

New Zealand Tabled

VOL. I.—No. 3.

SATURDAY, MAY 17, 1873.

PRICE 6d.

Business Notices.

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

Corner of Princes and Walker Streets.

T. H. O. S. J. LEARY,
FAMILY AND DISPENSING CHEMIST.

Princes Street South.

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

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

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

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

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

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

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

Business Notices.

[A CARD.]

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

[A CARD.]

DR. A. J. THOMSON, M. B., C. M.
—
CLYDE.

**DUNEDIN LOOKING-GLASS AND
PICTURE WAREHOUSE,**
George street.
A. CHIARONI, Proprietor.
Importer of first-class Chromos, Oleographs,
Steel Engravings, &c., &c.
Picture Frames of every description made
to order.

**A. McDONNELL, 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.

JAMES KENNEDY
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 *Bunion's* "Pilgrim," to the Goal
Of "Despond's Slough" "I used to stroll,
But Fleming ran to save my sole.
Thanks, Fleming.

MICHAEL FLEMING
GENERAL PRODUCE MERCHANT.
Princes Street, South.

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

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

Business Notices.

AGRICULTURAL IMPLEMENTS AND MACHINERY.

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

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

HOGGEN'S PATENT.

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

WHEREAS by deed dated 6th October, 1871, duly registered pursuant to the "Patents Act, 1170," Edward Hogben granted unto us, the undersigned, a sole, exclusive, and irrevocable license to use within the Province of Otago certain inventions 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.

REEVES & CO.,
Manufacturers of

British Wines, Cordials, Liqueurs, 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**

IN CASES, HHDS., & QB-CASKS:—

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

INDON PIANOFORTE AND MUSIC SALOON.

For Sale or Hire—

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

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

CHARLES BEGG,

Pianoforte Maker and Tuner,
Princes Street North.

Business Notices.

NOTICE OF REMOVAL.

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

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

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

PA 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.

JA S. H I C K E Y,

Grainer, Writer,

PAINTER, GLAZIER & PAPERHANGER
MacLaggan street, Dunedin.

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

JO H N H I S L O P,

(LATE A. BEVERLY.)

CHRONOMETER, WATCHMAKER,
AND JEWELLER,

Exactly opposite the Bank of Otago, Princes st

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

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

GE 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, &c.

JO 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, &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

ST. LIGUORI'S WORKS.

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

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

Agent for
'THE NEW ZEALAND TABLET.'

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.

O P I N I O N S O F T H E P R E S S .

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 Tenryson's "May Queen." We gladly commend the book to every man and woman's fireside.—*Balarat Star*, 18th July, 1871.

The poet is no mean rhymster, 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 "Gullin a Chiel," have the true ring of poetry.—*Dunedin Evening Star*.

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

JOSEPH BRAITHWAITE, Arcade.

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

A. R. HAY'S

LIST OF DEPARTMENTS

FOR

AUTUMN AND WINTER,

1873.

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

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 well assorted with New Goods

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

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

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

MAKING - UP BRANCHES.--Great attention is given to the workrooms; with first-class labor at hand, the goods produced are second to none in New Zealand. The Millinery, Mantle, and Underclothing Departments are being constantly supplied with new designs.

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

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

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

D A V I D R. H A Y,

(By Special Appointment)



TAILOR AND CLOTHIER,

TO

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

I have much pleasure in announcing that I have a
MOST BEAUTIFUL ASSORTMENT

OF

TWEEDS, COATINGS, AND FANCY VESTINGS,

Admirably adapted for the present season.

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

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

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

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

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

GENTLEMEN'S UNDERCLOTHING.

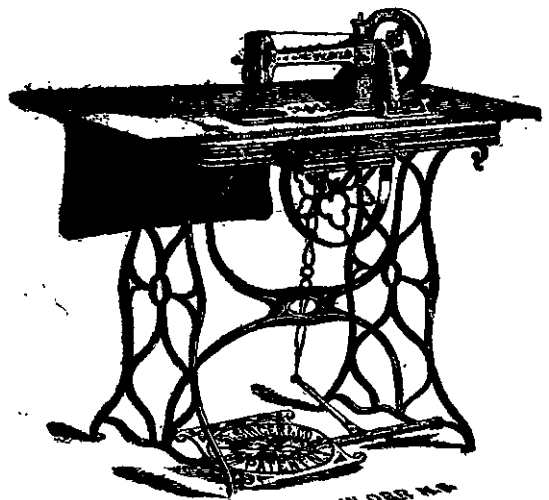
The prices will be found to be Extremely Reasonable.

**DAVID R. HAY, MERCHANT TAILOR AND
OUTFITTER,**

PRINCES STREET, DUNEDIN.

SINGERS' SEWING MACHINES.

M. A. ALDRICH,



SHORTLAND 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.

A. R. HAY'S,

PRINCES STREET (NEAR OCTAGON),

DUNEDIN.

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

Societies.

HIBERNIAN AUSTRALASIAN
CATHOLIC BENEFIT SOCIETY.

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

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

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

H. A. C. B. S.

A GRAND CONCERT in aid of the Funds of the above Society, will be given in the

HEADQUARTERS DRILLSHED,

Octagon, on

MONDAY EVENING, MAY 26

Several Lady and Gentleman Amateurs have volunteered their valuable services.

By special request,

MISS M. E. AITKEN

has kindly consented to give her irresistibly amusing reading,

"MANSIE WAUGH'S FIRST AND LAST VISIT TO THE PLAY."—(Moir.)

Aytoun's "Execution of Montrose" will be recited by Mr BUNNY.

Doors open at 7.15. To commence at 8 precisely.

Tickets, 2s 6d each, to be obtained from Mr CHARLES BEGG, or from any of the members.

FRED. J. BUNNY,

Hon. Sec.

Prospectus.

PROSPECTUS of the NEW ZEALAND
TABLET COMPANY (LIMITED),

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

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

Manager—Mr Connor.

Directors—Mr Reany, Mr Scanlan Mr Grogan, Mr Murphy, Mr Bunny, Mr Fleming, 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 proportion of them has been allotted to each Province in New Zealand. When it is borne in mind that the success of the undertaking will chiefly depend upon the support of the Shareholders, the advantages of this course will be readily appreciated.

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

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

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

To the Directors of

THE NEW ZEALAND TABLET (LIMITED).

Gentlemen,—

I hereby make application for Shares in the above Company.

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

I am, Gentlemen,

Yours truly,

Name—

Occupation—

Address—

GEORGE MATTHEWS,
Nursery and Seedsman,
Has on sale THORN QUICKS, two years transplanted.
Sweet Briar, Privet, Laurel, Scotch Fir, Spruce Fir, Californian Trees, Forest Trees, Apples, Pears, Plums, Cherries, Apricot, Peach, Currant, Gooseberry, Walnut, Hazel, Filbert, Roses, Boxwood, Rhubarb, &c.

HOWARD & RAYMOND,
Surgeons and Mechanical Dentists,
Pharmaceutical and Homeopathic Chemists,
Princes street, Dunedin.

Miscellaneous.

THE REV. T. CROWLEY, will say MASS at Milton, on Sunday next.

DOMINICAN CONVENT

BOARDING AND DAY SCHOOL FOR
YOUNG LADIES.

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

For Terms and further particulars, apply to the

LADY SUPERIOR,

DOWLING STREET, DUNEDIN.

Visiting hours from 2 to 4 p.m.

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

STANDARD BRANDS.

OUR "CROWN" "EAGLE" AND "EXHIBITION" COFFEES STEEL 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 MOSGIEL
WOOLLEN FACTORY,
STAFFORD STREET, DUNEDIN.

A. J. BURNS & CO.,
WOOLLEN MANUFACTURERS,

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.

TH 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 Eilberts, Walnuts, Sweet Chestnuts, Horse Chestnuts, and Beech. 200,000, conifers, evergreen and flowering shrubs. Gooseberry, Currant, Raspberry, and Strawberry plants in endless variety.

RO 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.

JO H N H E A L E Y,
Family Grocer, Baker, Wine, Spirit,
and Provision Merchant.

(Corner of Manse and Stafford Streets),
DUNEDIN.

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 out the following Advertisement, and fill it up, enclosed in an envelope with amount of subscription and address as follows:—

THE SECRETARY,
TABLET Office, Dunedin.

FORM.

Please forward to (Name).....

Address

I enclose Post Office Order for £ s. d.

CALENDAR FOR THE WEEK.—MAY.

Sunday 18th—5 p.p. S. Venantius, M.
Monday, 19th—St. Peter Celestine, B.C. Rogation Day.
Tuesday, 20th—St. Bernardino.
Wednesday, 21st—St. Celestine, Vid. Sup.
Thursday, 22nd—Ascension. Holiday.
Friday, 23rd—St. Celsus, B.C.
Saturday, 24th—Auxilium Christianorum.

New Zealand Tablet.

FIAT JUSTITIA.

SATURDAY, MAY 17, 1873.

A PARTY FIGHT.

What was it all about? Last week there was a fight—rather, indeed, a scuffle—in the Provincial Council, Dunedin. Why? One party wanted to get into office, and the other did not want to go out. That appears to have been the reason of the scene. The interests of the Province do not appear to have been involved in the question, whether the Reid party or the Tolmie party should govern. The Reidites did very well when in power, so did the Tolmieites; and no doubt the former will do very well now that they have wrung the supremacy once more from the former.

But how does this scrimmage concern the Province? So far and no farther than the loss of time and the waste of some hundreds of pounds are concerned. The late Executive was a good one; the present is also a good one. The affairs of the Province would be equally safe in the hands of either. What, then, has all this row and bad blood been about? The whole affair passes the comprehension of ordinary men; only Provincial Councillors can master such matters. Few will be disposed to blame Mr Reid very severely—a position at once of power and honor; and the gratification of the noble ambition of serving one's country for a handsome consideration are things to which few men could be expected to be indifferent. But what is to be said of the members? Surely they ought not to waste public money and time in effecting a change of equally capable administrators? The constituencies ought to look to this.

But there was a constitutional principle at stake? Indeed! A constitutional question in a Provincial Council which has no independent legislative powers? Such a question in the Imperial Parliament, or even in the Colonial Legislature, is intelligible; but what this constitutional question has to do with the making of roads, building bridges, superintending gaols, &c., is what men of merely common sense fail to see. And it is to be hoped that the majority of tax-payers will look upon the turning out of one set of undoubtedly capable administrators for the purpose of replacing them by another set not more capable, and the wasting thereby of nearly a fortnight and some hundreds of public money, is something very absurd and sufficiently criminal to earn for its perpetrators relegation from the Council Chamber on the first opportunity.

The appointment of ministers in the Stafford Government and the dismissal of one of them from the provincial office

by the Superintendent, was, it appears, the *fons et origo* of this affair. The Superintendent of Otago dismissed the Provincial Secretary, who did not want to be dismissed, and who, knowing his power in the present Council, determined to humiliate his chief. The Superintendent, however, did quite right; and he acted better still when, on the defeat of the Stafford Ministry, he offered to reinstate the dismissed secretary. This gentleman was certainly not bound *in rigore* to accept the offer, but the question nevertheless arises, as he is and was evidently desirous of serving his Province as secretary: Why did he not accept the post when offered to him, instead of waiting till he should have an opportunity of wasting both time and money in wresting it from Mr Tolmie, as if it were something to which he and no one else had a strict right. Perhaps he was cheap at the expense; and, indeed, it would appear as if the majority of the Council were of opinion he is the only possible Secretary in all Otago. The public, however, entertain quite different views, and, as far as we can ascertain, view with displeasure the proceedings of their representatives. The people desire to see the business of the Province done as quickly and as economically as possible; and are unwilling that members of Council should consume their own time and energies, and the money of their constituents, in discussing constitutional questions which, though important in themselves in their proper place, become simply ludicrous in the Provincial Council Chamber of Otago.

SPAIN.

