

New Zealand Tablet

VOL. I.—No. 35.

SATURDAY, DECEMBER 27, 1873.

PRICE 6d.

EFFICIENT AND ADVANTAGEOUS COMMERCIAL MEASURES EXTENDED TO NEW ZEALAND.

NEW MARKETS REACHED. BRITISH AND FOREIGN COMMODITIES

Supplied to the Public without

EXPENSIVE AND UNNECESSARY INTERVENING PROFITS OF AGENTS AND WAREHOUSEMEN, AT THE WELL-KNOWN FIRM OF

KIRKPATRICK, GLENDINING & Co.,

Who have done away with the **OLD SYSTEM OF IMPORTING, WHICH IS UNSOUND AND EXTRAVAGANTLY EXPENSIVE,**

And have adopted a **NEW ONE, pregnant of BENEFITS TO THEMSELVES AND THEIR CUSTOMERS.**

As they are now in possession of Several Hundred Cases, Several Hundred Bales, and Several Hundred Boxes of **NEW AUTUMN AND WINTER GOODS,** There needs no more be said than that they hold the Largest and Best Stock the Public have yet had the opportunity of inspecting.

UNDERCLOTHING DEPARTMENT has become a Great Success. Their intimate knowledge of the Goods, and connection with the best Houses in Glasgow and London, enable them to supply every description of Infants', Girls', and Ladies' Underclothing, at **Less Price** than the materials could be procured at in Dunedin.

MILLINERY.—This Department is worthy the attention of Ladies, because we believe there cannot be found such a Collection of Fashionable, Beautiful, and Inexpensive Millinery in the Province.

BLACK AND FANCY SILKS AND IRISH POPLINS.—They hold the Largest and Cheapest Stock in the Colony this season, having been able to purchase largely at a great discount, owing to the great Silk Failures at Home.

JACKETS AND MANTLES.—This Department is the Largest in the Province, and is always kept furnished with the most elegant and *distingue* shapes from the most fashionable London and Paris Houses. Waterproof Mantles, Polonaises, and Costumes for Infants, Girls, and Ladies, from 2s. upwards.

NEW FURS.—Muffs and Collarettes in Sable, Beaver, Ermine, Miniver, Kolinsky, Lynx, Fox, Monkey, Grebe, and Musquash, at the most reasonable prices.

THE DRESS DEPARTMENT is replenished with a Fresh Stock of Novelties, in Scotch, English, and French Fabrics, comprising all the new tints and coloring in **SERGES, TWEELS, CORDS, REPPS, SATIN CLOTHS, and FRENCH MERINOES**

BLANKETS.—English, Scotch, and Ayrshire Blankets, bought from the makers under the most favorable circumstances, will be found to be by far the best value in the City.

Large and continued supplies of Welsh, Saxony, and Lancashire Flannels, Plaidings, Crimean Shirtings, Plain and Twilled Sheetings, Linens, Hollands, Calicoes, Quilts, Counterpanes, Table Cloths, Table Covers, Towelling, &c.

TAILORING DEPARTMENT.—The great increase in this Branch of their business is owing to good management. Fashionably cut Garments, excellent fit, perfect work, and good material at **Prices Lower** than ever before obtained at.

MISS BROWN LIE,

(Late at Herbert, Haynes, & Co.)

Has now laid out in her Show-room, Princes street, a very large and choice assortment of

SPRING AND SUMMER MILLINERY,

Straw Goods and Trimmings.

Considerable additions have also been made to the Underclothing and baby Linen Department.

Infants' Cloaks, Squares, and Pelisses.

J. T. ROBERTS,

HOUSE AND ESTATE AGENT.

VALUATOR, SHAREBROKER, &c.,

Corner of Princes and Walker Streets.

JAMES WALSH,

BLACKSMITH, HORSESHOER, WHEEL-

WRIGHT and WAGGON BUILDER,

Princes Street South, Opposite Market Reserve.

NOAH'S ARK STABLES,
Market Street Dunedin.

PATRICK POWER begs to inform his numerous 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.

R. WILSON AND CO.,

IMPORTERS.

WINE AND SPIRIT MERCHANTS,

[Bond and Jetty Streets,
Dunedin.

COALS! COALS!! COALS!!!

LOOK OUT FOR THE WINTER!
A FRESH SHIPMENT JUST LANDING.
Greatly Reduced Prices.

J. & D. FINDLAY,
Octagon Coal Depot.

CITY COAL DEPOT.

ON SALE AA Newcastle, Kaitangata and Green Island Coals, Coke, Charcoal and Firewood in any lengths.

MARTIN AND WATSON,
Stuart Street.

N.B.—Sydney Coke always on hand.

V.  R.

BY SPECIAL APPOINTMENT.

M. FLEMING,

"PINK OF FASHION" DRESS BOOT-MAKER

To His Excellency Sir George Fergusson Bowen, Governor of New Zealand.

Who makes my boots so trim and neat,
Who gives such comfort to my feet,
Whose sole is free from all deceit?

Why, Fleming.

The Pink's the sweetest flower that blows
From vulgar snobs a wall a-rose,
When Crispin's surgeon healed my toes

M. Fleming

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

Thanks, Fleming.

Princes Street, (next West's music shop),
Dunedin.

L. MARTIN

FASHIONABLE TAILOR,

(Late Cutter to D. Sampson)

CRITERION BUILDINGS, PRINCES ST.,

Dunedin.

H. PALMER,

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 or all kinds of Tombstones—In marble, granite, and Oamaru stone; iron railings, &c. Designs forwarded on application to all parts of the Colony.

J. REANY,

WHOLESALE AND RETAIL SADDLER

Rattray Street, Dunedin, and Revel

street, Hokitika.

ESTABLISHED 1848.

A. ANDREW MERCER

Family Grocer,

WINE AND SPIRIT MERCHANT,

Third Shop Rattray street (opposite Otago Hotel),

DUNEDIN.

STANDARD BRANDS.

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

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

WM. GREGG & CO,

Otago Steam Coffee Mills, Dunedin

F. BEISSEL,

By appointment Hairdresser and Perfumer to H.R.H. Duke of Edinburgh, K.G., and His Excellency Sir G. Bowen, K.C.B.,

PRINCES STREET.

For the growth of hair, try Beissel's Cantharidite Fluid.

For grey hair, try Beissel's Kromatogene Hair Dye.

WILSON AND MORRISON

BOOT MAKERS, GEORGE STREET,
DUNEDIN.

Next to Hibernian Hotel. All orders punctually executed.

AGRICULTURAL IMPLEMENTS AND MACHINERY.

Portable Steam Engines and Threshing Machines
 Double and Single Furrow Ploughs
 Chaffcutters, Oat Bruisers
 Cultivators, Horse Hoës, and Seed Drills
 Cheese Presses and Curd Mills
 Ransome's Adjusting Corn Screens and Win-
 nowing Machines
 Vulcanised, Indiarubber and Leather Belt-
 ing
 Horse Powers, &c., &c.,
T. ROBINSON & CO.,
 Princes Street, Dunedin.

HOGBEN'S PATENT.

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

WHEREAS by deed dated 6th October, 1871, duly registered pursuant to the 'Patents Act, 1870,' 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.

REVES & CO.,

Manufacturers of

British Wines, Cordials, Liqueurs, Bitters,
 Aerated, and Mineral Waters,
 And

IMPORTERS OF

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 the universal use. They have constantly **ON HAND FOR SALE IN CASES, HDDS., & Q-R-CASES:—**

Ginger Wine	Quinine Champagne
Ginger Brandy	Bitters
Raspberry Vinegar	Peppermint Cordial
Orange Bitters	Clove Cordial
Drake'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.**

LONDON PIANOFORTE AND MUSIC SALOON.

For Sale or Hire—

Pianofortes by Collard and Collard
 Pianofortes by Broadwood
 Pianofortes by Kirkman
 Pianofortes by Ralph Allison
 Pianofortes by J. and J. Hopkinson
 Mechanism of every description connected with Pianofortes made and prepared. All the New and Standard Music.

BEGG & ANDERSON,

Pianoforte Makers and Tuners,
 Princes Street North,

M. R. J. P. ARMSTRONG,

SURGICAL AND MECHANICAL DENTIST,

Quart-st., (opposite the Wesleyan Church).

Attendance from 10 to 4.

NOTICE OF REMOVAL.

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

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

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

J. O. H. N. H. I. S. L. O. P.,

(LATE A. BEVERLY.)

CHRONOMETER, WATCHMAKER, AND JEWELLER,

Exactly opposite the Bank of Otago-Princes st

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

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

G. E. O. R. G. E. Y. O. U. N. G.,**IMPORTER, WATCHMAKER AND JEWELLER,**

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

G. YOUNG has to arrive per "Wild Deer"

28 Cases New Goods

and per "William Davie"

20 Cases New Goods

and per Suez Mail

1 Case Watches and Jewellery

GEORGE YOUNG

Princes Street

J. O. S. E. P. H. B. R. A. I. T. H. W. A. I. T. E

Wholesale and Retail

BOOKSELLER, STATIONER AND

NEWS AGENT,

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, and
 Catholic Prayer Books and Douay Bibles
 on hand.

R. L. A. M. B. E. R. T**UPHOLSTERER, CABINETMAKER,**

AND UNDERTAKER,

GEORGE STREET DUNEDIN.

Country Orders punctually attended
 to at lowest rates.

C. R. A. I. G. A. N. D. G. I. L. L. I. E. S

Wholesale and Retail

CABINET-MAKERS & UPHOLSTERERS.

Importers of

ENGLISH AND SCOTCH FURNITURE

Cutting: Princes street, Dunedin.

M. E. D. O. N. N. E. L. L.**A. PROVINCIAL COOPERAGE,**

WAL ER 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 of Silver
 Medal for Dairy Utensils, etc.

[A CARD.]

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

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.

M. A. N. D. J. M. E. E. N. A. N.**PRODUCE AND PROVISION MERCHANTS.**

(Next European Hotel.)

George Street.

