the Council, and afterwards announced the return of new members for the following districts:—Mr B. Stout, Caversham; Mr H. Driver, Wakari; Mr W. Wood, Waihopai; and Mr H. S. Fish, jun., Dunedin. The Superintendent in the course of a lengthy address, said:—

The declared value of the imports during the past financial year has been £1,884,998, while the import duty amounted to £262,000, or equal to about one-third of the Customs revenue of the Colony: Of this sum none found its way into the Provincial Treasury.

The gold exported during the year was 169,212, as against 166,372 ounces during the previous year.

The total value of Provincial produce exported, inclusive of gold, amounts to £2,279,668, as against £1,190,000 for the year before. This is equal to £70 per head for each statute adult in the Province, an amount which is unequalled in any other part of the world.

The revenue received from gold duty, miners' rights, and business licenses on gold fields, has been £39,790 13s 2d, as against £41,816 in the previous year.

The total receipts from all sources into the Provincial Treasury during the year has been £336,900, as against £289,000 during the previous year. Last year we began with a bank overdraft amounting to £40,497, this year we commence with a balance in our favour of £16,698.

The expenditure during the past year, including payment of the overdraft, amounted to £279,522; of this sum, after providing for permanent charges, there had been expended on roads, bridges, and other public works, £92,874.

The immigration from the United Kingdom for the year amounted to 1,525, while there had been born in the Province 3,000 souls.

There had been sold 203,138 acres of rural land, distributed among 401 different purchasers; of town allotments there had been sold 761 acres, to 401 different purchasers; of agricultural leases on Goldfields there had been granted 136, covering an area of 10,389 acres.

The race at Naseby was being made. An expenditure of some £40,000 was being incurred, which is believed would amply recoup itself, and afford profitable employment to a large number of people who must otherwise have left the district.

Otago had not experienced that diminution of its gold production which had unfortunately befallen the other gold producing Provinces of New Zealand. The increase for the year, small though it be, was the more satisfactory, seeing that a large number of miners had been induced to engage themselves on other works, and seeing that water for sluicing purposes during the past six months had been exceedingly scarce in many districts. He could not over-rate the importance of facilitating as much as possible mutual co-operation of the investing and mining interests. With a view to more complete development of the Goldfields, and the mitigation of grievances to which the mining community were at present subjected, a new Gold Fields Bill had been very carefully prepared, which, it was hoped, would become law next session of the General Assembly. In regard to the bonus for the establishment of a paper factory, a bond had been entered into which, in due time, will result in a paper mill on the banks of the Mataura.

From a statement furnished by the Inspector of Schools, at least £27,000 was required to provide adequate school accommodation, an amount which, in addition to the annual educational charges, involved a much larger drain upon the ordinary revenue of the Province than was either called for or warranted. There seemed to exist a good deal of dissatisfaction with regard to the Dunedin Boys' High School. What was required was an adequate number of scholars to attend the school, and he did not think that any change of management would effect this. A Commission had been appointed to enquire into the subject.

He submitted a scheme providing for the construction of links on the Otago railways by the sale of lands, and which he felt assured, if left to the Colonial Government, would not be done for years, and by which the Province would secure an unbroken line of rail from Waitaki to the Bluff and Lake Wakatipu, enabling agriculturalists to compete in the markets of the world by means of speedy and cheap transit to the port of transit, and saving a large proportion of the annual expenditure upon metalled roads. It was intended this year very considerably to increase the appropriation towards the main road to the Lakes both by way of Naseby and Roxburgh.

The estimated revenue for the current year would enable a larger amount of public works to be undertaken throughout the interior of the Province than had been the case for several years past. Local Road Boards during the past year had been subsidised to the extent of £2 to £1. Should the General Assembly continue its Road Board subsidy, the same rate would, it was anticipated, be maintained during the current year also. In any case, it was proposed to subsidise out of Provincial revenue to the extent of pound for pound. It was proposed to subsidise local contributions on gold fields to the same extent as District Road Board rates and Provincial revenue.

The Colonial Legislature had authorised a special loan of £70,000 for certain public works in the north of the Province. Of this £24,000 was being expended on the breakwater at Oamaru, which promises to be a great success. A further sum of £25,000 was to be expended on a tramway from the main line up the valley of the Waitaki.

The sum of £13,000 was available for roads and bridges, upon which it was being expended. A tender had just been accepted for the erection of stone bridges across the Otepopo River and the Island Stream. The remainder of the loan was to be devoted to harbor work at Kakanui and Moeraki.