Were people to believe telegrams, the Carlists in Spain must have been defeated long ago. At one time the public were assured that they had been defeated in every action of importance; at another, that vast numbers had been slain and taken prisoners by the Royal troops—more recently by the republicans. Had these reports been true, the Carlists must long since have ceased to trouble their enemies. Such, however, is not the case; and the last advices go to show that even in Madrid itself a rising in opposition to the republicans was apprehended.

For years enormous lying has been going on in reference to Spanish affairs. The friends of the usurper Amadeus tried hard to make the world believe that Spain had welcomed him to the throne, and received him enthusiastically. His abdication after a short tenure of kingly power is a luminous comment on telegrams and the reports of newspaper correspondents from Spain.

The truth appears to be that an audacious minority, aided by the secret societies, succeeded in seizing on power, and, having done so, determined at any cost to retain it. The army was in their interest, or at all events it was so managed as to become their partisan and instrument. By this means the revolutionary party first made the unfortunate Isabella their tool. Tiring of her, they set up a dictator; and then, in deference to the monarchical instincts of the nation, they determined to set up a king. This king, however, must be the expression and embodiment of the revolution. Wherefore they must needs seek in foreign parts their new king—one to their mind could not be found in the governing families of chivalrous Spain. Well, a king was found in the person of Amadeus, one of the sons of the revolutionary King of Italy. Thus the revolution became enthroned in Spain as well as in Italy. This last insult, however, to everything dearest to Spaniards, raised the country, and Amadeus, after a short and gallant struggle, was compelled to abdicate by the attitude of an outraged people. The revolution, now stripped of the prestige of royalty, stands face to face with the reaction. The result no man can foretell; but it may be hoped that loyalty and religion may triumph in the land so long the home of both.

EDUCATION.

The question of education gives a great deal of trouble to statesmen everywhere. Why should this be? In reality, the principle of the question is a simple one; and the chief difficulty is in finding the pecuniary means of maintaining a sufficient number of schools. Yet, strange to say, the trouble of rulers arises not so much from the real difficulty as from the simple principle. If the state would confine itself to its own duties, and loyally recognise the duties and rights of parents and the church, justice would soon secure the peace of society and the progress of civilisation.

The education of their children belongs to parents as.

duty and a right, subject to the control of the church to the extent necessary for the preservation of their faith. Whoever or whatever usurps this duty and invades this right commits a crime against nature, justice, and the Divine Positive Law.

This, however, is precisely what the world of the last half of the 19th century is practically endeavoring to deny. An effort is now being made by the state to supersede parents and place itself in reference to children *in loco parentum*, and to withdraw education from even the least control on the part of the church. Mixed or secular schools are offered to us, and every device is resorted to for the purpose of uprooting Catholic schools. In one place open force is employed—in another, the process of starvation.

The latter recommends itself to the statesmen and legislators of New Zealand. Here in Otago, in Canterbury, Wellington, and Auckland they hesitate not, neither do they blush to, wring taxes out of the pockets of Catholics, which they employ in sapping the faith of their children and undermining their schools. And yet this is called a free and liberal country!

But the advocates of mixed and secular schools say: We do not interfere with your religion, and cannot reading, writing, arithmetic, and such things be taught independently of religion? Well, then, in the first place we ought to know our own religion better than those who are not of us; and we can assure these gentlemen they interfere with our religion—and that tyrannically, too—in endeavoring to compel us into an acceptance of mixed or godless systems of education. But apart from this consideration, what does this answer of our opponents amount to? Why, it concedes that, as to superior education, an injustice is done us; and yet they do not seem disposed to make any effort to redress this grievance.

Now, education separated from religion, even were such a thing possible, is precisely the very thing to which Catholics object; and their objection rests on conscientious grounds, as is abundantly proved by the sacrifices they make to save their children from the contamination of mixed and secular or godless schools. The question is not one merely of theory; and in spite of what theorists think feasible, practically there never has been and there never can be such a thing as a purely secular system of education. If a system exclude religion, it must inevitably teach infidelity or indifferentism. Experience has proved this to be a fact, *et contra factum non licet argumentari*. Moreover, every fairly instructed Christian, when he reflects on the opposition there is between religion and the world, man's proneness to evil, and the long and difficult training required to instil truthfulness into the tender mind, cannot fail to see that it must be so.

Reason and experience unite in proving that a nation trained in godless schools must become a godless nation. Educate a people in such schools, and the time cannot be far distant when the world will, in all probability, be startled at beholding once more the Goddess of Reason, the arena, the amphitheatre, the gladiators; and the end will be a brutalised people. The world saw with horror something very like this in the great revolution in France, and more recently in the Paris Commune.

For these reasons Catholics endeavor to establish everywhere Catholic schools; and they make great sacrifices in order that they may not by neglect or otherwise become accomplices in the ruin not only of faith, but also of civil society. They are anxious to do their part towards the saving of both; and yet, strangest of all strange things, the very men who are the most strictly bound to watch over the preservation and stability of the civil order are the men who are most busily engaged in trampling on Catholics, defrauding them of their rights, plundering their property, and endeavoring by every means, even the most nefarious, to drive their children from the guardianship of the church into dens of godlessness.

The Provincial Council at Wellington is now busily engaged in trying how it can throw dust in people's eyes; and whilst doing so, withhold substantial aid from Catholic schools. In the Council at Christchurch, the godless party is still more shameless—they openly proclaim their determination to withdraw aid from, we believe, the only one Catholic school that had hitherto received a little assistance. As to Otago, the Council here would seem to be beyond the pale of common sense. Our system of education is a monopoly, which endeavors to stamp out rivalry, and which, whilst proclaiming its own perfection and spending large sums of public money gallantly, reduces its schools to a low level of a

dull mediocrity, and ends in an inability to supply even one candidate for the provincial scholarships, and in a commission of enquiry.

CATHOLIC INTELLIGENCE.

We hear that Bishop Moran contemplates making the following offer to the Government: A new school being acknowledged as a necessity in town, he proposes that if the Government provide him with a suitable site in a central position, and aid in paying the salaries of the staff, he will undertake on the part of the Catholic community to spend £2000 on school buildings within two years.

CHURCH AND SCHOOL SITE, DUNEDIN.—At the late sale of sections in South Dunedin, an acre of ground was, with thoughtful foresight, purchased for £200 as a site for a Catholic church and school.

OAMARU ENERGY.—A well-built stone cottage, together with a site of half an acre of ground, has been acquired by the Catholic congregation of Oamaru, as a residence for their priest. The cost is £530.

NEW MISSIONS.—Queenstown and Arrowtown districts have been erected into a separate mission, which has been confided to the care of the Rev John McKay. We learn it is in contemplation to shortly establish a new mission in the goldfields districts, having its seat at Oronwell.

THE Tokomairiro congregation is very anxious to have a resident priest, and it is not at all improbable, we understand, that arrangements will be made within no lengthened period to comply with its wishes.

THE Rev Auguste Laforestier has been appointed assistant to Father Ecuver, Christchurch; and Father Del Monte, O.S.F., has replaced Father Boibaux (who is returning to Auckland) at Lyttelton.

PAPAL COLLECTIONS.—The following collections for the Pope, which we have not yet published, were made on last Good Friday:—Wanganui, £12; Wellington (erroneously given in a previous issue), £23 13s; Meanee Flat, Waipori, £3 5s 6d; Timaru, £4 5s; Taranaki, £3.

OUR SCHOOLS (continued).—There are, at Hokitika, a boys', a girls', and an infants' school. The two former are attended by 90 pupils, and the infants' school by 35, making a total attendance of 125 scholars. The Catholic population of Hokitika is 920. The school building was erected at a cost of £410. The Hokitika church, it may be remembered, is a wooden building; but it is neatly finished, and has three very beautiful altars. The Catholic congregation of Ross (to the south of Hokitika) have recently built a fine school at a cost of £300. Two acres of ground are attached to the school, and the attendance, we believe, is about 60.

GENERAL NEWS.

THE regular fortnightly meeting of the Dunedin branch of the Hibernian Australian Catholic Society is to take place on Monday evening next, in St Joseph's school-room, at 7.30, which is the hour fixed for the winter months. The concert for the benefit of the society which is announced to take place on Monday, 26th, in the Head Quarters Drill-shed, promises to be a great success. Tickets are already going off very rapidly, and the speciality of the programme is that Miss Aitken, the talented actress, will give one of her best readings.

PROVINCIAL COUNCIL.—Following the debate on the Address in Reply, and resulting from the resolution of the House thereon, came the usual difficulty, grandiloquently denominated the Ministerial crisis. Mr Reid, the gentleman "sent for," was unable between Saturday afternoon and sitting time on Monday, to form an Executive, the difficulty he had to contend with being, it appeared, a laudable desire to select an Executive from both sides of the House; he could, it was said, have selected one exclusively from his own side without delay. A message was read from the Superintendent, requesting the Council to join with him in recommending a dissolution. The Council adjourned until Tuesday, when Mr Reid, who had not been able to submit the names of an Executive, said he had been induced not to abandon the task. The Council then adjourned till Thursday. Since the Council has met, Mr Thomson of Clutha has been most assiduously endeavouring to ferret out whether it is the Hon. Mr Bathgate or his firm that is Provincial Solicitor, and evidently would be pleased to find that Mr Bathgate is. Mr Bathgate declares that neither he nor his firm is Provincial Solicitor, but that his firm has done the legal work usually done by the Provincial Solicitor, and has in fact, done for about £400, work of the value of £2000. Mr Bathgate has not taken his seat on the Government Benches as Provincial Solicitor, and regards his position as a member of the firm that is the legal adviser of the Government, as being perfectly compatible with his holding his place in the Colonial Executive as Minister of Justice. During the crisis, nothing practical is being done, and there is a full order paper waiting to be disposed of.

A cake of pure gold—408 ounces, the product of 600 tons, and the result of six weeks' work at the Gabriel's Gully quartz reef—has been on view at the shop of Mr Mendelssohn, tobacconist, Princes street, and has been admired by crowds. It leaves, after paying all expenses, £1000 clear profit.

Messrs Wright, Stephenson, and Co have sold, by private bargain, to Mr George McGavin, the splendid Clydesdale stallion Prince of Wales, imported from Scotland by Mr David Nesbitt, at the handsome price of £500; also, to Mr Edward Menlove, and Messrs Lees and Moore, a shipment of 27 first-class mares and geldings, imported from Melbourne, per Alhambra, by Mr Trestrail.

HARBOR BOARD.—At a meeting of importers and others interested in the improvement of Otago Harbor, the absolute necessity that existed for deepening and otherwise improving the upper part, was made apparent. To enable Dunedin to hold and extend her supremacy in the trade of the Colony, it is considered necessary that the harbor should be dredged to such a depth as to allow the steamers in the colonial and provincial trades to come alongside Dunedin Wharf. A committee which had been appointed reported in favor of the formation of a Harbor Board. The Board to have the sole control of all matters relating to the harbor, including the direction of all officers employed in that department; to have the power to levy dues; to have power to borrow money on the security of its revenues, reclaimed land, and land granted by way of endowment; to have power to reclaim land, and to lease the same and of other lands that may be granted to it; all revenue from jetty dues, harbor dues, licenses and other sources relating to the harbor, also from rental of reclaimed land, and land granted by way of endowment, to be the revenue of the Board; that the Provincial Council be moved to set apart a portion of the waste lands as an endowment for the proposed Board. The report of the committee was adopted and it was resolved to take steps for the appointment of a Harbor Board, under the provisions of the Harbor Board Act, 1870, and otherwise to give effect to the recommendations of the committee.