M. I. C. H. A. E. L. F. L. E. M. I. N. G.**GENERAL PRODUCE MERCHANT.**

Princes Street, South.

F. R. A. N. C. I. S. M. E. E. N. A. N.

Wholesale and Retail

PRODUCE AND PROVISION MERCHANT.

George Street.

G. E. O. R. G. E. M. A. T. T. H. E. W. S.

Has on Sale—

Clover Seeds, Crop of 1873, just Arrived at

greatly reduced prices. Also Rye

Grass, Timothy and Rape Seed.

THE SOUTH BRITISH INSURANCE COMPANY.

Capital £750,000.

This Company is a thoroughly local institution with a security of over 900 Shareholders resident in the Colony.

Fire and Marine risks taken at the lowest current rates.

W. & G. TURNBULL & CO.,

Agents Otago Branch.

GOVERNMENT LIFE INSURANCE.

Security of Policies guaranteed by the Colony.
 Low rates of Premium.

Conditions of Policies free from all needless restrictions.
 Settlement Policies in favor of wife and children PROTECTED from operation of Bankruptcy Laws, in terms of 'New Zealand Government Insurance and Annuities Act 1873.'

Proposal Forms, Tables, with every information, may be obtained at any Money Order Post Office in the Colony, from T. F. McDonough, Esq., or from

ARCH. BARR, Chief Postmaster.

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 80s
- 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, Shiel's, 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.

NEW ZEALAND INSURANCE COMPANY.

(FIRE AND MARINE.)

Capital, £250,000. Established, 1859. The Unlimited Liability of Shareholders

Offices of Otago Branch:

HIGH STREET, DUNEDIN,

Opposite the Custom House and Railway Station,

With sub-Offices in every Country Town throughout the Province.

FIRE INSURANCES

Are granted upon every description of Buildings, including Mills, Breweries, &c., Stock and Furniture; also, upon Hay and Corn Stacks, and all Farm Produce, at lowest current Rates.

SUB-AGENCIES.

- | | | |
|---------------|-----|-------------------|
| Port Chalmers | ... | William Elder |
| Green Island | ... | A. G. Allan |
| Tokomairiro | ... | Jas. Elder Brown |
| West Taieri | ... | David Grant |
| Balclutha | ... | Stewart & Gow |
| Lawrence | ... | Herbert & Co. |
| Waikouaiti | ... | W. C. Ansell |
| Palmerston | ... | John Keen |
| Oamaru | ... | George Sumpter |
| Kakanui | ... | James Matheson |
| Otakia | ... | Henry Palmer |
| Naseby | ... | J. & K. Bremner |
| Queenstown | ... | T. F. Roskrange |
| Orepopo | ... | Chas. Beckingsale |
| Cromwell | ... | Chas. Colclough |

This Company has prior claims upon the patronage of New Zealandists, as it was the first Insurance Company established in New Zealand; and being a Local Institution, the whole of its funds are retained and invested in the Colony. The public, therefore, derive a positive benefit by supporting this Company in preference to Foreign Institutions.

GEORGE W. ELLIOT,

Agent for Otago.

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. Respectable references are required.



COBB AND CO'S

Telegraph Lines of

ROYAL MAIL COACHES

J. CHAPLIN AND Co.,.....Proprietors. Leave the Booking Office, Manse street, next Wain's Hotel, for all parts of the Province.

CARRIAGES.

J. C. and Co., have always on hand the newest designs in Broughams, Barouches, Phaetons, Waggonettes, and American Buggies of every description.

CARRIAGES BUILT TO ORDER.

All Timber used in their Manufactory has been carefully selected and imported direct from America, and seasoned for years before working.

Repairs done in a superior manner, with all possible dispatch, and at the lowest rates.

MANUFACTORY AND REPOSITORY,
STAFFORD STREET.

Superior carriage and buggy pairs, saddle horses and hacks, always on hand for sale or exchange.

Horses broken to saddle and harness.

COBB & CO,
Manse street, Dunedin, next to Wain's Hotel.

J O H N G A R D N E R,
WHOLESALE AND RETAIL BUTCHER,
Princes Street South.

SHIPPING SUPPLIED.

Families waited on for Orders in all parts of the Town.

J O H N P E R R Y,
RETAIL CABINETWORKER,

GREAT KING STREET, Opposite Police Station, Dunedin.

Bedsteads of every description, Drawers, Chiffoniers, Sofas, and Chairs at lowest rates. Country orders promptly attended to.

E D W A R D S H E E D Y,
General Storekeeper,
W A L K E R S T R E E T.

Successor to A. LAWSON.

M A R S H A L L & C O P E L A N D,
Brewers, Bottlers, Maltsters and Importers,
Agents for Messrs ALCOCK AND Co.,
Billiard Table Manufacturers.

GROVES BROTHERS,
ENGLISH AND AMERICAN COACH MAKERS,

HIGH STREET, DUNEDIN.

Repairs receive prompt attention.

J A M E S W A L L S
WHOLESALE AND RETAIL
I R O N M O N G E R,
Corner of Princes and Walker streets, Dunedin. Fencing wire, Nos. 6, 7, 8, 9, 10. Fencing Staples, Wire Strappers, and Corrugated Iron. Register Grates, Fenders and Fireirons; also a general assortment of Builders Ironmongery, Oils, Paints, Colors, Kerosene Oil, Lamps, etc. N.B.—Country orders carefully attended to.

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

Stuart street,

Have on Hand and for Sale—

BUGGIES AND EXPRESS WAGGONS.

Repairs receive prompt attention.

VICTORIA INSURANCE COMPANY.
FIRE AND MARINE.

Established 1849.

Capital.....£200,000.

PRINCIPAL OFFICE, NEW ZEALAND:

Manse Street, Dunedin,

Insurances of every description effected at lowest current rates, and claims promptly met. Losses can be made payable in any part of New Zealand or the Australian Colonies.

W. D. MEARES,
Resident Secretary.

NOTICE.

N O M O R E H E A D A C H E S.—The Panama Hat is a certain cure for troubles in the head, brought on by profuse perspiration. The superior ventilating qualities of the Panama, and its lightness obviates all uneasiness in the upper storey.

Can only be had at **V. ALMAO & CO'S,** Princes-st., Opposite Bank of New Zealand. 6 Doz., Brussels Leather Hat Cases.

M R C H A R L E S S Y K E S,
P I A N I S T.

(Organist of St. Joseph's Church, Dunedin.)

Teache: of the Pianoforte and Organ.

Private Residence, Fillenul street, opposite lower end of Cargill street.

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

COAL! COAL!

W A N T E D Known, that Coal from Pollock's new Pit at Green Island, may now be obtained, on the Main Road, opposite the Pit. Delivered in Town at 2½ per ton.

Orders left with Jamieson & Skene, Princes street, will receive prompt attention.

[A CARD.]

T H O M A S R O B S O N,
T A I L O R, C L O T H I E R,
A N D H A B I T - M A K E R,
(Next door to Athenaeum), OCTAGON.
Has a large and varied assortment of Tweeds for Spring and Summer wear.

A. R. HAY,
IMPORTER OF FIRST-CLASS DRAPERY,

PRINCES STREET,
DUNEDIN.

IT IS WITH much satisfaction that A. R. H. announces to Purchasers of FIRST CLASS DRAPERY, that no exertion has been spared to render his Establishment as popular as any in Dunedin for CHEAPNESS AND VARIETY, in the many Departments now NEWLY ASSORTED with entirely NEW, FRESH, and REALLY CHEAP GOODS

FOR THE SPRING AND SUMMER TRADE OF 1873.

IT is not alone to the IMPORTATION of GENERAL DRAPERY that respectful attention is now being directed to Town and Country Customers, but also to the fact that First Class labor is employed in the large work-rooms on the premises plentifully supplied with materials direct from the best Home Firms, for the purpose of manufacturing MANTLES, UNDER-CLOTHING, and MILLINERY.

THE DRESS MAKING branch has a private fitting room attached, and a very large number of ladies bear testimony to the excellent mode of fitting by the head Dressmaker.

THE DRESS DEPARTMENT

Should find favour with almost everyone seeking goods of first-class value in almost every shade of colour and variety of manufacture, embracing the very newest fabrics

Beautiful Specimens in BROCADED GRENADINES,—black grounds. BROCADED LUSTRES all colours. Striped Tasso Cloths. Fancy NORWICH CLOTHS, equal in appearance to the richest Silks.

SEDAN CORD, highly recommended for wear.

BROCADED JAPANESE TISSUES, heavily woven with Silk.

GLACE MOHAIRS—Slate Greys and Fawn Drabs.

PRINTED DELAINES—White grounds, very pretty for both Ladies and Children.

Numerous textures suitable for Young Ladies, and of a very tempting price.

THE SILK DEPARTMENT

Will be found to contain every desirable make in Black Silks, direct from the Home Market.

THE COLOURED SILKS

Have been selected with great care, and the Brocades on some are equal to the finest needlework.

PRINTED CAMBRICS—FRENCH PIQUES—BRILLIANTS—JEANS—and ENGLISH and FRENCH MUSLINS.

Under this heading the Department contains Designs from those firms celebrated as Printers on Cotton Fabrics.

The patterns and blending of the different colours are very superior.

Plain White Piques—Yosemite, and Marapose Cloths—just arrived.

It is without doubt an unsound mode of trade to merely study the fact of securing a purchase without combining the ultimate satisfaction of the purchaser.

Having taken this view of the case, A. R. H. has some confidence in inviting inspection of the many

NOVELTIES IN THE SHOW ROOM.

It is assorted with some Elegant Designs in MANTLES and MILLINERY from the First Firms at Home.

The designs in Millinery are very Stylish and French-looking. The Jackets and Mantles superbly ornamented. Walking Costumes in many fabrics, in such large variety that few could desire a better Stock to choose from.

THE UNDERCLOTHING DEPARTMENT

Will be found replete with all the requirements for LADIES' WEAR. Special attention paid to the Materials used when orders are given by our Town and Country Customers.