Papers would be laid before the Council relative to the defence of Otago against external aggression. A contract had been entered into on behalf of the Province for the resumption of Messrs. P. Henderson and Co.'s line of emigrant ships from Glasgow to Otago direct, and Mr Auld had been urged as to the expediency of conducting emigration by teamers direct to this port.

An important proposal to be made was the removal from the present Lunatic Asylum of all incurable able-bodied patients of which there were now upwards of 40, to a farm in the country, making their labor available for their own sustenance, the support of the Asylum in Dunedin, and with advantage to their individual comfort.

A proposal would be submitted to throw open the Dunedin Hospital to the medical practitioners in the city. Should the University Council establish a School of Medicine and Surgery, he agreed to the further endowment of 100,000 acres of land; it might be well to arrange that the Hospital should be connected with that school under the direction of the medical and surgical professors. He was also disposed to think that the Lunatic Asylum should be under the direction of the Professor of Mental Science in the University.

If money could be raised, the establishment of a Harbor Trust would be a step in the right direction. The work of deepening the approaches to Dunedin wharf was being vigorously prosecuted, and in the course of a month vessels drawing twelve feet could be berthed and swung at Rattray street pier.

The practical removal of the administration of the Waste Lands Act from the control of the Executive Government, and the vesting thereof in an irresponsible Board, he regarded as the weak point in the Act—one which was very likely seriously to prejudice the public interest. Although it might be amended in the House of Representatives, there was little or no hope of such amendment being agreed to by the Legislative Council.

The Council's approval would be solicited to blocks of land being open for selection on deferred payments, to the extent of 30,000 acres, the maximum area allowed by law to be so dealt with this year. This limitation precluded the setting aside of areas on similar terms in other districts. The extensive depasturing district of Wakatipu had not been so satisfactorily administered as could be desired, and a local Commission had been appointed to enquire and report on the subject.

It would be a question as to land of superior quality, the value of which would be greatly enhanced as the country became opened up by the extension of railways, how far it might not be expedient to increase the price. In Canterbury, in which agricultural settlement was being greatly extended, the price had never been under £2 an acre.

On Wednesday, the most recently-elected member, Mr H. S. Fish, jun., moved the Reply to His Honor the Superintendent's Address, and as soon as he had resumed his seat, Mr Reid moved the following amendment:—"That this Council is of opinion that the appointment of the gentlemen at present occupying the Government benches, and their retention of office, is in direct opposition to the system of responsible Government sanctioned by the Council, and this Council hereby records its protest against any Government being appointed or holding office under such circumstances."

The debate was resumed on Thursday.

[The Debate ended on Thursday night by the Government resigning. A division taken on a motion for adjournment showed that Mr Reid had 25 supporters to the Government's 13.]

## HISTORY OF OUR SAVIOUR JESUS CHRIST.

BY THE ABBE J. E. DARRAS,

(Translated from the original French for the New Zealand TABLET.)

## II.—THE WORLD BEFORE JESUS CHRIST.

THE wisdom of the philosophers would never, in all probability, have arisen out of chaos but for the marvellous reaction wrought by Socrates and his disciple Plato (470-400). These two master minds appear for the first time in the schools about the period of the dispersion of the Jewish people under the Alcmæonidae. Yet, the doctrines of Socrates or divine unity, providence, and the immortality of the soul, notwithstanding their incontestable sublimity and their approximation in many points to the Mosaic revelation, present rather faint outlines and, as it were, flashes of truth, than a well-defined, methodical, compact whole. "We must necessarily," said Socrates, "await the coming of an unknown doctor, who will teach us what ought to be our sentiments towards the Gods and towards our fellow-men." "When may we expect this Master?" replied Alcibiades; "with what joy shall I not hail his coming, whoever he may be." The glory of Socrates as a philosopher consists precisely in his having proclaimed the utter impotence of human philosophy. From his knowledge of man in his double nature—corporal and spiritual—he was enabled to take a lucid view of all the laws of ethics, and to expound them with admirable clearness and precision. Casting his inward glance beyond the exterior phenomena of nature, he catches a glimpse of the Divine Intelligence which presides over the destinies of the world. But, arrived at this point, he is forced to appeal to an unknown teacher, more than man, to dispel the clouds which human reason, left to its own impotence, cannot penetrate. To the shame of paganism be it said, that the only one of its philosophers who attained to such sublime elevation of thought was precisely the one against whom the darts of envy and hatred were most fiercely levelled. The sceptics were honored with laurel crowns—to Socrates was awarded the cup of hemlock. His disciple, Plato (429-347), drew up in a doctrinal form, under the title of 'The Academic School,' the oral teachings of his master. Plato's philosophy is eminently spiritual. His doctrine of ideas is one of the most prominent parts of his system. Ideas, as alone having the essence, are the types of all created things. The senses lay hold of existing things in part or singly, while ideas reside in God, who is their common substance, and can only be reached by pure thinking. The soul is an operative power; virtue, a struggle towards the ideal good, which is God; art, an imitation of the beau-ideal, which means God. Truly these are great and noble doctrines. Their sublimity is an open protest against polytheistic degradation. Yet, how woefully they fall short in the application! By the side of these luminous theories, the practice of the philosopher remains enveloped in the thickest shades of night. He establishes his ideal republic not alone on polygamy, but on promiscuous intercourse, thus suppressing family, paternal authority, and filial piety. He will have children brought up by the State, without even knowing their parents; he pens up his imaginary society into castes, as in Egypt of