GOLD RETURNS.—Grahamstown, May 10. The following are the gold returns of the several companies:—Windsor Castle tribute, 816oz; Kuranui, 233oz; Black Angel, 219oz; Little Angel tribute, 53oz; Golden Crown, 163oz; Golden Crown tribute, 76oz; Whau, 168oz; Moanatairi, 447oz; Bright Smile, 600oz expected to be obtained. The Buffalo Co., Coromandel, obtained 200oz of gold from 400lbs of stone. The escort arrived in Dunedin on the 13th instant, with the following quantities of gold:—Queenstown, 1908oz 2dwt; Arrow, 859oz 1dwt; Cardrona, 414oz 6dwt; Cromwell, 1776oz 4dwt; Clyde, 500oz; Alexandra, 710oz; Teviot, 749oz 10dwt; Blacks, 550oz; Dunstan Creek, 230; Naseby, 661oz 5dwt; Macraes, 106oz 2dwt; Palmerston, 100oz 1dwt; total, 8555oz 17dwt. By the last Southern escort there arrived in town the following quantities of gold:—Lawrence, 2122oz 16dwt; Waitahuna, 309oz 9dwt; Waipori, 173oz 16dwt; Tokomairiro, 477oz 13dwt; total, 3083oz 14dwt. Making a united total of 11649oz 11dwt.

EDUCATION.—The education question is causing great excitement in Christchurch. The Government, by a new Bill now before the Council, propose to take away State aid from denominational schools. —The 'Post,' commenting on the recent meeting of the Council of the New Zealand University, charges Otago with bringing political influence to bear, to the hindrance of the Council's proceedings. It says that the Otago members persuaded Mr O'Rorke to become their cat's paw last session, in regard to his University resolutions. It believes that next session a fresh attempt will be made to repeal the New Zealand University Act, and that it is not improbable that Mr O'Rorke will again be the tool of Otago. The Otago University it alleges to be virtually a Scotch Presbyterian College. In saying this, we think, it does not go very wide of the mark. —That precious Board of Education at Wellington, that could not afford to give aid to Catholic schools, but could afford the entire cost of supporting them if allowed to take them over, is evidently ashamed of its proceedings—and with good cause too. It has passed a resolution excluding reporters from its meetings. A late telegram has it that an amicable settlement with the Catholics is likely to be arrived at. —The Governors of the Wellington College have resolved to have a series of lectures delivered, in accordance with the terms of the affiliation grant from the New Zealand University. Wellington, as well as Otago, will thus have its University. —A Commission has been appointed by the Provincial Government for the purpose of enquiring into the present state of the Dunedin High School, with a view to such alterations as may be desirable in order to make it more self-supporting, and to add to its efficiency. A number of gentlemen will be asked to aid the Commissioner in devising measures to increase the efficiency of the public schools, intermediate between the primary schools and the University. —A correspondent writing to the 'Daily Times' says:—"I perceive you attribute the idea of the foundation of a second University in New Zealand almost entirely to the jealousy which so unfortunately prevails between one Province, or one town, and another. I wish to be allowed to add that this is by no means the whole of the matter. It is folly for us to refuse to acknowledge facts. There exists, especially outside our own Province, a suspicion that the University of Otago is almost exclusively a Scotch Institution. . . I have not a word to say against any of the gentlemen who have been appointed to Professorships. . . I do think our Otago University would have proved more attractive to the whole of New Zealand, and probably have been generally recognised, had there been less colour given to the accusation of national preferences. You rightly say that we still want three or four more Professors. Perhaps the elective body will find it in their hearts to appoint some of these from English Universities. . . I fear, from other circumstances, that the idea of Otago being a class settlement is not yet so entirely dead amongst us as it deserves to be."

POLITICAL.—Mr Murray, M.H.R., has received the usual compliment, a vote of confidence, from his constituents at Waihoia. —Messrs Webb and Murray-Aynsley have been nominated for the seat for Lyttelton, in the House of Representatives. At the nomination Mr Webb avowed himself a staunch supporter of the Vogel Government. Mr Murray-Aynsley would not say whether he would support either Mr Vogel or Mr Stafford, but he would support any Government that would carry on the works necessary for the true progress of the Colony. —The Auckland correspondent of the 'Daily Times' states that Mr Williamson is addressing the electors in various parts of the Province, and is still the only known candidate for the Superintendency. There is no sign of Mr Gillies resigning. The election will not probably come off till October at the earliest. —At the nomination for the Nelson Suburbs election, Messrs Elliott, A. J. Richmond, and Kelling, were nominated. Mr Richmond has been elected.

ELECTORAL ROLLS.—Those whose names are objected to on the Electoral Roll, should either attend the Revising Court—if they consider they have a good claim—or furnish particulars to the registration officer for the district of their qualifications, and prevent themselves from being disfranchised. Each elector should see that his name is not among the list of those objected to, otherwise he might find on coming to vote at the next election in his district, that his name had, through his own default, been struck off the roll.

THE MARWHENUA BLOCK.—The Waste Lands Board has refused the application, made on behalf of the Hon R. Campbell, to purchase land at Marwhenua, opposed by Mr Stout on behalf of the miners. At the meeting, Mr Begg, Mr Campbell's agent, announced his intention of appealing to the Supreme Court. An endeavor is now being made to obtain a re-hearing of the case, by Mr Begg, before the Board, and a Commission is to report upon the auriferous nature of the ground.

APPLICATIONS FOR LAND.—The Hon J. Bathgate has given an opinion on a point of interest to applicants for land, and which is, that in accordance with the Waste Lands Act, as he interpreted it, land open for sale would have to be applied for only at the land office of the district in which it was situated. In other words, a person in Dunedin cannot make application through the Land Office at Dunedin for, say land in Invercargill district; but he must apply, or get an agent to apply for him, at the land office in that district.

CASUALTIES ON THE OTAGO COAST.—The three-masted schooner Margaret Campbell, during a tremendous sea, without wind, at Oamaru, went ashore on the morning of Saturday last. She soon became a total wreck, and was sold at noon for £90. Her cargo, consisting of wheat, flour, and bran for Wellington, was washed out of her and very little was recovered—what was recovered being much damaged. She was insured for only half her value.—The cutter Advance, uninsured, drove ashore at Waikouaiti during the afternoon of the same day, and was totally wrecked. Previously, the brig Moa went ashore at Allday Bay, ten miles south of Oamaru.

MORE CITY IMPROVEMENTS.—Two public halls are to be erected in Moray Place, one by Mr G. R. West, and the other a Temperance Hall by a company in the temperance interest.

PEDESTALIANISM.—The seven mile race for £25 a side, between Edwards, the Californian walker, and M'Gregor, of Otago, was easily won by Edwards with a lap and a half to spare; he did not appear in the slightest degree distressed.

THE PARSEE has arrived at Auckland, 108 days out. She brings 99 emigrants, including 30 females. They are all well. The Parsee encountered fearful gales in the English Channel, carrying away her wheel and doing other damage.

DR FEATHERSTON telegraphs that the instructions of the Government with regard to immigration will be executed during the present year. The Halcione left London for Wellington on April 17th, with immigrants; and the Contarui Fleming has left for the Bluff with immigrants. 1400 immigrants will be shipped in May, and six ships are taken up for June. No firm except Shaw, Savill and Co., having tendered for the conveyance of immigrants, Dr Featherston has arranged with them for three ships to sail for Canterbury with immigrants at £16 10s per head. He telegraphs that ships may be expected to arrive at Napier in September, October, and November, with 750 immigrants.

WHALING.—A whaling vessel is being equipped at Southland, and three more are proposed to be sent to sea from this Province. Crews are looked for in the hardy Shetlanders, a shipload of whom, His Honor the Superintendent said, in receiving a deputation, were to arrive soon. The proposal to have a steamer engaged in the fishery was mooted by one of the deputation. The Superintendent promised to bring the question of a bonus to those starting on the enterprise, before the Council, though he held out but faint hopes of its being granted.

THE DUNEDIN CARPENTERS have agreed that their wages shall be 12s per day, or 1s 6d per hour.

DUNEDIN CHORAL SOCIETY.—At the annual meeting of this Society Mr G. H. Campbell read the annual report, from which it appeared that the society was in a highly prosperous state, and that there were no less than one hundred and thirty-five honorarium members on the roll. During the last quarter Mr G. R. West, who, from the commencement of the Society two years ago, had ably discharged the duties of Acting-Conductor, and to whose zealous and untiring efforts it owed much of its present position, had retired in order to afford by his assistance additional strength to the band. His post had been since filled by Mr A. J. Towsey. The Committee proposed, during the ensuing season, to produce Mendelssohn's Hymn of Praise, Maritana, probably Balfe's Opera of the Bohemian Girl, and the Messiah. In order that these works might be rendered with due efficiency, the best available professional assistance would be secured. The Committee looked forward with confidence to the next year's work, and trusted to receive from both honorary and performing members an amount of support commensurate with the advantages to be derived from a Society such as this. The balance-sheet showed that, during the past year, the total receipts amounted to £232 15s. 4d., and the expenses (which included donations to the extent of £21 to two local institutions) to £166 17s. 11d.—leaving a net profit for the year of £53 17s. 11d. The assets of the Society are £108 13s. 1d., and the liabilities £23 17s.—leaving a net balance in favor of the Society of £84 16s. 11d. for the two years in which it has been in existence. The report and balance-sheet, as read, were unanimously adopted. Votes of thanks were passed to Messrs West, Towsey, and Little for their services during the past year. The Society began on Saturday evening the practice of Mendelssohn's "Hymn of Praise," which is to form the first part of the next concert.

Mr JOHN O'LOUGHLIN, an old and much respected resident of Naseby, died in the district hospital last Saturday night, from injuries received during the day by a fall of earth while working in his sluicing claim at Surface Hill. His funeral was largely attended.

THE PERMISSIVE BILL.—Energetic steps are now being taken with a view to having this measure become law at the next session of the Assembly.

CORRESPONDENCE.

AUCKLAND.

April 28th, 1873.

GREETING to the spirited projectors of the NEW ZEALAND TABLET; greeting to my co-religionists of Dunedin, to all Otago, and to the entire Colony. A want is supplied that was much needed. Whilst every other religious denomination was represented by the Press of New Zealand, it was a sad fact that so important a body as the Roman Catholics should be without an organ to advocate and reflect their views, socially, religiously, and politically. I should be very sorry, indeed, to attribute any unfairness on the part of the New Zealand Press towards their Catholic fellow-colonists, on the contrary, I know that the Press in general of the Colony has acted in a spirit of great liberality, both editorially and in giving the free use of their columns to Catholics to defend themselves, at any time that defence was necessary, and it is a gratifying fact to acknowledge that that was not of frequent occurrence. But still, however liberal I acknowledge the Press of the Colony to be, and more especially the Auckland journals, it cannot be expected it would take that immediate interest in matters purely affecting Roman Catholics that a Roman Catholic Journal would and should do. Therefore, I say, all hail to the NEW ZEALAND TABLET, and if it emulates its English namesake, it will accomplish a great fact. I recollect the late Mr Lucas, the founder of that journal; I had the honor of his acquaintance, and consequently affirm that he was all that was amiable in private society, and all that was great as a Catholic writer and a political speaker. As a lay champion of the Church, next to the late Liberator, Daniel O'Connell, he was one of the greatest; yet, though it was the will of God to take him from amongst us at a ripened age, it was also His pleasure to leave those behind to conduct the 'Tablet' ably and skilfully. Therefore, I congratulate the Catholics of Dunedin on their spirit in establishing in New Zealand a prototype to the English 'Tablet,' and this congratulation will, I feel assured, be participated in by all the Catholics of this Colony. Many questions crop up in which Catholic interests are materially affected, and of which a Catholic journal only can be the truthful and faithful exponent. It matters little whether that organ be published in Dunedin or in Auckland. With the telegraphic and railway facilities that will shortly be an established fact throughout the length and breadth of the Colony, with this fact before us, we have an additional assurance that the TABLET of Dunedin will be the faithful representative and champion of the rights and privileges of the Catholics of New Zealand. Why we were so long without an organ is to me a matter of great surprise; but, as the old saying goes, "Better late than never." First and foremost of the many matters that have arisen affecting Catholic interests is that of education. Upon this subject there cannot, there must not be any compromise. Catholics cannot tolerate any one expounding the Bible to their children, other than those authorised by the Church to do so, and in this regard they are merely acting upon the pure principle of religious liberty. Catholics are not prohibited from reading the Bible as is erroneously imagined. On the contrary, they have their Douay Bible, with note and comment, sanctioned by Councils and the Fathers of the Church. Other denominations would object to send their children to schools presided over by Catholic teachers. Well, upon the same principle, Catholics ought to object to send their children to schools presided over by Protestant teachers. But Catholics do not object on this ground. In secular matters Catholics are very tolerant. The only object to the Bible being expounded to their children otherwise than by those authorised by their Church to do so. I shall not at present enter further into this particular grievance of Roman Catholics than by simply remarking that the Catholic body of New Zealand only ask the same measure of equity and justice that other denominations already enjoy. Civil and religious liberty is their motto. To this principle they have always and ever been truthful and faithful. I defy their enemies to contradict it. It would be an everlasting odium upon the Roman Catholics of New Zealand if they had not an organ to reflect and espouse their interests. That this odium is being wiped away by the publication of the TABLET is a matter of great congratulation indeed, and that it will be supported with a will throughout the length and breadth of the land, I have not the remotest doubt.