As a rule Horrocks's celebrated Long Cloths are selected, but, where Ladies prefer a heavier make, Crewdson's well-known Cloth is substituted.

Those Ladies who are about to enter into the Holy State of Matrimony are respectfully invited to inspect a very Choice Assortment of GOODS suitable for the occasion.

A. R. HAY,

PRINCES STREET,
DUNEDIN

DAVID R. HAY,
(By Special Appointment)



TAILOR AND CLOTHIER,

TO

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

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

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,



PRINCES AND DOWLING STREETS,
DUNEDIN.

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 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.

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HENRY YEEND, Proprietor.

OUR Agents and Subscribers are requested to bear in mind that the New Zealand Tablet Co. is regularly called upon to meet the liabilities of the paper, and that consequently it is necessary the amounts due to the company should be settled promptly and regularly. They will therefore confer a favor on the Directors if they will be good enough to forward to the Hon. Secretary the sums now due, with as little delay as possible.

BISHOP MORAN'S APPROVAL.

THE manner in which the NEW ZEALAND TABLET has been hitherto conducted is deserving of approval. I have no doubt the future management will be in accordance with the past, and that this journal will continue to be an excellent Catholic newspaper. Under these circumstances, I can have no hesitation in saying it deserves the generous support of all Catholics in this Colony. I beg to recommend it to them most earnestly.

Given at Dunedin, 15th July, 1873.

† P. MORAN,
Bishop of 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 Thursday evening.

Subscription to the TABLET:—Single copies, 6d.; Half-yearly, by post, 12s. 6d., in advance. Remittances to be made payable to the Secretary to the company.

The TABLET is delivered in Dunedin on payment of 12s 6d per half-year, in advance, to the Secretary.

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

SERVICES in St. Joseph's, Dunedin, are on Sundays and Holidays at 8 and 11 a.m., Catechism at 3 p.m., vespers at 6 30 p.m.

New Zealand Tablet.

FIAT JUSTITIA.

SATURDAY, DECEMBER 27, 1873.

IMMIGRATION.

It has been announced that the General Government has handed over the entire management of immigration in Otago to the Provincial Government. If this report be true—and as it has not been contradicted there is no reason to doubt its truth—people will be curious to know the precise terms of the agreement. There is for this Province a dual system of immigration—the Colonial and Provincial system. Otago has an Immigration Agent-General in Glasgow, who employs local agents, and is sending home a special agent to recruit in Scotland. We are curious to know if under this new arrangement the Agent-General of the Colony is to be suspended, so far as immigration to Otago is concerned; and are none but Scotchmen to be permitted in the future to emigrate at the public expense to this Province? Are we to have no more English, Irish, or Welsh immigration? It is quite certain that the Provincial Government, if it could help it, would not permit any but Scotchmen to come here; and the taxpayers throughout the Colony will ask—is it right they should pay for an almost exclusively Scotch emigration to Otago? Whilst on this subject, it may be as well to refresh the memories of our readers as to a fact with which, of course, they are well acquainted, but to which they may not always advert sufficiently. Within the last two years

scores of emigrant vessels have been despatched at the expense of the colony from English, Scotch, Prussian, and Norwegian ports, but not even one from an Irish port. Let Irishmen bear this in mind when asked to applaud the Hon. the Premier, and his Agent-General who is too pious to allow his conscience to be defiled with the sin of permitting Irishmen to come into the country in numbers sufficient to establish Popery here. There are more reasons than one why this exclusively Scotch Immigration is not desirable even for Scotchmen themselves, and we would beg to call their attention to the

BOTHIE SYSTEM.

The Rev. Dr. Begg, in his speech in the Drill Shed spoke very feelingly and strongly in reference to this system which still prevails in some parts of Scotland. Chambers' Encyclopedia says that for single men a grievous laxity of morals is the consequence of this system; and that it has been introduced in some places for females with still more deplorable results. In this speech Dr. Begg said, "I may say that when I was first appointed minister of Liberton parish, out of four or five thousand acres of land yielding perhaps £30,000 a year, there was not a single cottage with two apartments; and there I was shocked to see the dead and living, the sick and the healthy, all mixed indiscriminately together." Did the Rev. Doctor whilst here see no large farms without cottages, did he see nothing like the Bothie System in all Otago? It must be so, else when speaking on the subject in reference to Scotland surely he would have had a word of reprobation for the beginning of such a bad system in this New Scotland. It is really a pity that one who interested himself so much and so successfully on this subject twenty years ago in his native country, did not go through all Otago, or at all events the agricultural districts. For had he done so, and then made enquiries of the superintendent of the Immigration Depot here, he would have discovered to his horror that something very like the Bothie System does prevail in Otago, and that the people who remain longest in the Depot without employment are married people. Such being the case, is it any wonder that in harvest time, for example, there is always—and particularly this year—such a panic as to the scarcity of laborers. What has become of the beautiful plan of which we used to hear so much in connection with the Public Works and Immigration Scheme? Land was to be reserved and villages laid out for Immigrants along the railway lines for settlement by independent and industrious laborers. The scheme was wise and philanthropic; but unfortunately it has not yet got beyond the paper on which it was originally written, and consequently, as might have been anticipated, it will be extremely difficult—for some years at least—to save the crops. Some, indeed many of our readers may not know what a Bothie is. For their information we here transcribe the description given of it by Chambers. Bothie, literally a hut, has come in recent times to mean "a house in which unmarried farm laborers are lodged.—A straining after economy in the working of farms has introduced in Scotland the practice of employing only unmarried young men, several of whom are usually lodged together in a Bothie, which is fitted up with some plain articles of furniture. As the inmates prepare their own food, and live without any kind of domestic control, a grievous laxity of morals is, of course, the consequence. In some places, Bothies for lodging groups of unmarried female laborers on farms have also been introduced with still more deplorable results. The prevalence of Bothies is sometimes very great, even in single parishes. In the parish of Wick there are 21 Bothies, containing 77 young men, and 65 young women." We fear a beginning of this system has been made in Otago, and we draw attention to it with the view of doing our part in preventing if possible its establishment here.

ANOTHER WARNING.

OUR learned and liberal contemporary the 'Evening Star' of Dunedin, in its issue of the 18th instant, has presented the public with a choice specimen of learning, taste, liberality, and conciliatory conduct. The 'Evening Star' is usually hard upon christians, particularly when they happen to be ecclesiastics, and though it does not always print the words, our holy religion—inverted commas like the 'Daily Times,' its contempt of Christianity and sneers at those who profess it, are as genuine though a little more carefully disguised; but when Catholics cross its path it forgets all decency and prudence, and bursts into uncontrolled fury, as does the enraged bull at the sight of the red rag.

Catholics are opposed to the Dunedin High School; but their opposition has always been open, manly, fair, and based on principle. The world knows what they think about it, and it is also clear that their opposition to this Institution has been expressed in language which though strong, has been ever characterised by tenderness and courtesy towards the gentlemen who constitute its staff. Such being the case, it was only natural to expect that its friends would have reciprocated this conduct and these feelings.

Such, however, as were inexperienced or foolish enough to entertain this expectation now find themselves grievously disappointed. For their tenderness and courtesy Catholics meet in return with calumny, contempt, and a revival of the old war cry, "No Popery, no surrender." Here is the language in which our respectable and learned contemporary permits itself to indulge, when speaking of the Catholic Church, to which religion and civilization, learning and art, are so deeply indebted. "One" Church, "the Romish for centuries had the direction of national education throughout the civilized world; and what has been the result? Let the history of Europe and Spanish America tell. In politics, tyranny, war, and class legislation; in social life, inequality of condition, luxury and degradation of the people; in science stagnation; in religion, superstition. "The Church threatened, anathematised and persecuted, but they"—its enemies—"triumphed, and the result has been those splendid discoveries in science, and attainments in art, of which they laid the foundation, and we, their successors, are reaping the rich fruits. Nor has that sect changed its tactics."

This extract has been taken from a leader in the 'Evening Star,' written in defence of the High School, and in denunciation of all who are opposed to this inefficient and sectarian Institution. And here it is worth while to examine the relations the 'Evening Star' bears to this school, and to the Governments, General and Provincial. This journal is a Government organ. It reflects and defends the opinions and policy of the Hon. Julius Vogel and Hon. James Macandrew. In the second place it is a strenuous advocate of the present system of education in Otago, as carried out in the High School, and in the Grammar and Common Schools throughout the country. It may be fairly inferred therefore, that this journal knows the sentiments of its patrons and party, and writes in accordance with their inspiration; that it gives expression to the ideas and principles of the men who constitute the managing and teaching staff in the Government Schools, and that consequently nothing can be more in unison with the ideas, feelings, and principles of our rulers and teachers, or more clearly demonstrative of the extent of their scholarship, than the brutal extract above quoted.

In this extract Catholics cannot fail to see a specimen of the teaching prepared for their children in the High School, Dunedin, and the other Government Schools in Otago, and we may add in all New Zealand. Such is the language in which the advocates, patrons and teachers, in these schools speak of the Catholic Church, and which they will employ in teaching Catholic children if they get a chance. Such is the spirit in which this Government system of education has been established. Under it, Catholic children are to be instructed as the children of a Church which inevitably perpetuates war, tyranny, class legislation, inequality of condition, aristocratic luxury, degradation of the people, stagnation in science, and superstition in religion, should be educated, in order that they may be no longer loyal to the Church of Christ, the Church of their baptism, and of their fathers.

Here we find one more warning. The organ of the Governments, and of the school authorities, tells us in words at once untrue and insulting the estimation formed of our religion by men who *per fas out nefas*, are determined to uphold a system of education, whose object is to destroy our faith and to destroy it at our own expense.