old; and after giving so exalted a definition of art, he proscribes artists. So weak and contradictory did these aspirations towards inaccessible wisdom and truth prove in the individual! Aristotle (384-322), the disciple of Plato, subverted the system of his master, and took up his study of philosophy by tracing back the effect to the cause, instead of descending from the cause to the effect. Thus, the changeable, the casual, the sensational, or whatever relates to the senses, he made his starting-point. *Nihil est in intellectu quod non prius fuerit in sensu.* His philosophy bears the title of Experimental. Its moral may be said to be resumed in this axiom of Epicurus's, "Pleasure constitutes the highest happiness of man." The day on which immortality was thus solemnly installed in the domains of philosophy, the sages were struck with terror at their work. With Zeno (300-260), they took refuge in the exaggerated rigours of stoicism. "The body is everything," said Epicurus: "The body is nothing." say the stoics. "Pleasure is the sovereign good," says the former: "Pain is not an evil," reply the latter. What but universal scepticism could follow from these conflicting and contradictory opinions? Arcesilaus (300-241) based his philosophy on it, in the New Academy of which he was the founder. The basis of all wisdom, he said, is that we can know nothing, since a criterion of truth is wanting to us.

Meanwhile, what had become of humanity, thus tossed about from materialism to spiritualism, from spiritualism to empiricism, from empiricism to formal incredulity? Humanity was becoming extinct! No more issue: the elcibacy of vice had destroyed the generations at their source; Augustus was obliged to institute a penal law forcing the youth of Rome to marry. Divorce, polygamy, concubinage, rendered withal the conjugal yoke easy to bear. In Rome, under Augustus, as in China in our own day, children were abandoned, sold, or put to death. This was the barbarous right of the father, and he availed himself of it. After the same manner did Sparta deal with her ill-formed children, casting them into the Taygetus. Humanity was perishing in the arena, by the teeth of the wild beasts, the sword of the gladiator, the bloody lash, which tore the naked flesh of the slave. For slavery was the basis of the Greco-Roman society. The slave was a thing, a beast of burden, less than a dog. "If he held the post of doorkeeper, he was fastened close to his door, with a long chain riveted to each ankle by an iron ring. A master rarely deigned to speak to his slaves; he called them by a snap of his fingers; when more explanation was needed, some there were who carried their arrogance so far as to write what they had to say, lest they might prostitute their words. The law condemned to the same penalty the individual who killed the slave of another or his beast of burden. He was to pay the price fixed; which varied according to the strength or weakness of the slave, and the more or less damage done to the master by his death." As to the master himself, he possessed an absolute right over the slave. Augustus, in a single day, caused six thousand of these wretched creatures to be strangled for having allowed themselves to be enrolled by the Senate in the service of the Republic. A slave was deprived of the right to carry arms, or to seek death as a soldier dies. The element emperor, learning one day that one of his slaves had roasted a quail and eaten it, ordered him to be crucified. Vedius Pollio causes a slave to be cast to his muræna for having through awkwardness broken a precious vase. "When a public crime has been committed, when a master has been assassinated in his house, the law condemns to the death of the cross every slave, without distinction, who was under the roof at the moment of the crime." Now, slavery in Rome, Athens, Sparta, was in the fearful proportion of two hundred slaves to one free man. Several private citizens in Rome were known to possess as many as twenty thousand slaves. In truth, humanity was dying out in those regions desolated by slavery. Again, war maintained slavery. *Servi servati*, said the Roman proverb. So slight a value did the code of public and official morality set on human life, that Julius Cæsar, that ideal of a hero, caused four thousand Helvetic prisoners to be reduced to slavery, and other three thousand to have their two thumbs cut off.