DUNEDIN.

After Vespers, on Sunday, Bishop Moran preached the usual evening sermon. He chose for his subject the Epistle and Gospel of the day. The Epistle was taken from the first chapter of St. James, extending from the 17th to the 22nd verses; the Gospel from the 16th of St. John, being the part included between the 5th and 14th verses. He continued speaking for about an hour, and though he had to treat portions of Scripture that were throughout unusually obscure, he delivered in that short time a discourse that must have given general delight and satisfaction. It was one of those which, by their clearness and force, are suitable for all classes. While the most ignorant could not fail to understand it, the most learned could find in it not only instruction, but reasoning also, close and strong enough to prompt reflection, if it did not remove doubt in the minds of even the most hostile opponents. A variety, too, was given to it which must have made it quite easy for his hearers to keep their minds fixed and attentive. Long discourses tend of themselves to produce fatigue and carelessness, and will infallibly do so even in the best-disposed and most indulgent audiences, unless the speaker employs the necessary means to prevent it. Mere intrinsic excellence will not do. People can have that at any time in books, and yet in general they prefer to

listen even to a middling speaker than to read the best books. The truths and sentiments which would be felt to be dull and uninteresting on the lifeless page, and which would produce comparatively little effect except upon the few, receive from the tones and features employed in public delivery a power of impression which few, on the contrary, can altogether resist. It is for this reason that the Catholic Church, with that knowledge of human nature for which, as even her enemies confess, she is so remarkable, lays an obligation not only upon her ministers to preach, but upon her people to attend and listen. A Catholic Bishop or priest, therefore, can always be sure of an audience far more attentive than could be expected under other circumstances. His hearers are not only present for the most part in obedience to the command of their Church, but they listen to his words not merely as his, but rather as the teaching of an infallible authority which he is appointed to declare. Accordingly, he has the advantages of character and position which none beside possess. But great as these advantages are, their effect may be increased by the ordinary means that render discourses in general attractive or excellent. The Church rarely lays down the doctrine from which no one can wilfully depart without sin, while she gives her ministers complete permission to set it forth in whatever way they may think best fitted to impress it upon the minds of their hearers. In the art of doing this Bishop Moran particularly excels. The simplicity of his language, the order of his arrangement, and the force of his reasoning must have a strong effect upon the attentive listener, while the opportunity he generally gives himself of frequently changing from one view of his subject to another cannot fail in keeping the attention of his audience unwearied to the end. The truth of these remarks is made plain by the appearance the Church presents on Sunday evening. Dr Moran's sermons would deservedly claim deep respect and attention from any congregation, but it may be doubted whether they would receive anywhere more than they do from that which assembles in St. Joseph's Church. This is a fact which must give him great pleasure, and be a recompense to him for the fatigue which must naturally follow from his exertions. The attention with which his discourses are listened to is not only a mark of respect and appreciation, but, what is of far more consequence, it is one of the best proofs that could be given that they produced those good results which are the only ones he looks to and desires.

We shall now give an outline of the sermon itself. The first and chief part of it was devoted to the explanation of the Epistle. He began by stating the object St. James had in view. It was to show that God could not be the author of temptation, or of anything that could lead to evil or to sin. The Apostle did this in the most convincing way when he pointed out that nothing but what was excellent proceeded from God, and that instead of being the author of temptation, it was God who supplied us with the means of overcoming it. He gave, then, the different interpretations which the latter part of the 17th verse may bear, and showed the meaning and the propriety of calling God the Father of Lights in this particular place. God was called so because the Apostle wanted to prove that God was the author of every perfect gift, and pointed to light as one of the most wonderful, or because God dwells, as St. Paul says, in light inaccessible; or best of all, because he is the source of all spiritual blessings, which may be compared to light, just as the sinful works which they are intended to destroy are called deeds of darkness. If either of the two last interpretations were adopted, the force of the succeeding words would be plainer and more strong. Unlike the sun and moon, the givers of natural light, God, who is the great source of natural light, never changes; that He is the immutable good, and nothing can interfere to prevent his bounty. And to show the extent of that bounty, the Apostle referred to the Great Sacrament of baptism which the early Christians must have duly estimated and singularly valued, or he would never have reminded them of it in such a triumphant manner as he does in the 18th verse, to prove that God is the author of every perfect gift. It was just as if he were to say, "God is the author of every perfect gift. If you require a proof, I have only to remind you that it was he who bestowed upon you the sacrament of baptism by which you have been redeemed and regenerated. You all know the excellence of the gifts it has brought you. You know that there could not be a stronger proof of the truth of my assertion."

After explaining the intervening verses, Dr Moran again spoke of Baptism when he came to the last verse. He developed and unfolded the meaning contained in the beautiful metaphor which the Apostle employs where he says "With meekness receive the engrafted word, which is able to save your souls." He described the effects which are instantly produced by Baptism in the soul, and the results which should follow when the person who had received it came to that time of life in which he was enabled to co-operate with the grace of God. Among the former he mentioned specially the spirit of docility which it infused into the mind, and which the Apostle seems to refer to by the word "meekness." He asserted that experience proved this in the most convincing way from the fact that if two children were taken, of the same talents and disposition, and if one of these were baptized and the other not, the former would show an aptitude to understand and a readiness to believe the truths of religion, much more than the latter. He thus immediately inferred the truth of the Catholic dogma, which teaches that supernatural habits are infused by Baptism into the soul.

The remainder of the discourse was taken up with proving that St. James in this epistle gives no sort of sanction whatever to the Protestant doctrine of justification by faith, which indeed the Apostle himself condemns expressly in the 22nd verse. His arguments here were directed against those who rely too much upon mere faith. But when he came to explain the 8th and 9th verses of the Gospel he had the opposite class of antagonists to deal with. He then refuted the sophisms which are employed so often at present against the truths of Christianity, and showed that, considering the extent to which men are subject to prejudice and passion, it did not follow that Christianity was false or in the least open to objection, because multitudes refused to believe in it. Having spent a short time in explaining the rest of the Gospel, his Lordship ended a most beautiful and instructive discourse.

ENGLISH NEWS.

THE Albion arrived at the Bluff, on the 13th inst. from Melbourne, after a quick run of four days and 17 hours. She brings the English mail and 26 saloon passengers; and 315 tons of cargo for all ports.

CABLE TELEGRAMS.

LONDON, May 6.—The vintage in the South of France is wholly destroyed.—Gang Forward won the Newmarket Two Thousand Guineas Stakes; Kaiser, second; Suleiman, third. The One Thousand Guineas Stakes was won by Cecilia; Angela, second; and Windermere third.—Gang Forward is the favorite for the Derby, the betting being 9 to 4.—M. Thiers asks for the confidence of the Republicans, and declares that though the situation is difficult it may be surmounted.—Gibbs, Bright, and Co.'s proposed Cape Steam Company has been withdrawn.—A motion in the House of Commons, in favor of the Government views regarding local taxation, was negatived without a division.—The Germans are preparing to evacuate Belfort.—A stormy conflict is expected between the Radicals and Monarchists in the French Assembly.—The Vienna Exhibition was opened on the 1st May. The Prince of Wales and Prince Arthur were present at a grand banquet given at the Palace to the Commissioners.—The Tichborne claimant asks the Crown to supply means to defend him, as his funds are exhausted.—The Woman Suffrage Bill has been rejected.—Five thousand bales of wool have been sold. French competition was brisk. Scoured remains unchanged, but greasy has improved.—The Russian forces have advanced to Mamasotau.—The fourth milliard of the French war debt has been paid to Germany.—The Dublin University Bill has passed through Committee in the House of Commons.

NEW YORK, May 5th.—The British Government propose a mixed Commission to meet at Washington to consider the Canadian frontier question.

THE SUEZ MAIL.

The Baroda arrived at Queenscliffe on the 5th inst. with small-pox on board. The passengers, including Madame Arabella Goddard, have been quarantined. The cargo and mail were fumigated.—The kauri gum market is dull at 7½ 6d for fine bright.—The New Zealand wool catalogued to March 3rd consists of 2377 bales.—All hemp goods are falling, particularly manilla. The stock up to March 3rd is 493 tons.—Sir James Fergusson was married at Trinity Church, Brompton. He then visited Scotland. There were great festivities at Kilkerran House. Sir James and Lady Fergusson have been presented to the Queen.—The health of M. Thiers is causing great anxiety.—By summer, only Verdun will remain in German occupation. The skill used in conducting the negotiations and evacuation have won for the Assembly the deserved acknowledgment of the country.—The ex-King of Spain is residing in Turin.—The South Wales strike is nearly at an end.—Sir Bartle Frere's mission to Zanzibar was a failure.—The Bank of England is a loser of £70,000 by late bill forgeries.—Mr Skipworth, the barrister who was imprisoned for contempt of Court while defending the Claimant, has refused to accept a public subscription from the working classes.—A letter-carrier has been arrested for purloining upwards of three hundred letters addressed to persons on shipboard and at the docks.—A Telegraph Company has been projected to buy up all the telegraph cables in the world.—The Monarchical coalition in France has completely collapsed.—The latest sales of hemp realised from £28 to £30.—Arrived.—From New Zealand: Countess of Kintore, City of Auckland, Halcyon, James Nicol Fleming.—Sailed.—For Auckland: Hulton Castle, Woodlark. For Canterbury: Edwin Fox, Langstone. For Nelson: Excelsior. For Otago: Michael Angelo. For Wellington: George Booth, Jubilee.

AUSTRALIAN SUMMARY.

MELBOURNE, MAY 8th.—The Government have telegraphed to Mr Michie to protest against the action taken by Earl Kimberley *in re* the Suez mail service. It is understood if the scheme is carried out that Victoria will withdraw. The 'Argus' advocates this course. The 'Age' suggests a Cape service, making New Zealand the terminus. Adelaide is pressing Victoria to accept Earl Kimberley's proposal.—Sir G. Bowen is to be feted at Ballarat.—Mr Higinbotham has been returned to the Assembly.—The Chamber of Commerce supports the Government against Earl Kimberley's proposal.—The drawback on iron has been increased to 24 per cent.—The Electoral Bill has been framed on a population basis.

BRISBANE.—The Springbok, four months out from Palmerston, with 83 passengers, put in at Cardwell. The captain is imbecile.

SYDNEY.—The English ship Belleisle was wrecked near the Heads. The crew were saved.—A large number of the public attended the funeral of the late Mr Wentworth's remains.—It is rumoured that the Government will close the Californian contract before the mail leaves.—A father shot three men for tin-kettling his daughter at her wedding.—The mail news is satisfactory, but shipments are still excessive.

HOBART TOWN.—A reef has been found giving forty ounces of gold to the ton.

ADELAIDE.—A sale of 75,000 bushels of wheat was effected at 5s 5d to 5s 6d.

LATEST TELEGRAMS.

MELBOURNE.

Messrs Croker and Scow received a London telegram yesterday. The wool sales are active. Greasy has advanced one halfpenny; washed declined one penny.—The London and Australian Trust Agency Corporation bought wheat to-day at 6s; Tasmanian oats from 4s 3d to 4s 8d. Feeding grains are firm.—Tenders have been called for a four per cent. New Zealand loan. They close to-morrow.