The High School has fallen into disfavor. Why it is not now necessary to ask, it is a patent fact that of late its friends have been growing fewer and fewer. And so deplorable is its state, that there is only one chance of its surviving the next session of the Provincial Council. Unless the friends of the High School can succeed in arousing a No Popery cry, the Institution is doomed. Nothing else can save it. It is now reduced to the painful and contemptible condition of those charlatans who despairing of securing their election to positions in the gift of the public on their merits, raise the No Popery cry. For this is a cry that never fails in a non-Catholic community, owing to its bigotry arising from its ignorance of everything Catholic, and the prejudices in which

it has been carefully trained. And we entertain little doubt but that this foolish cry, groundless and absurd as it is, will save the High School, and perpetuate indefinitely, inefficiency and injustice. The 'Evening Star,' and its party are wise in their generation, but we have, nevertheless, reason to thank them for this manifestation of their real sentiments towards us. It will open the eyes of a few who were disposed to trust in their honesty of purpose, and in their professions.

GOVERNMENT SCHOOL, TEMUKA DISTRICT.

ON the reception of our correspondent's letter last week in reference to this school, we telegraphed to him, asking whether the master had insisted on Catholic children reading the Bible. Unfortunately his answer did not arrive till noon on Saturday, long after last week's issue had been published. The following is his answer. "No, Catholics wait outside until the Bible is read, which takes an hour." We regret the statement made in our subleader last week, and avail ourselves of the earliest opportunity of correcting it, and apologising to the master whom this statement must have annoyed. We may here say that our correspondents will confer a great favor on us, if they will be kind enough to avoid all ambiguity, and give us plain, unadorned facts.

THE 'GUARDIAN' ATTACKS CATHOLICS.

IN the 'Otago Guardian' of the 23rd inst., there is a leader which is for the most part a reprint of a violent attack on the Roman Catholic Church, taken from the 'Saturday Review.' Every one knows that the 'Saturday Review' is unscrupulous, and, in reference to the Catholic Church, utterly hostile and unreliable. This popular English journal habitually misrepresents and distorts facts, and not unfrequently speaks untruths when abusing the Church, which is a pastime of frequent occurrence. We are sorry to see our contemporary engaged in the disreputable work of reproducing the falsehoods of English bigotry and intolerance of Catholicism. In this instance, the Church is adjudged guilty of the dirt, ignorance, and vice of the Italians, and these are exaggerated, in order to make the charge more telling. *Medice cura teipsum.* Would it not be more decent and more reasonable for the 'Saturday Review' to try and put an end to the dirt, starvation, ignorance, and vice so rampant in England; or if his philanthropy must burst the limits of his native island, would it not be natural for him to confine his attention to the Protestant countries of Northern Europe, in any one of which he will find more dirt, ignorance, hunger, and vice than in even the most neglected country of the south? And would it not be better for the 'Guardian' to turn its attention to the extirpation of dirt, drunkenness, and larrikinism in Otago than call off people's attention to Italy. But the writer in the 'Guardian' has an object in view which is dear to him. He is probably a schoolmaster, or some one having a pecuniary interest in upholding the sectarian and inefficient system of education established here by Government, and he thinks, in his folly, that to show up what the veracious 'Saturday Review' is pleased to designate the vice of the Italians is a conclusive argument in favor of the Otago Presbyterian system of education, and evidence of the wickedness of Bishop Moran in endeavoring to save the faith of the children for whose salvation he is responsible. Truly, we have every day striking instances of the scholarship, learning, and logical acumen of the upholders of our Government system of education! It will be necessary for these people to give us some stronger proofs that they understand something about education before they will be able to induce many to put confidence in the system they recommend.

WEEKLY EPITOME.

SOME time ago, in noticing the retirement of Mr Strode from the resident magistracy of Dunedin, the well-informed 'Guardian' said:—"Several gentlemen are mentioned as likely to be his successor, among them being the Minister of Justice himself." Who is to be the successor to Mr Strode is a question which has been much discussed in Dunedin of late, and the "feeler" thrown out by the 'Guardian' has elicited opinions highly unfavorable to the Hon the Minister of Justice appointing himself to a magistracy. The presence of the Hon the Premier here at this juncture, is also thought to have something to do with this matter, it being considered that he, like a character in the Arabian Nights, is anxious to rid himself of a burden.

THE dinner to be given to Mr Vogel by his Dunedin admirers, is to take place on the 5th of next month.

THE Melbourne agent of the Anglo-Australian Press Telegraphic Agency, remarks the 'Daily Times,' has deemed it necessary to apprise the New Zealand public by telegraph of the fact that "Dr Featherston dined recently with the Lord Mayor at the Mansion House." The 'Times' wants to know what has the New Zealand Press done that it should be forced to pay for such rubbish?

THE 'Lyttelton Times,' in speaking editorially on the scarcity of labor, remarks that for a long time past the mining interest at the Thames has been unfortunately in a declining condition, and says:—At the present moment we believe the prospects of the district are so discouraging that a considerable number of first-class working men might be induced to come down to Canterbury if any one took the trouble to send for them.

A PRIVATE letter from an officer of H.M.S. Pearl, now at Levuka, gives as an *ou dit* that New Zealand will in future be the head-quarters of the squadron instead of Sydney.

THE controversy raised by Dr Laing, who charged early Protestant missionaries in the colony with land-grabbing, is still being fought.

WE learn from the 'North Otago Times' that the Cave Valley estate has changed hands, the purchaser being Mr Cyril Hamden. The price has not transpired authoritatively, but common report states it is to be £28,000.

The 'Wanganui Chronicle,' referring to the "large areas of confiscated land lying north of the Waingongoro river," says:—"The Natives practically refuse to accept the fact that the land has been confiscated, and by tacit consent it is understood that the Queen's writ does not run north of the Waingongoro."

THE Railway Compensation Court is sitting in New Plymouth. The cost of taking the railway through the town, for compensation alone, will amount to £15,000.

NEXT month will behold a considerable reduction in the rates of postage between New Zealand and the various other Australasian colonies. At the Intercolonial Conference, it was agreed to reduce the rate after the close of this year, from 3d to 2d per half-ounce. After this month there will thus be all over these colonies one uniform inland and intercolonial rate of postage, and no inconvenience will arise from differential rates.

SUBSCRIPTIONS are being raised throughout Hawkes Bay to defray the expenses of the defendants in the recent trial for libel against the 'Daily Telegraph.'

CONCERNING the recently discovered seam of coal at Deadman's creek, near Westport, the 'Times' says:—"Latest news says the seam has been opened up on the face to twenty-five feet, and the men now driving in find the coal getting more solid every foot they go."

THE following is an interesting item in connection with the establishment of sugar manufactories and refineries:—No less than 2091 tons of sugar were imported into this colony during the quarter ended 30th September last. This is equal to 62lb. per annum for every man, woman, and child in New Zealand.

A PUBLIC Crushing Company has been formed at Resfont, with a capital of £10,000, in 20,000 shares of 10s each. 30,000 shares were applied for in 24 hours. Splendid stone has been struck in the Golden Ledge claim. The shares advanced 100 per cent. in two hours. The claims have greatly increased in value since the formation of the Crushing Company.

THE practice of running trains to and from Port Chalmers on Sundays, and the alleged evils arising therefrom, have been brought prominently under the notice of his Honor the Superintendent, by a deputation from the Presbyterian Church. Among the reasons urged for discontinuing the Sunday traffic are these:—That the officials on the railway are prevented from participating in Sabbath observances; that temptation is held out to persons, and particularly the young to absent themselves from religious instruction; that such traffic encourages other traffic; that the practice is generally condemned, and especially so by the people of Port Chalmers, where the Sabbath usually presents the appearance of a holiday. His Honor promised to lay the matter before the Government.

WE ('Western Star') are informed, on reliable authority, that the sawmillers will shortly raise the price of timber. The reasons for this step are the great demand, the scarcity of labor, and a very natural desire on the part of the sawmillers to make hay while the sun shines.

EMPTY PRETENTIOUSNESS.—The Wellington correspondent of the 'Otago Guardian,' tells the following unvarnished tale:—The annual distribution of prizes to the Wellington College came off with the usual surroundings, but was rendered noteworthy by a very able report on the state of the college by the Rev. W. B. Harvey, M. A., a gentleman of considerable scholastic ability, and who had been specially appointed by the governors to examine the college and report thereon. It is remarkable from the close similarity to the report of Professor Sale on the High School, the lower forms being well up in their work, but in the upper forms only empty pretentiousness.

THE Russell correspondent of the 'Southern Cross' writes:—"On Sunday morning last Bishop Croke, D.D., held a service in the Roman Catholic Chapel, and afterwards delivered a most eloquent and impressive address to a numerous congregation, three-fourths of whom belonged to the English Church denomination. It is seldom we have the pleasure and edification of listening to a preacher of Bishop Croke's religious attainments."

AT Tauranga the Government have purchased a block of land measuring 150,000 acres.

THE Wanganui took fire at the Bluff Wharf on Friday night last. The fire was extinguished without serious damage.

THE Dunedin bakers have raised the price of the 4lb loaf to 8d. THE body of a man, supposed to be that of Beamish, who was drowned in Dunedin Bay, has been discovered near Burn's old building, on the Peninsula. The body was much disfigured.

At the last meeting of the City Council, a letter was read from the Postmaster-General, pointing out the necessity that existed for the establishment of a post-office, in connection with a savings bank and telegraph office, at the north end of the city, and intimating that the Government would be prepared to build the same if the City Council would grant a site. The matter was referred to a committee, and there it is said, no doubt that the site will be granted.

THE 'Mount Ida Chronicle' remarks that the miners' associations throughout the province seem pretty well determined to try their strength on the question of the combined reduction in the price of gold made by the banks:

THE Kennedy family (the celebrated Scottish vocalists) have arrived from Melbourne.

MESSES Hallenstein and Co. have started their New Zealand Clothing Factory at Dunedin, on a temporary footing, and purpose soon employing 300 or 400 hands—chiefly girls.

A FIRE of a suspicious nature was discovered a few days ago, at the Prince of Wales Hotel, Princes street south. It was soon put out.

THE adjourned meeting of the Dunedin Licensing Bench did not take place, the Justices, who were not present, it appeared, from what was stated, considering they had no power to sit.