It was meet that the mistress of the world should be furnished with that band of human victims of which Seneca says:—"What a horror were our slaves to think of numbering us!" Egypt, Libya, the East, Greece, Gaul, all the provinces of the world sent their vanquished, in long and interminable caravans, to people the ergastulum, of the patricians. In the markets where the traffic of this hideous merchandise was permanently carried on the prisoner of war had a crown on his head; this was the derisive mark of his worth. Those who came from beyond the sea had their feet rubbed with gypsum or chalk. On entering that Rome where they were about to be buried alive, the infamous crosses, standing erect, with forlorn bodies hanging upon them, met their gaze, near the Equiline gate. Then their eyes were opened to the sad truth that the city of Romulus had turned to its own profit the expression of the Gaulish Brennus—"Woe to the vanquished." They walked along in a dead silence to the dwelling of their master, where awaited them the gibbet, the lash, the brand, chains, prison, and death. Yes, always death! The Roman matrons and the vestal virgins invoked it by raising their finger in the bloody games of the amphitheatre. The gladiators, on their way to death, saluted Cæsar. There were no festivals at which deadly combats between slaves were not introduced to rouse the half sleeping guests on their golden triclinium by the sight of blood. The wealthy Romans bequeathed, as a legacy to their heirs, the death of their slaves for a memorial of undying affection.

God unknown, humanity every where slaughtered, the soul buried in a monstrous depravity—behold the spectacle of the Greco-Roman world! We have not said all, and yet the heart sickens at the recital. A profound disgust, mingled with an indescribable terror, full of anguish, weighs on the soul in its rapid passage through so much moral turpitude, ferocious barbarity, and infernal degradation. St. Paul in one word sums up ancient civilisation—*Deus ventur est.* "They ate to vomit, and vomit to eat again; scarce deigning to give themselves the trouble of digesting repasts to which all the countries of the world had contributed magnificence." Thus speaks Seneca, the philosopher; and he adds:—Caius Cæsar, whom, I do believe, nature brought forth to give in one ensemble an example of all vices

reunited, in the midst of the greatest wealth, expended in one day one hundred thousand sesterces for a dinner. Assisted in this work by his guests, his fancy succeeded in expending nearly the entire of the annual revenues of three provinces in the one gigantic repast. Æsopus, the tragedian, serves up a dish which cost £19,405. Clodius dissolves in vinegar and drinks a pearl worth £194,500. The costly suppers of Lucullus and Antony are well known; also the name of that Apicius who, after squandering millions on his stomach, put an end to himself, saying that a Roman could not live on such a miserable pittance as two hundred thousand pounds. To crown themselves with flowers, and lie on couches of purple and gold in festive halls, where they were served by beautiful young girls; to enjoy the bloody spectacle of the gladiators, and devour the substance of the universe; to inebriate themselves at once with wine, blood, and luxury—such is a picture of life in the age of Augustus.

The natural winding up of such a life was suicide. Apricius, ruined, was only putting in practice the precepts of Cicero—*Injuriarum fortuna, quas ferre nequeas, defugiendo relinquo.* "When one has not the courage to bear up against the blows of fortune, one must get out of the world." This is the last form of philosophy. And fear not to be suspected of cowardice by abandoning life, like a soldier who throws down his arms and forsakes the post of honor confided to him. Suicide is an act of supreme heroism. "If you are unhappy, and that you still can boast of a little virtue," adds Cicero, "put an end to yourself, as the noblest men have done." Perhaps a future life, the destinies of the immortal soul, may restrain your arm. We hear of the Black Cocytus, of Acheron, the Infernal River, of torments which never end. "Do you suppose me so insane as to believe in these fables?" replies Cicero. Where is the mind silly enough to admit them? "Either the soul survives decease," he continues, "or it expires with it." A God will one day tell us how it is, because it is very difficult to discern which of these two opinions would be the more probable. However it may be, if the soul die, death is not an evil; if it survive, it cannot be otherwise than happy—*Si manent, beati sunt.* By virtue of this dilemma, which Seneca simplified still further in his well known sentence, *aut beatus, aut nullus*, "Happiness, or nothingness;" suicide was hovering over the world as over its prey; it was branding, with its shameful stigma, the most illustrious memories—Hannibal, Mithridates, Antony, Pompey, Marius, Cato of Attica, Cleomenes, Crassus, Demosthenes, Caius Gracchus, Otho; all these heroes of Plutarch are the heroes of suicide. If we wished to consult the thermometer, as it were, of public morality, and examine to the end the list of names inscribed by Plutarch in his biographical collection as the tablets of immortality, murder would form the counterpart to voluntary death. Agis, Alcibiades, Cæsar, Cicero, Coriolanus, Dion, Tiberius Gracchus, Nicias, Numa, Philopæmon, Sertorius, fall victims to poison or the sword. The more favored die in exile. Of the fifty great men recorded by Plutarch, only ten had the happiness of ending their lives gloriously on the battle-field or in the calm and serene enjoyment of the domestic hearth. Now, may we rightly understand the sentence of the Prophet. Humanity was really seated in darkness, in the region of the shadows of death.