Sales of wheat have been made at 5s 4d.

ADELAIDE.

SYDNEY.
The Customs during the last five days gave receipts for £25,000.—Tenders will be invited for a new 4 per cent. loan in a fortnight.

CATHOLIC EDUCATION AND PUBLIC SCHOOLS.

THE following is the report of a lecture delivered a few months ago by the Very Rev. Father Boylan, P. P., at Birmingham, in Pittsburgh, U. S. Although the discourse was delivered with special reference to the public school system of the United States, yet the forcible arguments made use of are world-wide in their application, and are of vital interest to every New Zealand Catholic.

The Rev. Father Pollard in introducing the lecturer said that Father Boylan would require no introduction in that country, for he was well known to them all by fame; that he came from a diocese in Ireland remarkable for being the birth-place of the celebrated Father Tom Maguire, the great champion of Catholic truth; and as Father Maguire possessed the great talents of theological and controversial acumen, so Father Boylan came from the same diocese as noted for his noble and eloquent advocacy of Ireland's rights; particularly the rights of a people to a free and independent Catholic education. The Lecturer then said:—

My friends,—I am here in the cause of Catholic education. The light of knowledge in Ireland, lit from the lamp of the sanctuary, was not a hidden light; it shone out bright and clear in the schools; it blazed out as a torch of sacred science on the foreign missions; waving triumphantly over every Island and Country in Europe, from the Frozen Ocean to the Mediterranean Sea; throughout the clustered Islands of Scotland, along the Danube, amidst the woods and towns of Belgium and in the cities of Gaul and the valleys of Switzerland.

Yes, my mission to this country is for the benefit of a college where young Irish genius and talent may contemplate the works of God, explore every region of thought, digging for golden lore in every field of knowledge; stretching to the awful boundaries of faith; "beyond which are unsearchable ways of God's unrevealed wisdom" (applause). Yes, in the old national education of Ireland, science and religion were blended together, and I may say on this question that the Catholics of Ireland and America are one (renewed applause). The theory of the supposed separability of education into two provinces—secular and religious—capable of being placed under distinct jurisdiction, is a pure assumption. It will never stand the test of practice or theory to say that the schools of a Christian people can be separated, without sin, from the Christian Church. That Christian school is the place and provision made for the training of those who are baptized into the Christian faith. In the words of a great man, "Being children of God, they have the right to four things that belong to them by inheritance, and to which all other rights are secondary: they have the right to the knowledge of their faith; to the training of their conscience by the knowledge of God's commandments; to the sacraments of grace, and to a moral formation founded on the precepts and example of our Divine Saviour." These four things belong by divine right to the children of the poorest workman, as well as to those of the rich. The school is the place and the provision for insuring those four vital rights to the Christian child. And it is not only idle, but cruel, to say that the place for Christian instruction and formation is under the roof of the parent's home. Fathers and mothers at home may indeed fashion the first outlines of character, but to say that fathers and mothers among the humbler classes have either the leisure or the ability to educate their children—that their home is to be the school of Christian instruction, catechetical teaching, formation of conscience, and preparation for the sacraments—is either the shallow talk of men who know nothing of Christian education, or who care nothing for it. Why, the rich, the refined, the educated, do not educate their own children, but they send them to private schools, academies and colleges, or pay for tutors and governesses to do so. How can the working men, who are at work from twilight to twilight, while their wives have the burden of household duties upon them—the mother alone both the head and servant for the whole family—how are they able to teach, train, shape and, fashion the characters, hearts, consciences, and intellects of their children?

Education is felt, by men of all religious and political principles, to be the great question of the day, which is to determine not merely the well-being, but the very existence, of society in the next generation. All persons seem to be agreed that the object of education is to promote man's moral and intellectual culture; that it is intended to raise them in the social and political order; to have the effect of bringing about religion, good morals, and intelligence, for the well-being of the family and the good order of the body-politic. The point in debate is not as to the nature of the result, but as to the means of obtaining it. And here faith and unbelief take their stand on two opposite grounds. They who are for the mixed or common schools want no more from the schoolmaster or schoolmistress than some mental requirements up to a certain mark, united to something of the tact and power of command of the drill-sergeant. It matters not in the least whether these functionaries have faith or no faith, and they care for religious influences no more than the War Office would object to a soldier in the army for taking snuff or occasionally indulging in a pipe (laughter and applause).

The common school system of this country makes no provision whatever for the religious wants of the children; no religious qualifications are sought for in the teacher. The system aims only at educating part of the man; and by this system education is taken out of the hands of the family and of the Church. Those who have charge of the educational interests are neither pastors, church officers, nor pious schoolmasters, but directors—a kind of temporary committee, who attend to that duty in the same spirit as they would to laying out a railroad; in many cases, with no higher motive than to

make all the money they can out of such a responsible position (applause).

It is no apology to say that the evil is only negative, and that, although the instruction of the common schools imparts nothing positively religious, neither do they impart anything irreligious; that they leave the mind, as to religion and morals, a *tabula rasa*—a blank. This is just its evil; this constitutes the very danger of this false system. Give the plant no sun, no heat, no moisture, and it will die quite as effectually as if you would put a worm at its roots; give a child no food, no drink, no air, and its death is as certain as if you gave it poison; so, give the spirit no religious culture and it dies. It is not positive opposition, but negative indifference, that is at the root of this evil; and it is in this as in other cases, that distance, coldness, and carelessness, more than all else, alienates the heart from all it ought to love. The child weaned in early infancy, removed from its mother, brought up amongst strangers, not permitted to hear her name pronounced, except with the upturned finger of caution, hearing it is almost a crime to praise her virtues—such a child can never have any of the feelings which belong to the relation of a child with its mother. It is just the same when Catholic children are treated outside of the Church, where her name is never heard except in a way that implies, *she needs to be watched*.

On the other hand, the State says, "How shall we manage to please all parties?" And her shortest answer to that question is that religion is to be banished from the school-room—that as there are so many religions in America, one cannot be taught without offending the consciences of the others. And I must here observe that the State is not very fortunate in pleasing any class with their schools. In the first place, they have the Protestant Bible read, which tells the Jewish child that his fathers murdered the son of God, his Redeemer; which, of course, also states that our Saviour is God, and that there is a Trinity of Persons in God, and therefore offends the Unitarian and the Free Religionist. The protest of these classes against the common schools finds expression in the Jewish and Quaker schools of the country; they will not send their children to the common schools. And what makes the whole matter so ridiculous before the public is, that they have made the schools appear entirely Protestant. The Protestant Bible is read every morning after the roll is called, and the Protestant form of the Lord's Prayer: "Our Father, *which art in Heaven*"—"Thine is the kingdom, the power, and the glory," is made use of; and in what is called the "commencement exercises," they are opened by prayer by one Protestant minister, and closed by the benediction of another, while the Catholic priest is never called upon to enter these schools, and is entirely ignored so far as having any

RIGHT OR INTEREST IN THEM.

It is simply ridiculous to think that any teacher can entirely divorce religion from education. It is mixed up with everything the child learns—with geography, history, grammar, and all branches of education—and the teacher, in teaching these branches, can, by delicate innuendoes, sneers, or ridicule, do more in sapping the foundation of Faith in that child than by any open attack upon the Church. For instance, 'Wilson's Outlines of Modern History' is a text-book which, if not taught now, certainly was taught in thousands of these public schools, and, for all I know, may be used at this moment in them. Out of this book I will read you a few questions which were put to the pupils:—

Q.—What was the moral character of the Popes in the sixteenth century?

A.—They were immersed in the blackest crimes, whilst they avowed and their adherents proclaimed the doctrine of their infallibility.

Q.—Who was Martin Luther?

A.—A man of high reputation for sanctity and learning—a Professor of Theology at Wurtemberg-on-the-Elbe.

Now, such teaching as that, does it or does it not tend, of its own nature, to cause Catholic children to become foes to the Catholic Church, or to silently fall away and give up its practices? (Hisses). Yes! I assert that if they hear anything upon religion, the teachers, for the most part being Protestants, in teaching either geography or history, will be sure to throw in some hint of the "Glorious Reformation of the Sixteenth Century," which the pupil, up to that time, knew and believed was simply an Apostasy, that made a creed on its own authority, its principles reducing faith to a mere opinion, and virtue consequently to simple convenience and taste.

I defy him to teach the history of England at that period without either upholding or denying the truth of Catholicity. He might as well try to teach geometry and avoid mention of circles and triangles as to attempt to teach this history without implying that the Catholic Faith is true or false.

How can the Protestant teacher in the public school teach that chapter on the Reformation to the Catholic child? He would have to say that the Catholic religion was the true one at the time of the Reformation, and if it was true at that time it is true now; therefore all the rest are false. Or he will have to say that all religions are equally true, or the ridiculous absurdity that all are equally false; but if he keeps silent he practically instils

INFIDELITY INTO THE INFANT MINDS.

But a parent may say: "The public schools give my children the best education to qualify them for this world, then why shall I send them to the Catholic schools?" The common saying, "Where ignorance is bliss 'tis folly to be wise," is eminently applicable and infallibly true in this case (laughter). Ignorance of profane learning, accompanied with the simplicity of faith and the knowledge of the Divine truth which it teaches, is infinitely preferable to all the pagan education which such Godless schools impart. The worst thing that can be said of them is that they profess to teach no religion at all. And is not the tendency of this enough to make a child a pagan or an infidel? to make the schools the prolific source of those latitudinarian principles, and the origin of all the infidelity that pervades the land? What does it tell that child, as it lifts its haughty head and stalks abroad with majestic airs, but that religion is a purely second-

matter, very good for the parents at times, but not necessary for them.

Of course the school is not purely an infidel school; but it matters little if the Catholic child loses Divine faith—that faith which is for that child the first root of grace, as grace is the root and germ of glory—whether it was in an infidel or sectarian school that he lost it. One thing is clear: he never hears a favorable word concerning it, for though no direct attack may be made on it, yet the very atmosphere that he breathes there is infected with hostility to his creed; and more especially the child of Irish parents is associated for the most part, in those schools, with the uncompromising enemies of his religion.

The science which produces saintliness is not a part of this system; and whilst it talks about the freedom and the right of public schools, it passes over, untouched and unrevealed, the worst of all slaveries—a moral slavery, which likewise overclouds the intellect on all matters which rise above the material life; and the very highest perfection it aims at is to treat the pupil as an intellectual being simply, and no more; that Christianity came into the world to promote civilization and should rank second to it; that development of commerce, the accumulation and distribution of wealth, the discoveries of physical science, "the easing of the wheels of society," making the world, in fact, the home, and this life the object, of man; as if these were the grand ends which the Lord had in view in giving Himself a sacrifice for His creatures—that our last end lay in comfortable homes, palaces, abundance of food, bridges, railways, canals and docks, with a wide empire and the fair array of a well-ordered government and the charms of a well chosen society. Ah! how different is all this from the principles and teachings of the Catholic Church, which has ever exhibited, where she had full development, her influence upon the human heart, and the interior life of man. Catholic not merely in territorial extension, because, from the rising to the setting of the sun, she has erected her altars and offered up her sacrifice in every land; but Catholic also as appealing to all the faculties and the feelings of our complicated humanity (applause)—subordinating them all in well-ordered harmony to the greater glory of the Creator and kindling everywhere the genius of her children, by the light of Faith and warmth of Christian love; making it fruitful for God's honor and man's spiritual progress; fearing neither the march of intellect nor the progress of knowledge; having nothing to fear, but everything to gain from true liberty, as free discussion, show up the deformity of error and the beauty and symmetry of Catholic truth (great applause). Yes! this Catholic Church has a creed to sway the actions, to curb the passions, and to give an interior conviction of religious truth. Yes! we believe that religion is not locked up by the sexton's key in the cathedral, to be circulated from Sunday to Sunday, or on some week day morning, when there may be people to receive it; but that it was intended by God to enter into all our dealings, labors, and relation. that by its inherent blessings man was to be made happy here as well as hereafter. The fear on the part of the Catholic boy manfully to manifest his religious spirit, which is an obstacle to religious practices in the schools, is a paltry human respect which very often afterwards makes him a slave to a bad public opinion. Take a boy from the school of the Christian Brothers and bring him into a public school; what are his feelings at the absence of all Catholic practices, of all Catholic teaching? The school has no sacred images, and the children must hide their rosaries. Of course they are not asked to apostatize from their faith, but then they are not allowed to make any profession of it for so many minutes and hours of the day; that is to say, the State buries their souls for so many minutes and hours of time; and during these periods religion is in abeyance, and the Catholic energies of the soul must lie dormant. That boy never hears a word of the glorious old maxims of the Catholic Church, "That life is better than food;" "that to save men's souls is better than to feed them;" "that the hairs of the head are all numbered, and the flight of the sparrow is traced;" "that all should be reconciled to their lot in life, for that the Almighty God bestows the blessings of this life according to weight and measure." These would take away that envy, and sweep from the very roots that jealousy and discontent so natural to the humble classes, the remote and the immediate cause of the strife between capital and labor, which is now the great problem of the age (applause).