THE Province of Hawke's Bay expects to commence its next financial year with a credit balance of over \$50,000.

ANOTHER schoolmaster has been fined for beating a girl. The delinquent in this case was Stephen Carriok, of the school at Porirua, Wellington.

THE 'Arrow Observer' takes a gloomy view of the state of the gold-mining industry in New Zealand generally, and in the Wakatipu district in particular.

THE Southland wool season is advancing rapidly, and wool waggons are now arriving at Invercargill almost daily. Pasturage has been plentiful this season, and consequently the clip is a good one.

AT Waimate, in Canterbury, 75 acres of Government bush realised £29 4s 9d per acre.

A NUMBER of Chinamen passed through Riverton lately, en route to Orepuki.

AT German bay, Akaroa, a swarm of bees took up their abode in a post office letter box, and were dislodged with some trouble.

MR O'Toole of Addison's Flat has taken his departure for Sydney. THE prospects of the Nevis never looked better than they do at present.

THE Auckland cricketers met with an enthusiastic reception on their return. They were played through the city by the band, and have since been entertained at a public dinner.

SHAW, Saville and Co. are making from £200,000 to £250,000 a year out of the New Zealand trade.

MESSES BROGDEN lately imported fifty tons of wrought iron, and three locomotives.

AUCKLAND is monopolising the Fiji trade to the exclusion of Sydney.

THE Shotover River rises from six to nine inches in a day, and falls to the same extent at night. This is due to the melting of snow deposits.

A LATE visitor to Taranaki reports that the people of that province import almost every commodity, owing to the fact that they do not grow or manufacture articles for themselves.

MR HOMER has made good progress with the Martin's-Bay Track.

A TATTERSALL'S Club, for regulating betting, is being formed in Auckland.

A FIRE curing establishment has been opened at Waikouaiti.

SEVERAL parties of miners are doing very well at Cardrona.

THE oat crop in Canterbury is expected to be very heavy.

THE 'Waikato Times' advocates establishing an asylum for inebriates.

THE 'Taranaki News' calls the 'Otago Guardian' "Our Antarctic Contemporary."

THE Greymouth Licensed Victuallers' Association is being wound up.

THE business in the Telegraph Department is still increasing.

THE Taranaki honey harvest is expected to be unusually good this year.

COAL from the newly opened seams at Mokihini has been tried in Westport with most excellent results.

"MAJOR" FINNIMORE, of Wanganui, is about to proceed to Britain.

TARANAKI has an Inspector of Thistles, who has to see that thistles are kept down.

A LOT of lucky Chinese diggers left Hokitika lately for Melbourne, en route for the land of their nativity.

SETTLEMENT goes on apace in the Upper Taieri district.

THE library of the Wellington Athenaeum contains 4200 books.

AN Invercargill paper mentions that the scarcity of labor continues to be much felt.

ACCOUNTS from the Inangahua are satisfactory. Long and weary depression is likely to give place to briskness and speculation.

MAJOR GORDON, the Inspector of volunteers, denies the report that he said the Wellington Artillery was the best corps he had seen in the colony.

IN the Christchurch museum are two whale skeletons, both of full-grown animals. One is seven and the other thirty feet long.

FROM Auckland comes news that the Australian Bellringers have been drawing crowded houses.

AT Nelson lately, Mr Abraham Bush, aged 73 years, complained of feeling unwell, undressed, got into bed, and a few minutes afterwards died. Death was occasioned by disease of the heart.

GREAT complaints are being made in Auckland of the ravages committed by sparrows among the fruit.

THE erection of a new export goods shed at the Invercargill railway station has been commenced. The shed is to measure 200 feet by 50 feet.

Among the imports per ship Caller Ou, to Otago, are five cases of silver coin.

THE Mataura Bench of Justices lately fined the landlord of the Pyramid Hotel £2 for permitting drunkenness in his hotel.

THE Wellington shipwrights, who number about thirty, have formed themselves into an Association.

A NEW municipality comprising the three townships of Shortland, Grahamstown, and the Tararua has been constituted on the Thames goldfields.

THE steamer Lady of the Lake, with eighty tons of railway iron on board, has crossed the Taieri bar at quarter-ebb; and steamed up the river to the bridge.

The Governor arrived in Dunedin on Tuesday. The Hutt railway, eight miles long, and some 18 months since the first sod was turned, is, it is reported, to be opened formally on 1st February.

MANY complaints are being made in Dunedin, that a general system of petty thefts, especially of poultry, is being carried on.

SOME cases of intimidation, says the Charleston 'Herald,' occurred during the day of the Superintendency election, one or more of which is likely to prove a subject of magisterial inquiry.

AMONG the events at the Manuka creek Christmas sports was a race for Chinamen only.

THE prize at the Nelson Exhibition for the best local tale was taken by one entitled "A page of life on the gold fields."

AT the Tokomairiro Grammar School a pupil was trampled upon in a scramble, the result being a broken arm.

THE Waikouaiti paper, for not publishing certain local items pleads in excuse that one of its types "got on the spree."

THE colonial farmers' pest, the thistle, is said to be spreading in Westland.

AT the sludge channel works, Naseby, Chinamen are largely employed at 8s per diem, and give great satisfaction.

NEWS from the Haast states no further gold discoveries have been made.

THE Napier races will be held at the conclusion of the Colonial prize fring.

FLOWERS are now an article of export from Wanganui to Wellington.

POST CHALMERS is progressing fast.

THE erection of buildings in Christchurch continues with unabated spirit. The same may be said of Dunedin.

A CAITNESS and Sutherland Association has been formed for Otago.

LAND in the Wanganui district is rapidly increasing in value.

IT is said that a tender for constructing the Waimea water race has been accepted. The amount is stated to be £8373.

DRINKING fountains are to be erected in suitable localities in Wellington.

A SCHOONER lying alongside the Auckland wharf, the Fannie Hare, of San Francisco, has a mainmast 93 feet in height, and foremast 86 feet. She was in Dunedin harbor lately.

THE 'Ross Guardian' says:—"It is high time that some effort should be made to organize Christmas." Queer English!

THE bakers of the Thames have raised the price of the four-pound loaf to 9d.

FOURTEEN carpenters, who arrived at Napier, are regarded as a welcome addition to the building trade.

A NELSON paper says:—"We have no gas. We have gas works, but no light—more's the pity."

MR HAUGHTON'S dog "Bully" is dead. "Bully" knew all the older members of Parliament, but was puzzled with the new ones of last session. He was a constant attendant at Parliament House, and used to follow his master when he was canvassing the Wakatip constituency.

THE total cost of the Timaru water supply is put down at £10,000. This will give 60,000 gallons a day, or twenty gallons per head for the population.

IMMIGRATION barracks will be erected at Oamaru.

A 'TIMES' correspondent complains of the insufficient support given to the Carandini Concerts.

TENDERS are now called for improvements at Waikouaiti Harbor.

AT Oamaru, one James Earl has been fined in the nominal sum of 1s and costs, for neglecting to register the birth of his child. The full penalty is £10.

HIBERNIAN AUSTRALASIAN CATHOLIC BENEFIT SOCIETY—DUNEDIN.

LAST Sunday morning the members of St. Joseph's Branch, No. 73, attended first Mass at St. Joseph's Church, and received Holy Communion in a body; every member, with the exception of three or four who were unavoidably absent, was present. They met in the school-room at 7.45, and from thence marched in order to the church, the front rows of the middle seats having been kindly reserved for them by his Lordship. The officers wore their regalia, and the members had a small green rosette pinned on their left breasts in lieu of sashes, which have not as yet been received from Melbourne.

It was gratifying and pleasing to see the members approaching the altar in union, and offering up their communion for the intentions of the Society. We shall be glad to hear of the other branches in New Zealand following the good example shewn by St. Joseph's Branch, No. 73.

CATHOLIC EDUCATION.

THE HON. DR. GRACE'S SPEECH ON CATHOLIC EDUCATION QUESTION.—THE HON. DR. POLLEN AND THE SECULARISTS.

Auckland, 6th Nov.

It must be highly gratifying to the Catholic people of this Colony to learn from the Hon. Dr. Grace's speech, as published in the N. Z. TABLET, that the Catholic schools in Otago are in such a highly efficient and flourishing state. It would appear that all the wealth and the power at the command of Government fail materially to injure the Catholic schools in your Province, at the present time, though they are so obviously strained to ruin them. It would even seem that in the Province of Otago the Catholic schools, established and supported entirely by the private funds of Catholics—a class by no means wealthy—not only can keep abreast of the Government schools, but actually in some instances are decidedly ahead of them, and beat them hollow. This statement is so strange as almost to be incredible. I hope that by some means the attention of Sir James Fergusson may be called to it. What says your contemporary the Otago 'Times' to it? Will he admit it to be exact, or will he dispute it, and try to disprove its accuracy? A few days ago it was stated by our 'Daily Southern