The Book of Wisdom draws a picture of the idolatrous world, each feature of which presents a striking reality. "For either they sacrifice their children, or use hidden sacrifices, or keep watches full of madness, so that now they neither keep life nor marriage undefiled, but one killeth another through envy, or grieveth him by adultery; and all things are mingled together, blood, murder, theft, and dissimulation, corruption and unfaithfulness, tumults and perjury, disquieting of the good, forgetfulness of God, defiling of souls, changing of nature, disorder in marriage, and the irregularity of adultery and uncleanness. For the worship of abominable idols is the cause, and the beginning and end of all evil." Behold, then, despoiled of all the seductions of form, the fascinations of poetry, the prestige of oratorical art—behold, in its terrible reality, the carcass of ancient paganism! There it is, displaying under our eyes the spectacle of its infamy. But who has killed it? Why has life become extinct in the bosom of that humanity whose entrails it tore so pitilessly during fourteen centuries, and whose blood it drank in torrents? Who was the David of this Goliath—the conqueror of this giant, which not Socrates, Plato, Alexander, Cæsar, not even the genius of the scholars nor the arms of heroes had been able to reach? In the age of Augustus it was full of life; it had conquered the world. From the East to the West, it commanded victims; bodies and souls, infancy and age, modesty, virginity, virtue, fell a prey to it—it devoured men in thousands! Everything seemed to insure it a lasting reign. Poets celebrated its praises in immortal songs; crowns were awarded to it status; the votaries of pleasure rushed wildly to its feasts; the smoking incense perfumed its altars; the people and their kings, the sages themselves, bowed before its divinity. Supposing that its future had been marked by a progress analogous to its development in the past, it ought necessarily to reach us through an uninterrupted series of victories. Such being the case, can we picture to ourselves what it would be in our day, having at its disposal the mighty powers of modern civilisation? The hecatombs of antiquity would be replaced by masses of victims. Instead of the thirty thousand gladiators who expired in the reign of Augustus, entire nations would be transported, with the aid of steam, to the midst of a spacious amphitheatre, whose colossal proportions would far exceed that of the ancient Coliseum. Wild beasts would no longer suffice to work the destruction of victims; even the sacred fire of the altars would consume them too slowly. Electricity, with its newly discovered flames, should add intensity to the tortures, and the palpitating members, delivered over to the mercy of the infernal machines, would be ground to powder under their pitiless wheels. Sensuality would have for tributary not alone provinces, but the entire world. The Roman roads, replaced by our modern railroads, would transport in a few days those delicacies which the luxury and the gluttony of the patricians were forced to await for years! Once more, who has dealt the death-blow to paganism. He alone, whoever he may be, has worked the greatest miracle recorded in history. God alone could do it, and expiring humanity invoked with a loud voice a divine Saviour.

### PROTESTANT SYMPATHY.

The following is from the London, (Eng.,) *Church Herald*, a Protestant journal:—

"We have have only just seen the full text of the Pope's recent Allocution. The paragraph with which it concludes is so touching in its tone of desolation, so child-like in its simple trust, and yet so dignified in the evident, though outspoken, consciousness of right which pervades it; that he would be a hard man that could read it unmoved."

Having quoted the concluding sentences of his Holiness, our contemporary adds:

"We would gladly, if it might be permitted to us, assure the Holy Father that there is one English Church newspaper which responds to the spirit of these words; which regards with a burning indignation the foul doings by which he has been deprived of his just rights, in defiance of every principle of law, of honesty, and of statesmanship; and which is not ashamed in 'Protestant England,' and in its character of an English Church journal, to offer to the Chief Bishop of the West the homage of veneration, and of the most respectful sympathy."

### 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, consequently, struck the proprietors that a good Catholic newspaper might, to a very considerable extent at all events, meet this difficulty. It is intended that the New Zealand TABLET shall contain a large amount of interesting information useful to Catholics.

Unfortunately, in the present age the public Press, speaking generally, is in its tone hostile to the Catholic Church, and calumnious in its statements in reference to the Church and her pastors. It is incumbent on Catholics to provide an antidote to both.

The tone of the New Zealand TABLET will be eminently loyal and respectful to the grand old Church, and its highest

honor and ambition to proclaim and defend her principles, and to refute calumnies directed against her, her Head, and her ministers.