Again the assertion that the public schools give the best education even in a literary point of view, I deny. A scholar from the Christian Brothers' schools is as fully and thoroughly instructed when he goes out in the world as one from the public schools, notwithstanding all the pecuniary advantages which the public schools have over our Catholic schools. They have the public treasury at their backs to secure success; our schools have to depend entirely upon voluntary contributions. What would they be if we had our share of the public funds—money to build, good salaries for our teachers, all the school furniture, even down to the slate-pencils, free to the children—the advantages now possessed by the public schools. The parents say, "How will I pay the public school tax and then pay for my own school?" My answer is if that child of yours was sick, and one doctor failed to heal him, would it not be better to call in another, and pay for the services of both in order to

SAVE THE CHILD?

The State says again there are so many sects in this country, how shall we give each their proportion of the public funds? I answer: Give the Catholics one portion, and then manage so that the other sects, which, according to their own admission, though differing on minor points, yet agree upon some common principles, can conveniently divide the remainder among themselves (applause). The Catholics must stand alone, because their doctrines are diametrically opposed to the different sects, but the Protestants can so adjust their doctrinal differences as to hold common schools among themselves, and get their share of the public funds.

Finally, my friends, that Church which emerged from the persecutions of the Roman emperors has been the great educating body of the world. She has headed the march of thought and systematized knowledge as it advanced. Her bishops, her dioceses, and her monastic

bodies, maintained schools in the darkest and most evil times of revolution and conquest, fostering and propagating whatever learning there was in the world, thus justifying the remark of Pope Gregory XVI., who declared "That the most illustrious universities of Europe were founded with the consent and support of the Roman Pontiffs." (Great applause). In England the Universities of Oxford and Cambridge, in Ireland that of Dublin, received the rights of a university from Pope John XXII. In Belgium the University of Louvain, and in Denmark the University of Copenhagen, were founded by Pope Martin V.; the University of Douai, by Pope Pius IV.; and in Spain, Italy, Portugal, Poland, and Sweden, all the existing universities were either founded or approved by the Roman Pontiffs (great applause).

And, in conclusion, let me say, why should not every independent Catholic, and I would venture to add, every enlightened Protestant, who is for the well-being of society and religion in this country, why should you not refuse to give a vote for any man who is not for denominational education? Let me implore you to make one united and noble effort to tumble from its place the proud Dagon of mixed education in this land.

I know the opposition will be vehement, but I firmly believe that a sturdy and vigorous agitation on our part will carry the day; then the Catholic Church will win her victory—the victory of having the school the porch of the sanctuary, and on the indestructible basis of divine faith, raise a perfect fabric of human improvement and culture, gaining over the reasoned infidelity and deranged will of the Nineteenth Century. This will be a greater triumph than she wrought in the time of St. Augustine and St. Thomas, and make her at once the fortress of society and the fountain of knowledge.

The learned gentleman resumed his seat amid the appreciative applause of the large assembly.

COMPARATIVE CIVILISATION.

We take the following from *Pomeroy's Democrat*. For the sake of the interesting figures we hope our readers will excuse the violent manner of Mr Pomeroy's expression:—

New England fanatics have for years howled at what they have termed the barbarism and ignorance of the Southern people. In the matter of schools, and churches, and good souls free from taint, New England has claimed to be so far in advance of any part of the country, and particularly of the South. With this sort of lying argument Puritan preachers, orators, and newspapers have made capital, and have hanged on through the years until they got up a civil war.

The last census throws some light on this subject, and may furnish some hints for the great, loyal, and good of New England. The white population and number of churches in each of the six New England and the six South Atlantic States (counting as one Virginia and West Virginia), are as follows:—

States.	Whites.	Churches
Maine	624,809	1,104
Vermont... ..	329,613	744
New Hampshire	317,697	1,764
Massachusetts	1,443,156	1,764
Rhode Island... ..	212,219	283
Connecticut	526,549	902
Total	3,455,043	5,421
Delaware	102,221	252
Maryland... ..	605,497	1,389
Virginia	712,089	2,405
West Virginia	424,033	1,018
North Carolina	687,470	2,497
South Carolina	239,667	1,208
Georgia	681,926	2,698
Total	3,450,903	11,567

The congregations of the churches foot up a total of 2,203,677 for New England, and 3,660,984 for the South.

With an equal population the South has twice as many churches, and two-thirds more members of congregations than New England. Massachusetts, with a population nearly double that of Georgia, has scarcely half as many churches as the latter State, and only a small excess of members of congregations. How about New England piety now?

Let us continue the comparison. The following table will show the native white population of the States mentioned, and the number of criminals and paupers in each:—

	Native white population.	Paupers.	Criminals.
Maine	576,097	3,149	255
Vermont... ..	282,491	1,231	143
New Hampshire	288,117	1,739	199
Massachusetts	1,090,843	5,323	1,152
Rhode Island	156,927	407	133
Connecticut	414,015	1,123	215
Total	2,808,491	12,972	2,097
Delaware	93,101	223	13
Maryland... ..	522,238	781	304
Virginia	698,888	1,941	331
West Virginia	406,951	839	138
North Carolina	675,490	1,149	132
South Carolina	281,894	883	130
Georgia	628,173	1,270	126
Total	3,806,235	7,062	1,174

These figures show that, with half a million more whites, the South has little more than half the paupers and criminals as New England.

Let New England fanatics take these figures along when they go out to preach about the Ku-Klux and the ignorance and lawlessness of the South.

STATISTICS OF THE CATHOLIC CHURCH IN FRANCE.

(Compiled for this Paper.)

The arrangement made in 1821, as to the number and character of Bishoprics in France, remains in force to the present time, with the following exceptions:—Cambrai was raised to the dignity of an Archiepiscopal See, or rather re-established in that—its former dignity in 1841, and Rennes became an Archbishopric in 1859. More recently still, Laval was separated from the Diocese to which it had been united, and erected into an independent See. At the close of the late war Strasbourg and Metz were united to Germany. Besides these, there are several Bishoprics in the French Colonies of which mention will be made hereafter. The Archbishoprics and Bishoprics in France proper are as follows:—

Archbishoprics.	Suffragans.
Paris	Chartres Meaux Orleans Blois Versailles
Cambrai	Arras
Lyon et Vienne	Autun Langres Dijon Sainte-Claude Grenoble
Rouen	Bayeux Evreux Sées Contance
Sens	Troyes Nevers Moulins
Reims	Soissons Chalons Beauvais Amiens
Tours	Le Mans Angers Laval
Rennes	Nantes Quimper Vannes Sainte-Brieuc
Bourges	Clermont Limoges Le Puy Tulle Saint Flour
Albi	Rodez Cahors Mende Perpignan
Bordeaux	Agen Angouleme Poitiers Périgueux La Rochelle Lugon
Auch	Aire Tarbes Bayonne
Toulouse	Montauban Famiers Carcassonne
Aix	Marseille Fréjus Digne Gap Ajaccio (in Corsica)
Besangon	Strasbourg } Now in Metz } Germany Verdan Belley Saint Dié Nancy
Avignon	Nîmes Valence Viviers Montpellier

It will be seen, therefore, that there are in France to-day 16 Archbishoprics and 63 Bishoprics, exclusive of Metz and Strasbourg. From the Budget of 1859, it appears there were then in France 46,533 priests, exclusive of those who were supported at the expense of the communes, and the members of religious orders and congregations. It is no exaggeration to say, making allowance for the ordinary increase, and excluding from the calculation the number of priests in the dioceses of Metz and Strasbourg, that there are at present about 50,000 priests in

this country. This would give an average of nearly 800 priests to each diocese. But the distribution is very unequal. Some dioceses have 1200, a few even more. The increase in the number of clergy since 1835 has been very remarkable. In 1835 the number was 39,468; in 1844 it had risen to 43,600; and in 1859 it had reached 46,535 secular priests. In round numbers, the Catholics at present are about 35,000,000.

For the education of the clergy there are 32 large and 130 smaller seminaries, with 37,210 pupils; besides 4 theological Faculties—one at Paris, one at Bordeaux, one at Lyons, and one at Aix.

Every Archbishopric has 3, and every Bishopric 2 Vicars-general, and there are 669 Canons belonging to the various Cathedral Chapters.

French Colonies.

Algiers had in 1859 ..	1 Bishop and 199 priests.
Gaudefouye " ..	1 " 87 "
Martinique " ..	1 " 82 "
Bourbon " ..	1 " 78 "

Guyanne, Pondichery, Chandernagor, and Senegal were administered by Préfets Apostolic, to whom the parish priests and curates were subordinate. Since 1859, changes have taken place; for example—a new Diocese has been created in Algiers, and Algiers itself raised to an Archiepiscopal See. There has been also a considerable increase in the number of priests and Catholics in the Colonies. In 1853, France 1324 had hospitals and infirmaries, with 69,000 beds, of which 58,000 were free. Public charities relieve 110,000 persons annually—a small number of paupers compared with the armies of paupers in other countries.

CATHOLIC SCHOOLS IN SAVANNAH, GA.

(American paper.)

The City of Savannah, Georgia, is, so far as we know, the only one wherein Catholics receive pay for conducting schools for Catholic children in accordance with those Christian principles which ought to lie at the foundation of all institutions. We hear a great deal from unthinking people concerning the harm that is to come to the cause of popular education, from allowing Catholic schools to participate in the school fund. The Superintendent of the Savannah Public Schools, Mr W. H. Baker, has lately published his annual report for 1872, in which is found the following notable paragraph:—

"The system by which the Catholic schools were placed under the supervision and charge of the Board has proved most satisfactory to all concerned, and has not been jarred by the slightest discord."

This is highly satisfactory information, says our worthy contemporary, the 'Morning Star,' of New Orleans, and is well worthy of being pondered. In the first place it will be news, probably to many, that there is any such combination of schools in Savannah, and a few items of information as to how it came about might not be amiss.

In March, 1869, Bishop Verot and other Catholics sent to the Common Council of Savannah a communication on the subject of the disposal of the Education Fund, in behalf of the Catholic Free School Association of the place. This was in pursuance of a former petition for a partition of the school fund. That petition had been referred by the Council to the Board of Education, and reported on adversely by that Board.

Bishop Verot continued his pursuit of this object, backed by the Catholic Free School Association and all the Catholics of Savannah, until finally, on the 16th of May, 1870, the Board of Education and the Savannah Catholics agreed upon the following compromise, which was, no doubt, the one actually adopted by the Council, and now in operation.