Cross," the uncompromising opponent of denominational schools, that the majority of pupils in the Catholic school at Nelson were the children of Protestant parents. Here in Auckland, if Catholic schools be not superior to Government schools, they are at least quite equal to them in point of efficiency, and happily very few Catholic children indeed attend Government schools. I need not say that we are supporting our own schools entirely with our own funds, while we are forced to pay for the support of Government schools as well—a piece of injustice of which at present it would seem vain to complain, and which we must submit to with patience and resignation, till the opportune time arrive when we may seek for redress with some reasonable hope of success. We are at present the victims of a tyrant majority, actuated by motives and principles which I will not venture to describe in detail, but which I think are utterly incompatible with the golden rule of "doing as they would be done by" in like circumstances. Dr Pollen knows well, and Sir James Fergusson also knows well, that in peace or in war, the Catholic subjects of the Queen in this colony, as in other parts of the Empire, are never backward in performing their duty to the State. Why, then, should we be subjected to such a galling injustice as to have offered to us a Government system of education, which we cannot in conscience accept, and which we must pay for whether we avail ourselves of it or not? It is no good answer to say that our scruples are unreasonable in rejecting such a system of education, and they cannot be attended to; or to allege that such a system is for the benefit of the majority, and conformable to their ideas of what is right, however much it may be repugnant to Catholic principles and practices, and that Catholics, therefore, must either accept it or pay for their contumacy. They must be punished—if not by imprisonment, by the gibbet, and the halter—at all events by a money payment to go towards the support of the Government schools which their consciences condemn. But what is this if not persecution, and that of the worst, because the most insidious and plausible kind. This is but a modification of one part of the cruel Elizabethan system of persecution, which had for its object to repress and destroy the Catholic Church. The purse is very sensitive, and to punish a man through his purse is often the most effectual way of punishing him. But persecutors generally defeat their own purpose in the end, and give an additional impetus to the very cause they mean to destroy. The Catholic people in this colony would probably have been far less zealous in the support of Catholic schools than they now are had Government not shewn so unmistakable a desire to destroy them root and branch, and to substitute secular, or, as some call them, Godless schools in their room. I impute no unworthy motives to the secularist party, or to Dr Pollen, one of its most able leaders in this colony; but the tendency of their policy is to destroy Catholic schools by Government money and patronage, and in part, of course, by Catholic money—by funds wrung cruelly from reluctant Catholics themselves. Have they succeeded, or are they likely to succeed in accomplishing their injustice? No. On the contrary, they have succeeded, as we see, in arousing a new and additional zeal in the entire Catholic community on behalf of Catholic schools, and which is daily adding to the number, efficiency, and reputation of such institutions. They have without intending it done our schools, and therefore the Catholic Church, an immense service. To me it now seems that the greatest misfortune which could befall us would be that Government would aid our schools. True, it would only be a bare act of justice if they did so: still it would in some sense be a misfortune to us. We know now what can be done by self-help—we know the benefit of self-reliance and of freedom from Government meddling or interference in our schools. Let us once become dependent, even partially, on the Government for pecuniary aid, and our zeal would soon grow cool. The independence of our schools would be impaired, if not destroyed, and we should not then be able to say that by ourselves, unaided, we secured their efficiency. If I do not mistake, the Christian Brothers in Ireland, whose schools are by far the most efficient and popular in the country, voluntarily renounced any Government aid which they once enjoyed rather than have their independence interfered with. Catholic schools ought to stand on the same footing as the Catholic Church, to which they form an essential appendage. They should both be free and independent of the State. No pecuniary advantage can compensate for even a partial loss of freedom. The Catholic Church flourishes best when unembarrassed with any State aid, either in patronage or money. She flourishes best in a free country, and when she depends solely upon the voluntary and pious bounty of her faithful children. So long as she has faithful and zealous children, she will never long lack funds sufficient for all her necessary wants, or for her schools—no matter what may be the policy of her enemies. We ask no special favor of the State as Catholics—we ask bare justice, and above all things that the State would not intermeddle with the education of our children, in one way or the other—for they cannot possibly do so in any way without interfering with our religion. We see the Catholic Church, and Catholic schools by her side, striking their roots vigorously into the free soil of this infant colony. We see that a glorious future awaits her here. Her enemies cannot fail to see the same thing; and can we blame them if by such means as recent Educational Bills they strive to avert a consummation which to them must seem so devoutly to be deplored. By aiming a blow at Catholic schools they aim a blow at the Catholic Church—not openly, but covertly.

There is much public property in this colony set apart by the paternal care and liberality of Government for educational purposes. Catholics must be debarred from any participation in the advantages of such property so long as the Government educational policy remains what it is. The tyrant majority may perhaps say, "Serves them right." I believe the Government of this colony will not alter its educational policy, so as to do the Catholics justice, till England sets them the example. The vital question of "concurrent endowment" must be settled in the Imperial Parliament ere our New Zealand legislators will venture on doing the same. The Catholics of Ireland must first obtain justice ere the Catholics of New Zealand can hope to get it for their educational establishments. One thing seems plain: the Catholics here will never obtain justice in that or any other

Catholic matter till they show that they possess power, constitutionally speaking, and that they know how to use power. For that end they must be united and vote together at the poll. By doing so, on many occasions they may turn the scale when parties are pretty evenly balanced, as was probably the case at the late election for our Superintendent. Above all, they must be true to their religion practically, without which they do not deserve justice; nor can they expect to secure the good will and the respect of their opponents.

I am not surprised that all politicians of despotic proclivities—whether Protestants or nominally Catholics—should have an instinctive hatred and terror of the Catholic Church. She is the enemy of all tyrants and imposters; she is the real "people's friend." Power she will have, and power she will use wherever she is free. The enemies of the people are her enemies, and the true friends of the people are her friends. Despotic and crafty liberals and movers of resolutions would fain push her on one side and silence her, but they cannot. In very free countries her power is always the greatest. England becomes Catholic in proportion as her people become free—free from antiquated prejudices; and more especially popular ignorance is her worst enemy. If she had her will she would cover this Colony with splendid schools and colleges to supply the highest and the humblest in the land with education—as she did in days of yore for England and all the other states in Europe when she had the power. But her chief object always is to educate the people in the principles of holiness, honesty, purity of life, self-denial, and charity—principles which have gone much out of fashion in modern times, both among Catholics and Protestants. I am persuaded that the Catholic laymen of this as of other countries will never take their proper place in the social scale will never possess the political power as Catholics, which of right belong to them, until they take all the destitute and neglected members of the community under their special care by some special organization. Look at the Sisters of Mercy in this place. If the Catholic laity generally had only a very very small portion of their public spirit and charity, the work I have indicated would not remain long untried.

J. WOOD.

ORIGIN OF DEVOTION TO THE SACRED HEART —ENGLISH PILGRIMS IN THE 19TH CENTURY— CATHOLIC PROGRESS IN ENGLAND.

(An Auckland Contribution.)

SOME time ago Archbishop Manning formally consecrated his diocese to the Sacred Heart of Jesus. "Next after the devotions of the Holy Sacraments," says His Grace, "which are closely akin to it and explanatory of it, comes the devotion of the Sacred Heart, spread east and west throughout the Catholic church. For two centuries it has been established in the hearts of generation after generation. Whence did it arise? From Paray-le-Monial in France. In the history of a poor despised Sister of the Visitation, Margaret Mary of that place, we read that in a vision she saw Christ suffused by an intensity of light. She beheld His sacred heart enveloped, as it were, in flame, girdled with thorns and surmounted with a cross; and these words came to her: "Behold the heart that has loved men so much and has been loved so little." His Grace argues that we must ascribe the rise of this devotion to the inspiration of the Holy Ghost, because the Catholic church, so jealous of its truth, so jealous of its piety, so jealous of the devotion of its children, has admitted, sanctioned, and taught it and spread it abroad. If we believe in the visions recorded in the New Testament—that seen by Saul on his way to Damascus—by Stephen at his martyrdom—and by John, as he records it in the Apocalypse, when he saw the Son of Man clothed in a white garment and girdled about; His hair white as the light, His feet like pure brass, and His countenance as the sun in its strength—why may we not believe that vision recorded to have been seen by the holy Margaret Mary, of Paray-le-Monial, as above related, and which has been so well authenticated? May He who has manifested Himself to his servants in the beginning not also manifest Himself in divers ways to His servants and friends in all time, and even in these latter days? True, we are not bound to believe in the vision of Margaret Mary as a dogma of faith; but how are we to reject it on any rational principle, and still retain a belief in the visions recorded in the New Testament? The archbishop proudly believes that the unlooked-for and almost miraculous success which has attended his labors in London, especially for the education of the Catholic poor, may be attributed to his devotion to the Sacred Heart. Under his auspices a pilgrimage to the holy shrine at Paray-le-Monial has been organised, and about 500 pilgrims set out in a body from London in September last to visit the tomb of St. Margaret Mary, for the purpose of there praying to God for many blessings, spiritual and temporal, for themselves and others, and more especially to pray "for the Catholic church in England, revealed but the other day and springing into manhood before anyone could expect it." The pilgrims mustered in the Cathedral at Kensington before setting out, and were addressed by the Archbishop. They were under the conduct of the Duke of Norfolk, with other noblemen, gentlemen, and bishops, priests, and several ladies of rank as a committee. His grace the Archbishop earnestly urged them all to preserve order, and be obedient to those who were to lead them from the time of their departure till their return. This was the first requisite. He also solemnly exhorted them "to lay aside all state, dignity and inequality of this world, and to account themselves happy if they shared with the least, and had their portion with the last, in that spirit of humility which was the perfection of the Sacred Heart." The scene in the cathedral was solemn, grand, and imposing, in the extreme. The Protestant press treated the subject—as your contemporary, the Otago 'Times,' no doubt will do—with jeers and derision. Let them. "We bless God for it. It is a poor serving of the cross that has not some shame," as the Archbishop said.

The 'San Francisco Chronicle' is very severe on Californian chieftains. It says they "equal our Congress men, and are the greatest scoundrels of the civilized world."

EXTRACTS FROM THE SERMON PREACHED BY FATHER BURKE ON THE OCCASION OF THE DEDICATION OF THE ARMAGH CATHEDRAL.