But whilst putting Religion and her interests in the first place—which is her proper place—the New Zealand TABLET will not neglect or overlook the interests of merely civil society. Here, however, the great object will be to ascertain what is true and good, and to defend these and the sacred cause of justice.

The New Zealand TABLET will not ally itself with any party, and although it will freely discuss political principles and measures, it will always consider them on their merits, and not from the point of view of party. Nothing personal will be permitted to appear in its columns; and the greatest care will be taken to exclude everything calculated to offend good taste and propriety.

These objects and principles deserve success; but shall the New Zealand TABLET succeed? This will depend on itself in the first instance, and in the second on the amount of support accorded by the Catholic body of the colony. But Catholics will do well to bear in mind that a generous and confiding support at the beginning, will very largely contribute to make this newspaper everything it wishes and proposes to be itself, and everything they could wish it to be.

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.

### Drapery.

## HERBERT, HAYNES & CO.,

PRINCES STREET, DUNEDIN,

Established 1861,

Are the Largest Retail Importers of Drapery and Clothing in the Colony of New Zealand.

HERBERT, HAYNES & CO.

Being Cash Buyers in the best British and Continental Markets, are enabled to offer All Classes of Goods at the Lowest Remunerative Prices.

HERBERT, HAYNES & CO.

Have just opened out very large shipments of New Goods, expressly adapted to the Winter Season, comprising BLACK SILKS from the most celebrated Manufacturers, and noted for softness of texture, richness of color, and durability. As an instance of value the following quotations are appended:—

No. 1 quality, 12 yards to dress, £2 5 0	No. 4 quality, 12 yards to dress, £3 0 0	No. 7 quality, 12 yards to dress, £3 18 0
No. 2 quality, 12 yards to dress, £2 8 0	No. 5 quality, 12 yards to dress, £3 6 0	No. 8 quality, 12 yards to dress, £4 4 0
No. 3 quality, 12 yards to dress, £2 14 0	No. 6 quality, 12 yards to dress, £3 12 0	No. 9 quality, 12 yards to dress, £4 10 0

Patterns Free by Post.

A very beautiful assortment of COLORED SILKS, both Plain and Fancy, Marriage Silks, Moire Antiques, &c.

Patterns Free by Post.

#### FANCY DRESSES—

5000 yards Plain and Figured Repps, 1s 4½d, 1s 6d.	3000 yards Plain and Figured Camlets 10½d, 1s, 1s 4½d.
2050 yards Sultana Cord ... 1s 3d, 1s 4½d, 1s 9d.	2000 yards Fancy Serges .. 10½d, 1s, 1s 6d.
Colored French Merinos from 1s 9d per yard.	

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#### WINCEYS—

New Super Winceys	New Aberdeen Winceys	New Saxony Winceys
New Checked Winceys	New Twilled Winceys	New Mixed Winceys

Winceys 7½d, 9½d, 10½d, 1s 3d, 1s 6½d, 1s 9d per yard.

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LADIES AND CHILDRENS' TRIMMED AND UNTRIMMED STRAW, FELT, AND VELVET HATS, in all the most Fashionable Shapes.

300 CHILDRENS' VELVET TURBANS from 1s 9d.

#### UNDERCLOTHING—

A splendid assortment of Ladies and Children's Underclothing bought from Manufacturers on the most favorable terms, and of extraordinarily good value. 150 pairs Ladies' Corsets 3s 6d each. Ladies' Tucked Drawers 2s and upwards. Ladies' plain Chemises 2s 6d and upwards. Ladies' Night Dresses 3s 6d and upwards.

NEW FURS—Musquash, Lynx, Badger, Fox, Goat, Chinchilla, Kolinski, Grebe, Beaver, Sable and Miniver Muffs,

NEW BOAS and COLLARETS to Match.

#### MANTLES AND JACKETS—

A stock of of upwards of 3000 Ladies' and Children's Mantles and Jackets to select from, comprising all the newest shapes, and in every variety of material.

#### GENTLEMEN'S, YOUTHS' AND BOYS' WINTER CLOTHING—

The largest stock in the Colony to select from, both Home and Colonial made, and of excellent value.

Crimean Shirts and every description of Gentlemen's Winter Underclothing in very great variety.

375 yards Fancy Tweeds 2s 6d per yard. 230 yards Fancy Tweeds 3s 6d per yard.

All Goods marked at Nett Cash Prices, without discount or reduction of any kind.

Country Advertisements.