1. The Catholic schools shall be received under the control of the Board of Education.
2. Teachers in the Catholic schools shall be in all cases members of the Catholic Church, but be subject to examination and appointment by the Board of Education.
3. The text-books used in these schools shall be the same as are used in the other public schools, except books on history, geography, and reading books.
4. These schools shall be opened with reading the Scriptures and the Lord's Prayer. Such versions of Scripture may be used as the teacher may prefer.
5. The school buildings shall be under the control of the Board of Education.
6. The Trustees of the Catholic school buildings shall have power to withdraw them from the Board of Education at the end of any school year, whenever they are dissatisfied with the arrangement, provided that they shall give three months' notice of such withdrawal.
7. In cases of such withdrawal the Board of Education may remove all apparatus, books, movable fixtures, and furniture which they may have furnished for these schools.
8. The Board of Education shall have full control of the discipline, instruction, and general management of these schools, the same as of the other schools under their care; including, also, the lengths of sessions, the arrangement of schools, courses of study, work and duties, and all the interests of the schools.
9. The teachers of these schools will be expected to attend the meetings of the Normal class the same as the members of other public schools. They will give respectful attention to the suggestions and instructions of the Superintendent, and are expected to exert themselves to carry out his view in the management and instruction of their schools.
10. The holidays shall be such as are usually given in Catholic schools.

We see the result of this compromise in the extract found at the head of this article, and taken from the report of the Superintendent of Education: "It has proved most satisfactory to all. Not the slightest discord."

In these days, and in this Colony, when the enemies of Catholic

Education, however divided among themselves in other respects, always unite whenever Catholic Education is concerned, to oppose, should not a Free School Association, such as the successful one of Savannah be formed for the Colony?

A SPEECH THAT STARTLES.

A correspondent in London writes to an American paper as follows:—

"The new Bishop of Salford has startled us not a little. The discourse pronounced by his lordship, lately, on the occasion of the foundation of a new society, to be called the Academy of Catholic Religion, has already thrown tremendous consternation into the Protestant camp. The Protestant bishops are taken aback, the deans, the vicars, and curates are to expect a summons to conference to consult upon the best means of averting the danger with which Bishop Vaughan has so openly threatened their establishment."

The London Daily News says of the Bishop's speech: "The Roman Catholic Bishop of Salford took advantage of the inauguration of a Central Catholic Association for his diocese to deliver a sort of manifesto on the position and prospects of his Church in this country. We have no fault to find with the speech. It was moderate and temperate enough in tone, however unreasonable and startling some of its assumptions seem to be. It had, too, the peculiarity rare indeed in polemical controversy, that it showed an occasional willingness to admit and allow for an opponent's point of view. If we remember rightly, Professor Huxley once acknowledged, with some surprise and much satisfaction, that he found the divines of Maynooth quite willing to argue scientific questions with him from a strictly scientific point of view, instead of meeting the heresy about protoplasm by a simple reference to the pangs of punishment beyond the grave. We find in the speech of the Catholic Bishop of Salford a good deal of the same reasonable and manly spirit of controversy. The Bishop does not accost his Protestant brethren as Launcelot Gobbo does Jessica, the Jew's daughter, and tell them 'to be of good cheer, for truly I think you are damned.' He tells them, however, that they are doomed in another sense, or at least their Church is. The purport of his discourse is to show that Anglicanism as a definite religion and school of intellectual thought is already devoted to extinction, already past praying for, and that in a hundred years it will be read of in the history of the past only as we now read of Pelagianism and Donatism. The fact that lends peculiar interest to this argument now is, that it is based on the very principles which Mr Gladstone seemed to adopt when he warned his young listeners against the intellectual temptations of Strauss."

HISTORY OF OUR SAVIOUR JESUS CHRIST.

BY THE ABBE J. E. DARRAS.

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

III.—THE EXPECTATION.

THERE is one venerable and time-honored fact which pervades antiquity, and enlightens the dark clouds of polytheism. I mean the universal expectation of a God-Saviour: With just reason has this fact been regarded as a striking confirmation of Biblical truth. The entire human race, re-echoing far and wide their faith in the Messiah, whose advent the Jewish nation had been charged, through a long series of ages, to prophesy. What more magnificent commentary on the sentence of the patriarch: *Et ipse expectatio gentium!* Let incredulous rationalism scoff as it may, it can never succeed in uprooting that divine tree, whose fibres are embedded deep in the soil of ancient history, and whose branches cover, with their grateful shade, the whole range of modern society.

The sceptic who would strike at the divinity of Jesus Christ, must first efface from the pages of the world's history those fourteen centuries of sighs and longings for the coming; annihilate the faith of those other two thousand years of silent adoration of His presence; engulf history in an universal destruction; and, if he should still survive the ruins, he must needs create a new world in the place of that real and historic world he had been at so much pains to destroy.

But the solving of our present question does not lie solely in the stifling of those manifold voices resounding through Israel. For, let us suppose Moses, the Pentateuch, David, the Prophets, all the monuments of Jewish faith annihilated, still would our ear thrill to the vibration of that spontaneous, universal, unanimous cry of the human race, invoking a Saviour, from east to west, from north to south, through all tongues and literatures of the known world. The whole earth speaks as Moses spoke. The oracles of Delphi and Cumæ make common cause with the Prophets on this point. For the space of four thousand years the world hopes and awaits. In the second phase of its history, the world adores and believes. This magnificent unity of hope and faith defies every effort of scepticism.

"There exists," says Plutarch, "a doctrine of the highest antiquity. From theologians and legislators it is transmitted to poets and philosophers. Its author is unknown, but it is based on a constant and unshaken faith; hallowed not only in the discourses and traditions of the human race, but also in their mysteries and sacrifices, and universally received among Greeks and among barbarous nations."

This doctrine teaches that the world is not abandoned to blind chance, neither is it under the dominion of a sole power, but that it is ruled by two first causes existing conjointly—the one of God, the

other of evil. "The first is named God, the second the Demon." Thus speaks Zoroaster. God was Oromaze, the Demon was called Ahriman. But, between these two, he placed a mediator, named Mithras. Now, a time will come, fatal and foredoomed, when Ahriman, having scourged the world with innumerable plagues, will be destroyed and exterminated. The earth will then be made plain, like a smooth and level valley. Men will have one kind of life and government, common to all, and one tongue, and they will live in continual felicity. Theopompe writes that the powers of good and evil will combat, one against the other, in a strife which will last through a succession of ages. Finally, Pluto (the infernal power) will be vanquished, forsaken, and destroyed. After which, men shall be happy, and the God who has accomplished this triumph will repose from his labors in a manner suitable to his divinity.

Modern philosophy, aided by the Chaldean monuments and the Zend-Avesta, has re-habilitated the entire system of Zoroaster, of which Plutarch gave but an incomplete analysis.

Mr Layard thus sums up the Persian dogma: "Zaronan, Ormuzd, and Mithras compose a divine triad which represents thought, word, and action. Ormuzd, king of the firmament, created the world by his word. This word is, I am. Mithras, king of the moving bodies, of living creatures, and of the earth, king of the dead or the infernal regions, pronounces unceasingly the word, charged as he is by Ormuzd, to preside over the reproduction of created beings. His name signifies, even in Zend, the Word *Verbum*. His office is incessantly to combat Ahriman and evil, to diffuse harmony throughout the world, to serve as an example to men, and to fill the functions of mediator between Ormuzd and them; but not between Ormuzd and Ahriman, as Plutarch supposes. The text of the Zend-Avesta fully justifies my remark: 'I address my prayer to Mithras whom the mighty Ormuzd has created mediator on the high mountain, in favor of numberless souls dwelling on the earth.' Upon one the most celebrated monuments dedicated by the Romans to the worship of Mithras, and which was found in Rome, in a grotto of the Capitoline Hill, we read these words: 'Nama Sebesis,' pronounced by the God when plunging his sword into the body of the bull (a victim sacred to the Persian worship). These two words, the first of which belongs to the Persian tongue, signify, 'Glory to Sebesis,' the same as Ormuzd. This formula is an epitome of the prayer given in the sacred books of the Persians, which Mithras, his eyes raised to heaven, addressed to Ormuzd, imploring pardon for the sin committed by the first man and woman; the words of Mithras agree perfectly with those which Zoroaster ascribes to Ormuzd himself, the sense being: if Meschia (the first man) had not given to Ahriman a worship due to Ormuzd alone, 'his soul,' created pure and immortal, would have been established in bliss in the time decreed for recompensing pure souls.' The Mediator, the Word, the Mithras of Zoroaster, who was to restore harmony between heaven and earth, and to triumph over the evil one, according to Theopompe, is mentioned in Plato under the name of Aoyos. To sum up in a word, adds M. Layard, I shall say that the religious system of the Persians recognised a supreme, invisible, incomprehensible god, having neither beginning nor end; a triad ruling the world, and composed of this one god and of the other two gods, created an invisible, one of which fulfils the functions of mediator and saviour. Zoroaster, in fine, assuming to himself the quality of Messiah or liberator, announced to the entire world, that after his death should spring from him, in a miraculous manner, three sons—Oschederman, Oschederman, and Sosiosch. At the voice of this last, the whole earth will embrace the law. 'He will choose from the suffering world the seed of Daroudj, the two-footed (the unclean man), he will destroy the tempter, the bodies of the world will be pure.' Finally, 'this last liberator will effect the resurrection of the dead, and the renovation of bodies.' D'Herbelot, in his *Bibliothèque Orientale*, had already drawn attention to this important tradition of the miraculous birth of a liberator promised by Zoroaster. Here are his words: 'About Faradj, in his fifth dynasty, says that Zardascht (Zoroaster), author of the *Magoussiah*, had announced that the liberator should be born of a virgin.' We now understand why the magi will come to adore the divine son of Mary, in the stable of Bethlehem. 'An invariable tradition,' says M. Layard, 'speaks of them as coming from Persia, and as being the first who offered their homage to the Infant God, saviour of the world, at his birth.' The magi, disciples of the Chaldeans, had not forgotten the prophecy of the son of Beor: 'A star will arise in the midst of Jacob.'

China, cantoned in its isolation, as in the 'Invariable Milieu,' holds the same language on this subject as Persia. The minister Phi consulted Confucius, and said to him, "O, minister, are you not a holy man?" He replied, "By no effort of memory can I call to mind any one worthy of that name." "But," said the minister, "the three Kings, were not they saints?" "The three Kings," replied Confucius, "were endowed with superior excellence, and filled with an enlightened prudence, and an invincible courage; but, Khieou, saints they were none, that I know of." The minister resumed: "The five lords; were they not saints?" "The five lords," replied Confucius, "being endowed with an exalted goodness, exercised a divine charity and an unalterable justice; but, Khieou, saints they were none, that I know of." The minister questioned him again: "The three who bore the name of Augustus; were they not saints?" "The three named Augustus," replied Confucius, "may have done good in their time, but, Khieou, saints they were none, that I know of." The minister, seized with astonishment, said to him at last, "If such be the case, who is there worthy of the name of saint?" Confucius, moved, replied however with sweetness, "Khieou, I have heard it said that in the West would appear a Holy Man, who, without exercising any act of government, would quell disturbances; who, without opening his lips, would inspire a spontaneous faith; who, without effecting any changes, would produce naturally an ocean of meritorious actions. To no man has it been given to say his name; but, Khieou, I have heard that he alone is the true Saint." Here are words, not less explicit, which we borrow from Tchoung Young, recently translated by our learned Chinese scholar, M. Pauthier. "The wise prince," says

Confucius, "seeks from superior minds and intellects a proof of the truth, and, consequently, he has a profound knowledge of the Celestial mandate; for a hundred generations has he been awaiting the coming of the Holy Man, and he is not subject to our errors. Let this sovereignly-just man appear, with his virtues, his powerful faculties, and the people will not fail to testify their veneration for him; let him speak, and the people will yield implicit faith to his words; let him act, and the people will not be wanting in expressions of joy. Thus, the renown of his virtues is an ocean which inundates the empire on all sides; it reaches even to the barbarous nations of the southern and northern regions; wherever ships or caravans resort for trade; wherever the powers of human industry can penetrate, in every place under the canopy of heaven, in every spot on this globe unillumined by the rays of sun and light, or fertilised by the dews of heaven and the morning mist; all human beings, who live and breathe, cannot fail to love and revere him. For this reason is it said that his faculties, his mighty powers, and virtues exalt him to the heavens." Reading these surprising words, one might take them for a paraphrase on the inspired ones of Israel. "The nations shall walk in His light, and the Kings in the splendor of His glory." "Arise, O Jerusalem, and stand on high, and look about towards the east and behold thy children gathered together from the rising to the setting sun by the word of the Holy One rejoicing in the remembrance of God."