THE distinguished preacher having taken the following for his text—"The just man lives by faith," proceeded to deliver an eloquent and most impressive sermon. He said—These words, dearly beloved brethren, are from the writings of Saint Paul. May it please your eminence, most rev. lords, and dearly beloved brethren, the Apostle of the Gentiles, divinely inspired by the Holy Ghost, laid down in these words one of the grandest and most consoling principles that can fall upon the ear of man. He says men live for various objects—some live to enrich themselves, some to gain power; but among the various ends, objects for which men can live, the Apostle selects one, and he says—"There is something else which a man can live for." My just man—that is to say, the just man in my estimation—is the man who lives by faith. As it is with individuals, dearly beloved brethren, so it is with a nation. A nation may live for this object or for that; a nation may live for the purposes of war or gain; a nation may live for the purposes of commerce; but a nation or a people may also live the higher life of which the Apostle speaks. A nation may live by faith. Now, dearly beloved brethren, what do these words mean—to live by faith? Whether we consider it in the individual or the nation it means simply this, that the Almighty God condescends to offer Himself as the object and purpose of man's life. He places Himself in the category of objects for which a man may live. He takes His place as it were, amongst created things, and he says "You may live to obtain riches, you may live to obtain power; you may live for political influence; but there is one grand object you can live for, and that is faith. And this, according to the Apostle, is the highest form of justice, the highest, noblest nobility of man—for a man or a nation who lives by faith, first of all, arises to the dignity of realising the unseen. We cannot see Him and yet we can live for Him: Nearly 1500 years have passed away since that most memorable event in the annals of the world and of the Church when a stranger landed upon the shores of Ireland, and in an old Celtic town proclaimed to the princes and to the kings of the ancient land the name and the glories of Jesus Christ the Son of God. St. Patrick was fortunate in his apostleship, for he came to a people who seemed naturally created for a life of divine faith. He found amongst the Irish race, the men to whom he preached, a strange faculty of realising the unseen and realising the truth of the apostle's words; no difficulties crossed him; he had only to proclaim the name of God and the true God, the name of Jesus, the name of Mary the mother of our Lord, when instantly, as if it came to them naturally, the whole people all like one man arose, and without asking from their apostle the testimony of one tear of sorrow or one drop of blood, the Irish nation, the Irish people sprang to the truth which came to them from St. Patrick's lips, and if the apostle was fortunate in the people to whom he preached, Ireland was also fortunate in the apostle whom Almighty God sent to her. He brought with him not merely the unction of his episcopal consecration, not merely the authority of the holy Church of God, not only commission from Celestine, the Pope of Rome, but brought with him a kindly, loving heart, so like the hearts of the people to whom he preached. He brought also with him immense learning, and yet a simplicity of character most childlike because most Christian. He brought with him a becoming love for the nation and for the people, and a deep appreciation of all that is most beautiful in the natural character of the Irish race. At once, and with a divine instinct, Ireland took her apostle to her bosom, and Patrick clasped the young Church in the embrace of his apostolic love. He remained thirteen years in Ireland as a Bishop preaching the Gospel in the midland portion of the country, and in the far west towards the western ocean. Then in the thirteenth year of his ministry, when he already had converted a great part of the island, when he had already built churches and established missions throughout the land, St. Patrick bethought himself that the time had come when he should establish a primate's see and the metropolitan jurisdiction of an archbishop over the newly converted country. Divine Providence guided the Apostle's steps until he came among these hills, and here obtained possession of a piece of land, and there Patrick, the Apostle, founded the Church and city of Armagh. Now it is that we observe how the Irish race lived by faith. Amongst the annals of nations, dearly beloved brethren, we find that until a people are first converted to Christianity it requires a long delay of years before that people can produce the matured harvest of a national priesthood. The only exception to this rule was the Irish nation. No sooner were they converted than they instantly rose to the sanctity and grandeur of a national priesthood. No sooner were they converted than they became instantly a monastic nation, and the great centre of Ireland's monasticism and of her early success was the very spot on which you stand, the cathedral of the city of St. Patrick in Armagh. Here for three hundred years, from the 5th until the close of the 8th century, scholars came from every part of the known world that they might derive from the successor of St. Peter that great knowledge which they were to bring back to their own people and to their own nation, so that Ireland became through her scholars, through these three centuries, the very light of the world for great learning, the very light of the world for the brightness of her sanctity. From St. Patrick's See, from Patrick's Cathedral of Armagh, as from a centre came all that life, that life of faith by which the nation consecrated itself in the highest form of monastic sanctity to God; that life of apostolic zeal by which our fathers became the apostles of the whole world; that life of supreme sanctity by which the island itself was made to be the mother of the brightest and the greatest saints of the Church of God. The next great feature in the life of faith of any people is power, the aggressive power, and this also, the Irish race inherited from God through the ministry of St. Patrick. He made them not only a holy people, not only a faithful people, but He made our fathers to be a strong people, and the secret of their strength was their faith. After 800 years of monastic sanctity, it was in the design of God that the Irish race were not only the holiest, but were the

strongest and most powerful people on the face of the earth; and in order to prove this, God let loose on Ireland the scourge of the Danish nation. Before the conquering arms of the Danes many of the nations of Europe went down. They reached England and took possession of the land. They took possession of the western shores of Scotland, and a portion of the northern provinces of France, and wherever they went they declared war against the saints of God, against the Cross, and against the Christian religion. For 300 years, year after year, their fleet swept the seas, and their armies swept in thousands and thousands upon the shores of Ireland. But here they found the people united as one man upon the grand principle of their religion. They found the whole Irish race, all the men of the land, the fathers and sons for generation after generation for 300 years clinging firmly and unitedly to their faith; and the Danish invader struck blow after blow at them, until at length the great and mighty warrior drew his sword in the name of the Crucified, and smote the Danes, that they never lifted up their hands against the Irish people any more, nor dared to set foot on Irish soil again. Thus the Almighty God showed, in the power of this people, a wonderful unifying power and strength, the power of the principle of divine faith. Now, another invasion followed, still more terrible, and this time it was not the faith of the Irish people that was assaulted, it was only their national existence. And dear to every nation as its liberty and its national existence ought to be, and strong and heroic as were the efforts of Ireland's kings and princes to preserve the treasure of her national existence still, in the providence of God, it was designed that Ireland should shine out amongst the nations as unconquered and unconquerable only upon the question of divine life and her faith. Powerful as was the principle of nationality, Ireland was defeated on this issue. God took it away from us. The national life of our people is not based on military glory, such glory is not ours; our interests are merged in those of another people. The providence of God has not brought out our national life in commerce and in wealth; all these things we have been indifferent to, and we have sacrificed them. But the providence of God brought out the unconquerable, the imperishable life of the Irish race only upon the question of their faith. On that alone every power on earth may assail, and on that alone every power in hell may rise against them. On the question of faith, the Irish nation has risen a conqueror from every battle-field, no matter how much blood she has shed, 400 years the stranger was in the land, and during this time the Irish bishops and primates of Armagh clung around the cathedral of Armagh. To the Irish race Armagh was as Jerusalem to the House of David, the fountain of her faith. But now 300 years ago a great change came over the thoughts of the English nation—a great change came over the manners and the morals of the land. England solemnly and sadly abjured the Catholic faith, and separated herself from the Church of God—a change that was effected with much bloodshed in the sister land, and was also sought to be effected in Ireland. Idiots went forth that the name of Peter or of his successor was no longer to be heard on Irish soil. When Patrick administered the Sacraments to the Irish people, it was in virtue of the power he received from the Pope of Rome, and St. Patrick tried to give to the Irish race the secret of all their religion, of all their faith, of their undying and imperishable life when he used these words:—"Stand by Rome; if there be any dissensions or quarrels bring them to Rome; don't go to Rome as slaves to a master, but go to Rome as children to their mother." In other words, he sent deep into the Irish mind, deep into the Irish heart, the secret of all religion, of all Catholicity, of all Divine truth—namely, that the Almighty God left behind Him on earth a representative and a vicar, who speaks in the name of Jesus Christ; and the only man on earth who has the authority to speak as Vicar of Christ, and in the name of God—a man who is supreme in the Church of God, who witnesses to her faith with infallible voice, and who cannot mislead the people—and that man is the Pope of Rome. Patrick taught the people of Ireland that as long as they were united with Peter in Rome, they were united with Jesus Christ, and no power in earth or hell can take your faith from you. Now, this is the very principle that saved Ireland in that sad day in the 16th century when called on to surrender her faith, and I wish to put this before you. When Henry VIII. called on Ireland to become Protestant he did not at once ask the people to pull down the altars. He did not ask them to abjure the Holy Sacrifice of the Mass. He did not assert it was idolatrous. He did not break up the constitution of the Church in detail. All the Protestant kings of England asked the Irish people to do was to renounce their allegiance to Rome—to give up their connection with Peter. We have seen in that splendid illustration of her first sanctity. We have seen how, in her strength, the young nation was able to repel the Danish invader, and maintain incessant war for 300 years—a thing we read of in the history of no other people ever created. We have seen the love which bound the people to the archbishops, bishops and priests during the 400 years of the Saxon invasion. They were the consolars of the nation; they wiped away the tears from her eye, and bade her never despair, for as long as she was faithful to God, God would never utterly abandon the Irish people. And now the decree goes forth to the bishops of Ireland to give up the Pope—not to give up the Catholic religion, but to give up the Pope—and to acknowledge the King of England head of the Church, as well as head of the State. And on that day there was a man to whom Almighty God gave the high privilege to be the champion of the faith of Ireland, who spoke trumpet-tongued throughout the land to the people of Ireland, and said, "Peter, the Pope, is the soul, and head, and heart of Catholicity; and the people who separates from him ceases to be Catholic. Brace yourself up, if necessary, to fight rather than blaspheme Peter's prerogative." The word went forth throughout the land, and God be blessed, from George Cromour, who was the Primate of all Ireland, and the Bishop of Armagh. The wonderful sight was seen by the world of a whole nation—priests, bishops, and people standing up like one man, and crying out "*Pro avis et fideis*." Every heresy that has ever sprung up in the world has demanded its martyrs, and every schism in the Church of God has shed blood, but