**COMMERCIAL HOTEL.**  
Peel Street, - Lawrence.

**A**LLEXANDER ARMSTRONG begs to intimate to the inhabitants of Tuapeka and surrounding districts that he has leased the above Hotel, and trusts, by careful attention to the requirements of his customers, to receive a continuance of the support hitherto accorded to his predecessor.

This Hotel is unsurpassed for accommodation in any up-country township of Otago, and every attention is paid to travellers and families.

In addition to the Hotel there is a splendid Billiard-room, fitted with one of Alcock's best tables. The Stable is large and well ventilated, and there is an experienced groom always in attendance upon horses.

Ales, Wines, and Spirits of excellent quality

**SHAMROCK HOTEL,**

Peel Street, - Lawrence,  
**MRS DONOVAN, PROPRIETRESS,**

**U**P-COUNTRY Travellers will find Comfort, Civility, and Attention at the above Hotel.

All Liquors of the purest brand. Good Stabling.

**CAMP HOTEL,**

Peel Street, - Lawrence,  
**JOHN ROUGHAN, PROPRIETOR.**

**V**ISITORS to Lawrence will find Comfort and Civility at the above well-known establishment. None but the finest brands of Wines, Spirits, Beer, etc., kept.

**JAMES HARRIS,**  
WINE,

**SPIRIT, AND PROVISION MERCHANT**  
LAWRENCE.

**TUAPEKA DISPENSARY,**

ROSS PLACE, - LAWRENCE,  
**GEORGE JEFFERY,**

**CHEMIST, DRUGGIST, BOOKSELLER,**  
AND TOBACCONIST.

Agent for the 'New Zealand Tablet.'

**JOHN NIXON,**

**BUILDER, WHEELWRIGHT & UNDER-TAKER,**  
LAWRENCE.

All Orders punctually attended to,

A Card,

**B. FARGE,**

**TAILOR AND CLOTHIER,**  
WAITAHUNA STREET, LAWRENCE.

**VICTORIA STORE, WETHERSTONES.**

**MRS P, MCGOLDRICK**

**B**EGS to inform the Miners in and around Wetherstones that they can purchase Groceries and Provisions of the best quality on the most reasonable terms at her old established Store

**TUAPEKA HOTEL,**

(Junction of Tuapeka and Beaumont Roads)  
**CHRISTIAN LONG, - PROPRIETOR;**

First Class Accommodation.

Good Stabling and Accommodation Paddocks.

Country Advertisements.

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IMPORTER OF BOOKS, STATIONERY,  
TOYS, &c.

Tobacco and Cigars.

Thames street. Oamaru.

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**D. TOOHEY,**

**DRAPER, CLOTHIER, & OUTFITTER,**

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

**J O H N B L A C K ,**  
GROCER AND GENERAL STORE-

KEEPER,

Thames street, Oamaru.

**S W A N H O T E L ,**  
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.

**A L L I A N C E H O T E L ,**  
Thames street, Oamaru,

Mrs. FLANNING, Proprietress.

Good Accommodation for Boarders, at Moderate Charges.

The Miners' and Mechanics' Home.  
Good Stabling.

Naseby Advertisements.

**M E L B O U R N E H O T E L ,**  
JOHN COGAN, Proprietor

Good Accommodation for Man and Horse.

Wines and Spirits of the Best Quality.

**C O M M E R C I A L H O T E L .**  
JOSEPH H. GASON.

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

Good Stabling.

**C R I T E R I O N H O T E L .**

**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.

**O T A G O H O T E L .**  
CEAD MILLE FALTHE.

J. J. SMITH, Proprietor.

Good Accommodation.

Wines and Spirits of Superior Brands.

**S H A M R O C K H O T E L .**

**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.

**W E L C O M E I N N ,**  
EDWARD CONNOLLY,  
Proprietor.

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

**B A L L A R A T H O T E L ,**

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.

**M I C H A E L B B O O K E S ,**  
WHOLESALE GROCER,

Wine, Spirit, and Provision Merchant,  
NASEBY.

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

**R O B E R T A I T K E N ,**  
B A K E R

AND GENERAL PRODUCE MERCHANT

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**J O H N D I L L O N ,**

TAILOR AND CLOTHIER,  
NASEBY.

**N. P. HJORRING,**  
DRAPER, CLOTHIER,

IMPORTER AND MAKER OF BOOTS,  
NASEBY.

**C H A R L E S P E C I O ,**  
BOOT & SHOE MANUFACTURER,

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

**L O U I S G A Y T A N ,**

Chinese Merchant and General Storekeeper,  
Naseby.

All kinds of Fancy Goods always on hand.