India, with its multiform incarnations of Vishnu, speaks as China and Persia. We have already touched on this point. The parable of the Prodigal Son, forming the fourth chapter of 'Lotus de la Bonne Loi,' one of the best known of the sacred books which compose the voluminous literature of the Buddhists, has been translated within the last few years by M. E. Burnouf and Foucaut. Mankind is there represented, as in the gospel, under the figure of a son, separated for many years from the tenderness of fathers. "We have gone astray, we are powerless, we are incapable of any effort of ourselves," say the sages. Beghovat brings them the law, which they had not yet heard. Struck with surprise and admiration, filled with extreme joy, they rise up, bend the right knee to the earth, bow profoundly, and join their hands before Beghovat. Their gladness equals that of the Prodigal Son who has once again found his father.

"The islands wait for thee," had said the inspired Prophets; halting through long ages the coming of the desired of nations. It is not a little surprising to find the echo of this inspired word in the two Americas, those vast continents whose existence the ancient world surmised, but never realised. "A frightful serpent," say the Salivas, "formerly ravaged the borders of Orinoco. The God Para sent his son from heaven upon the earth to combat this formidable serpent. The monster was vanquished and killed. Para then said to the demon, who dwelt in the body of the reptile, 'Begone to Hell, accursed one! Never shalt thou re-enter my house.' "The North Americans are not less explicit than those of the South. "An ancient prophecy," says M. Humboldt, "led the Mexicans to hope for a beneficent reform in their religious ceremonies; the burthen of this prophecy was that Centeoth, in the end, would triumph over the forces, of the other gods, and that human sacrifices would give place to innocent offerings, such as the first fruits of the harvests." It is a translation in the artless idiom of the savages of the well known prediction of Malachy. "For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is a sacrifice, and there is offered to my name a clean oblation." The dogma of the rehabilitation is found in all the traditions of the human race, closely linked with that of the original fall. "The woman of the serpent, called also the woman of our flesh, because the Mexicans regarded her as the mother of all mortals," continues M. Humboldt, "is always represented in connection with a great serpent, and other paintings present to us a spotted snake, cut in pieces by the great spirit Tezcatlipoa, or by the sun personified, the god Tonatuch, who appears to be identical with the Krishna of the Hindoos, celebrated in the Bhagavata Pourana, and with the Mithras of the Persians. This serpent, overthrown by the great spirit when he takes the form of one of the subordinate divinities, is the genius of evil—a true *Kakodaimon*." Finally, to complete these conceptions on a point of such leading interest, M. Humboldt adds:—"We find in several rituals of the ancient Mexicans, the figure of an unknown animal, adorned with a collar and a kind of harness; but pierced with darts." From the traditions which have been preserved to our time, it is the symbol of suffering innocence; as such, the representation recalls the lamb of the Hebrews, or the mystic idea of an expiatory sacrifice, destined to appease the anger of the Divinity.

Astonishing unanimity of hope and belief in a liberator, throughout the most distant and widely removed regions of the globe! The Mediator of Persia, China, India, and the two Americas, was invoked in the forests of the North, under the snowy vault of the Scandinavian sky, by Vola, the sacred prophetess, in the assembly of the gods. Again, we have, under the title of Volup, that strange hymn which M. du Ménil calls the "Song of the Sibil," and M. Ampère, the "Apocalypse of the North." The traditions on which this ancient poem rests, belong to the most ancient Scandinavian Mythology. Here the gods are cosmic beings, not heroic personages. It is a fragment, or more, the re-union of several fragments, which contain a summary of the principal Scandinavian myths, called to mind rather than retraced, by some fine strokes of a poetry often obscure, always fantastical, occasionally sublime." Having retraced the origin of the world, the creation of man, and the labors of the gods, Vola relates the coming of the evil genius and the perseverance of men which followed as a consequence. Here her strain becomes elevated:—"The plain where Saturn and the good gods," she continues, "will meet in combat has a hundred days march in length and breadth. Behold the place which is assigned to them." Everything connected with this great combat, whose issue is to decide the destiny of the world, is "developed," says M. Ampère, "with the complaisance of a prophet who menaces his enemies." Finally, victory will remain with the Gods, the world will be renewed, and the reign of justice will commence, never more to end.

NAPOLEON'S CATHOLICITY.

A few weeks before the death of the late Emperor Napoleon he received a visit from the correspondent of the Paris *Univers*, to whom he expressed some sentiments concerning his relations with the Church. He said to this gentleman that he adhered heart and soul, without any mental reservation whatsoever, to the dogma of Papal infallibility, and he expressed his regrets that he had seemed, shortly before the definition had been made at the Vatican Council, to oppose it. "I am a submissive son of the Roman Catholic Church," said the Emperor; "I believe beforehand all that it teaches, and in spite of all the bad theology with which I was wearied in the latter end of my reign, I always promised myself to bow my head like an infant as soon as the Church had spoken. I never had any taste for the subtleties of Gallicanism, while the Roman doctrine satisfied my mind with its clearness. A religion which has built the Gothic Cathedrals—the Cathedral of Exeter, for example, which I was admiring the other day—cannot admit of Gallicanism, which is wanting in grandeur and simplicity. Since the Roman Catholic Church is one, it stands in need of a chief—a monarch. The king of the Church is the Pope. We who belong to the laity and are imperfectly instructed deserve some indulgence, when the authority of so great a name as Bossuet erred for so long. May the Catholic Church pardon us like a mother. Had I remained in power I never would have sanctioned the invasion of Rome, which gave me infinite pain."

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.

Patterns Free by Post.

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.

Patterns Free by Post.

LADIES AND CHILDRENS' TRIMMED AND UNTRIMMED STRAW, FELT, AND VELVET HATS,

in all the most Fashionable Shapes.

300 CHILDREN'S 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 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.

ALEXANDER 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,

UP-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.

VISITORS 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,

SPRIT, AND PROVISION MERCHANT
LAWRENCE.

TUAPEKA DISPENSARY,

ROSS PLACE, - LAWRENCE,
GEORGE JEFFERY,

CHEMIST, DRUGGIST, BOOKSELLER,
AND TOBACCONIST.

Agent for the 'New Zealand Tablet.'

JOHAN NIXON,

BUILDER, WHEELWRIGHT & UNDER-TAKER,
LAWRENCE.

All Orders punctually-attended to,

A Card,

B. FARGER,

TAILOR AND CLOTHIER,
WAITAHUNA STREET, LAWRENCE.
VICTORIA STORE, WETHERSTONES.

MRS P, MCGOLDRICK

BEGS 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.

H. J. BURTON,
IMPORTER OF BOOKS, STATIONERY,
TOYS, &c.

Tobacco and Cigars.

Thames street. Oamaru.

OAMARU HOUSE.

D. TOOHEY,

DRAPER, CLOTHIER, & OUTFITTER,

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

JOHAN BLACK,
GROCER AND GENERAL STORE-KEEPER,

Thames street, Oamaru.

SWAN HOTEL,
Thames street, Oamaru.

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

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

ALLIANCE HOTEL,
Thames street, Oamaru,
Mrs. FLANNING, Proprietress.

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

Naseby Advertisements.

MELBOURNE HOTEL,
JOHN COGAN, Proprietor

Good Accommodation for Man and Horse.

Wines and Spirits of the Best Quality.

COMMERCIAL HOTEL.
JOSEPH H. GASON.

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

Good Stabling.

CRITERION HOTEL.

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

His Wines and Spirits require no puffing.

OTAGO HOTEL.
CEAD MILLE FALTHE.

J. J. SMITH, Proprietor.

Good Accommodation.

Wines and Spirits of Superior Brands.

SHAMROCK HOTEL.

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

Naseby Advertisements.

WELCOME INN,
EDWARD CONNOLLY,
Proprietor.

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

BALLARAT HOTEL.

DAVID STEWART

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

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

MICHAEL BOOKES,
WHOLESALE GROCER,

Wine, Spirit, and Provision Merchant,
NASEBY.

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

ROBERT AITKEN,
BAKER

AND GENERAL PRODUCE MERCHANT

NASEBY.

JOHAN DILLON,
TAILOR AND CLOTHIER,
NASEBY.

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

CHARLES PECIO,
BOOT & SHOE MANUFACTURER,
NASEBY.

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

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

All kinds of Fancy Goods always on hand.

COMMERCIAL HOTEL
Hyde.

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

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

First-class Accommodation for Travellers.

All Liquors of the best quality.

Good Stabling.

RYAN'S BENDIGO HOTEL
Alexandra.

L. G. RYAN - Proprietor.

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

Country Advertisements.

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

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

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.

STARKEY'S

KAWARAU HOTEL, CROMWELL.

Gentlemen and Families visiting this prosperous mining district will find the above house replete with every comfort. The Proprietor has spared no expense to make the Kawarau Hotel a first-class establishment.

Horses and Buggies for hire, and none but first-class grooms kept.

One of Alcock's Prize Billiard Tables.

GOLDEN AGE HOTEL, CROMWELL

Commercial gentlemen and visitors to Cromwell will find a comfortable home, combined with attention and civility, at the above Hotel.

MRS KELLY,
Proprietress.

SHAMROCK HOTEL,
And General Store,
NEVILLS.

DANIEL SCULLY - - - Proprietor.

Good Accommodation.

Provisions, Drapery, &c., at Dunedin prices.

GOODYER'S

JUNCTION COMMERCIAL HOTEL,
CROMWELL.

Strangers will find a first-class residence at the above establishment. The larder is stocked with the choicest viands, and the liquors sold by Host Goodyer are of the purest quality.

Horses, Buggies, Waggonettes, &c., always on hire.

Alcock's Prize Billiard Table.

STAR OF THE WEST HOTEL,
CARRICKTOWN.

Travellers will find comfortable quarters at the above Hotel.

The best stone Stabling in the district.

THOMAS HARRIGAN.

HIBERNIAN HOTEL, TIMARU.

The above Hotel is now open, and replete with the very best accommodation for Boarders and Travellers.

THOMAS O'DRISCOLL,
Proprietor.

Hotels.

COAL CREEK HOTEL,

And Post Office,

Alexandra and Teviot Road.

Good Stabling, and Accommodation Paddock, well watered.

ROBERT AYLING.

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

All Accommodation.
Wines and Spirits of the finest quality.

Good Stabling.

SHAMROCK AND THIS'LE HOTEL,
Great King street,
F. SCANLAN, PROPRIETOR.

Good Accommodation for Boarders.

CHOICE SPIRITS AND AMBER ALES.

EUROPEAN HOTEL,
George street.

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

Alcock's Prize Billiard Table.

Good Stabling.

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 comforts of a home at this healthily situated Hotel.

MRS DIAMOND, PROPRIETRESS.
First-class Stabling.

**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.

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 Tokomairi, leave the Hotel daily.

Hotels.

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

Good Accommodation for Boarders.

Private Rooms for Families. Charges moderate. Wines and spirits of excellent quality. Luggage stored free. One of Alcock's Billiard Tables.

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.

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.

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.

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.



From R. BRYSON & SONS, Watchmakers to
the Queen, Edinburgh.

PETER ADAIR, Chronometer, Watch
and Clock Maker, Rattray street (a few
doors from Murray's Private Hotel).

ESTABLISHED 1848.

ANDREW MERCER
Family Grocer,
WINE AND SPIRIT MERCHANT,
Third Shop Rattray street (opposite Otago
Hotel),
DUNEDIN.

Printed for the NEW ZEALAND TABLET COMPANY (Limited), by JOHN DICK, of Royal Terrace, at the Office of MILLS, DICK & Co., Stafford street, Dunedin; and published by the said Company this 17th day of May, 1873.