**C O M M E R C I A L H O T E L '**  
Hyde.

**J. LAFFERTY** - Proprietor.  
Good Accommodation for Travellers.  
First-class Stabling.

Wines and Spirits of the best brands.  
N.B.—Butcher and Storekeeper.

**R Y A N ' S B E N D I G O H O T E L ,**  
Ophir (Blacks No. 1).

First-class Accommodation for Travellers.

All Liquors of the best quality.

Good Stabling.

**R Y A N ' S B E N D I G O H O T E L**  
Alexandra.

L. G. RYAN - - - Proprietor.

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

## Country Advertisements.

**NORTH-WESTERN HOTEL,**  
PALMERSTON,  
McMAHON & 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.

**HAYES AND ARBUCKLE**  
Auctioneers, Accountants, Sharebrokers,  
Estate and General Commission Agents.

PEEL STREET, LAWRENCE.

**MANCHESTER HOUSE,**  
Ross Place, Lawrence.

**W. M'BEATH, DRAPER,**  
CLOTHIER AND GENERAL  
OUTFITTER.

**KELSO AND TELFORD,**  
COMMERCIAL, LIVERY AND BAIT  
STABLES,  
Peel Street, Lawrence.  
Horses and Buggies for Hire.

## Hotels.

**AUSTRALASIAN HOTEL,**  
Maclaggan Street, Dunedin.

First-class Board and Lodging, 18s per week.

**JAMES SHIELDS, PROPRIETOR.**

Choice Wines, Spirits, English Ales, and  
London Stout.

TO SUIT THE TIMES.

**JAMES HUTTON** is to be found at Home at the Caledonian Hotel, late of the Australasian Hotel, and has much pleasure in informing his up-country friends, and the public in general, that he has taken the above house. Visitors patronizing him will find themselves at home. First-class Board and Lodging 18s per week. All meals, 1s, beds, 1s. Defy competition. Wines, Spirits, and Ales of the best brands. Good Stabling, charges moderate. Hot, Cold, and shower Baths.

**GRIDIRON HOTEL,**  
Princes-street  
(Opposite the 'Daily Times' Office).

**M. McILROY, 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.

**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.

## Hotels.

**CALEDONIAN HOTEL,**  
Great King street,  
P. COTTE, PROPRIETOR.

All Accommodation.  
Wines and Spirits of the finest quality.

Good Stabling.

**SHAMROCK AND THISLE 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 im-  
provements, 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.**

**P. O'BRIEN** begs to intimate to  
his friends, and visitors from the  
country, having greatly improved the above  
Premises, he is enabled to offer cleanly and  
good accommodation on reasonable terms.  
P. O'Brien does not mention the quality of  
his stock but requests friends to judge for  
themselves.

**GLOBE HOTEL,**  
Princes street  
(Opposite Market Reserve).  
Superior Accommodation for Travellers. Private  
Rooms for Families.

Visitors from the country will find the com-  
forts of a home at this healthily situated  
Hotel.

**MRS DIAMOND, PROPRIETRESS.**  
First-class Stabling.

**RISING SUN HOTEL,**  
Walker street.  
**D. MELICAN, 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.

## Hotels.

**LYON'S UNION HOTEL,**  
Stafford-street, Dunedin.

Good Accommodation for Boarders.  
Private Rooms for Families. Charges  
moderate. Wines and spirits of ex-  
cellent quality. Luggage stored  
free. One of Alcock's Billiard  
Tables.

## Prospectus.

**PROSPECTUS of the NEW ZEALAND  
TABLET COMPANY (LIMITED),**

Incorporated under the Joint Stock Com-  
panies Act. Articles of Association  
having been lodged.

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

Manager—Mr Connor.

Directors—Mr Reany, Mr Scanlan, Mr Gro-  
gan, Mr Murphy, Mr Bunny, Mr  
Fleming, Dr O'Donoghue,  
Mr Loughnan.

Bankers—Union Bank of Australia.

Secretary—Mr Bridger.

Treasurer—Mr Fleming.

In order to distribute the shares of the  
Company as widely as possible, a fair propor-  
tion of them has been allotted to each Pro-  
vince in New Zealand. When it is borne in  
mind that the success of the undertaking will  
chiefly depend upon the support of the Share-  
holders, 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 faith-  
fully reported, and all public questions dis-  
cussed solely on their own merits. No per-  
sonalities 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—

Printed for the NEW ZEALAND TABLET COMPANY (Li-  
mited), by JOHN DICK, of Royal Terrace, at the  
Office of HILLS, DICK & Co., Stafford street, Dun-  
edin; and published by the said Company this  
10th day of May, 1873.