to English Protestantism was reserved the strange privilege of making not one man, not one family, not even a tribe of men, but a whole nation, the united champions of truth and martyrs of Catholicity. The whole nation, from the day of her first trials owes her salvation to the fearless and energetic voice of the Archbishops of Armagh—the Primates of Ireland. We now come to a period of persecutions the most terrible, and dearly beloved, I will only call your attention to the fifteen bishops of Armagh who followed immediately the Reformation, to see in them and in their acts how much our fathers suffered. That Primate died in 1543, and the bishop who succeeded him, though consecrated, was never allowed to set foot in Ireland, and the Irish Church had not the privilege of beholding her spouse. Primate Dowal was the next Archbishop of Armagh, and no sooner was he consecrated than Catholic truth and Catholic doctrine resounded throughout the land. He was taken in the reign of Edward the Sixth, and dragged into prison, and then sent into exile. He was recalled in the time of Queen Mary, and lived to see the faith for which he had suffered exile and imprisonment triumphant throughout the land. He was succeeded by Richard Grey, who governed Armagh from 1563 to 1595. He was 22 years archbishop, which he spent in the Tower of London. He was manacled with iron and reduced to starvation. He was offered everything in the world, honor and power, his own See of Armagh, his own Cathedral and all, if he would renounce one tittle, one iota of the Catholic faith, if he would give up Peter; but from the dungeon his voice came forth and thrilled the nation. "Hear me," he said, "who speaks from his dungeon and his chains: let Ireland stand by Peter." That man was unconquerable; he died from prison in 1585. He was succeeded by Primate M'Gauran, who reigned from 1586 to 1589. He landed in Ireland, but he had to fly from his own city, and took refuge with a noble Irish chieftain named M'Guire, of Fermanagh. There was a terrible battle fought between the English and Irish forces at a place called the field of Mortars. The Primate was on the field of battle; he was attending to the wounded and administering the Holy Sacrament to the dying, and for the crime of attending to these—the crime of holding the body of the Lord in his fingers—a troop of English lancers thrust their lances through his body as they passed in the route; so he fell martyr to the faith and Holy Sacraments of the Catholic religion. He was succeeded by Peter Lombard in the see. He was a man renowned for his learning, but he was never allowed even to set foot in the diocese of Armagh. In 1627 Hugh O'Reilly governed this diocese until 1651. During his reign the Catholics of Ireland enjoyed for a time a period of prosperity. As Primate of Armagh he stood foremost in the ranks of those who endeavored to maintain Ireland's nationality. He was the foremost in her councils, the friend of Owen Ros O'Neil and the other heroes of his time, and he kept the faith of Ireland, and her national glory alive, but the battle was destined to be lost, and Hugh O'Reilly had to fly. He died in 1651 on a small island on Lough Erne called Trinity Island, where he was hiding from Cromwell's partizan followers. His successor as Primate was Edward O'Reilly, who from 1664 to 1662 again served the Irish Church. And mark you, this was in the reign of King Charles the II. However he was banished from his see by a false accusation; and by this time, seeing, by 100 years' experience that it was impossible to make Ireland give up the Catholic faith, the Minister of the day, thought he might try what freedom and teaching would do. The drawn sword was the only argument ever used in relation to Ireland; but this Minister with unusual cunning, thought that he might extract some expression from the people, from the Primate of Armagh, from the Bishop and the priest of the people, some expression against the Catholic faith. Accordingly he got an apostate priest to draw up certain resolutions. There were nothing in them contrary to the Catholic faith; there were only a few things about the Pope of Rome. There was a great point in that, and it was for the purpose of making the Irish people sever from Peter that this apostate priest and the resolutions were prepared. What did this minister of the Crown of England do? Why, he wrote a most kind letter to the Primate wishing him to come home to Ireland and to his see of Armagh, and that he would be received in the best manner, but that he was expected to subscribe to a document. He came, and called a synod of the bishops in Dublin, the document was put into his hand; and what did he say? He said there is enough in this document to separate Ireland from Rome, and whatever tends to sap the faith of my people or destroy their allegiance to Peter, I will not see. I may die. You may burn my right hand off, but I will not sign this document. His example stimulated the other bishops, and the paper was flung into the face of the Viceroy and the very next day they were flung into prison to languish and to die. This Primate died in exile. He was succeeded by a man immortalized in the history of this country—the gifted and sainted Oliver Plunkett. He presided over the see from 1666 to 1681. He was tried in London for his life. His body was literally torn to pieces. With his dying eyes he saw the hand of the hangman grasping to get at his heart and tear it from him; and his head was cut off, and his great soul went up to tell at the Throne of God the tale of Ireland's wrong. He was the last of the Irish bishops who shed his blood for the faith. His successor died in exile, as many others of those who came after him. The hand of persecution relaxed, and the Irish people began to breathe. One hundred and fifty years ago our numbers were reduced to a miserable minority but what are they to-day.

The International at Manchester Central Section, a resolution declaring that "the people, having been deprived of the land through the fraudulent devices and tyrannical usurpation of the governing classes, are justified in enforcing the restitution of the same by any means that circumstances may place within their power." It also resolutions handing the appropriation by the State of all instruments of production, and the application of the national credit to the purposes of co-operative industry.

The discovery of extensive fields of gold at the head waters of the Big Laraine river and its tributaries, in Wyoming, is reported.

SMALL PROPRIETORS.

MR HOWIT, a writer whose habit it is to see all English objects and English socialities on their brightest side, and who, in treating of the Rhenish peasantry certainly does not underrate the rudeness of their implements and the inferiority of their ploughing, nevertheless shows that under the invigorating influence of the feelings of proprietorship, they make up for the imperfections of their apparatus, by the intensity of their application. "The peasant harrows and clears his land until it is in the nicest order, and it is admirable to see the crops which he obtains. The peasants are the great and ever present objects of country life. They are the great population of the country because they themselves are the possessors. This country is, in fact, for the most part, in the hands of the people. It is parcelled out among the multitude. . . . The peasants are not as with us, for the most part totally cut off from property in the soil they cultivate, totally dependent on the labor afforded by others—they are themselves the proprietors. It is, perhaps from this cause that they are probably the most industrious peasantry in the world. They labor busily, early and late, because they feel they are laboring for themselves. . . . The German peasants work hard, but they have no actual want. Every man has his house, his orchard, his roadside trees, commonly so heavy with fruit, that he is obliged to prop and secure them all ways, or they would be torn to pieces. He has his corn-plot, his plot for mangel-wurzel, for hemp, and so on. He is his own master; and he, and every member of his family have the strongest motives to labor. You see the effect of this in that unremitting diligence which is beyond that of the whole world besides, and his economy which is still greater. The Germans, indeed, are not so active and lively as the English. You never see them in a bustle as though they wished to knock off a vast deal in a short time. . . . They are, on the contrary, slow, but for ever doing. They plod on from day to day and year to year, the most patient, untireable and persevering of animals. The English peasant is so cut off from the idea of property, that he comes habitually to look upon it as a thing from which he is warned by the laws of the large proprietors, and becomes in consequence spiritless, purposeless. . . . The German bauer on the contrary looks on his country as made for him and his fellow-men. He feels himself a man; he has a stake in the country as good as that of the bulk of his neighbours; no man can threaten him with ejection, or the workhouse so long as he is active and economical. He walks therefore with a bold step, he looks you in the face with the air of a free man, but of a respectful one." Of their industry the same writer thus further speaks: "There is not an hour of the year in which they do not find increasing occupation. In the depth of winter, when the weather permits them by any means to get out of doors, they are always finding something to do. They carry out their manure to their lands while the frost is on them. If there is not frost they are busy cleaning ditches and felling old fruit trees or such as do not bear well. Such of them as are too poor to lay in a sufficient stock of wood, find plenty of work in ascending into the mountainous woods and bringing thence fuel. It would astonish the English common people to see the intense labor with which the Germans earn their firewood. In the depth of frost and snow, go into any of their hills and woods, and there you find them backing up stumps, cutting off branches, and gathering by all means which the official wood-police will allow, boughs, stakes, and pieces of wood which they convey home by the most incredible toil and patience." After a description of their careful and laborious vineyard culture, he continues: "In England, with its great quantity of grass lands, and its large farms, so soon as the grain is in, and the fields are shut up for hay-grass, the country seems in a comparative state of rest and quiet. But here they are everywhere and for ever hoeing and mowing, planting and cutting, weeding and gathering. They have a succession of crops like a market gardener. They have their carrots, poppies, hemp, flax, sainfoin, lucerne, rape, colewort, cabbage, rotabago, black turnip, Swedish and white turnips, teales, Jerusalem artichokes, mangel-wurzel, parsnips, kidney beans, field beans and peas, vetches, Indian corn, buckwheat, madder for the manufacturer, potatoes, their great crop of tobacco, millet—all, or the greater part, under the family management, in their own family allotments. They have had these things first to sow, many of them to transplant, to hoe, to weed, to clear off insects, to top; many of them to mow and gather in successive crops. They have their water-meadows, of which kind almost all their meadows are, to flood, to mow, and reflood; water-courses to re-open and to make anew, their early fruits to gather, to bring to market with their green crops of vegetables; their cattle, sheep, calves, foals, most of them prisoners, and poultry to look after; their vines, as they shoot rampantly in the summer heat, to prune, and thin out the leaves when they are too thick; and any one may imagine what a scene of incessant labor it is."—Mill

MIXED MARRIAGES.

We take from the "Pastoral Letter of the Archbishop and Bishops of the Province of Westminster in Provincial Council Assembled," the following pronouncement on mixed marriages:—

The Church has by its earliest discipline, and at all times in the language of great energy, condemned marriages of mixed religion. The reasons of this prohibition to you are self-evident; to the world they are, like the Catholic Faith itself, unintelligible. The Church has added to its prohibition the impediment whereby a mixed marriage without dispensation is unlawful. For grave causes, such a dispensation is granted by the Church. But it cannot be granted except upon the mutual and united promise of the two parties, Catholic and non-Catholic, made to the Bishop who grants the dispensation, that the Catholic party shall have perfect liberty to practise the Catholic religion, that all children born of such marriage shall be brought up in the Catholic Church alone. Of these three conditions the first is so self-evidently right and necessary, that we need do no more than recite it. But on the two last much censure has been cast, and many things unreasonable and untrue have been said. We will therefore place in your hands a statement of the law of the Church, by which

you will be able to satisfy all just minds, and to answer even those whose contentions are not just.

First, as to the education of the children in the Catholic faith, it has been said and thought that the Church used to permit that the sons should be brought up in one religion and the daughters in another. The Church has never permitted such a thing; it could not permit it; because such a practice is intrinsically sinful. It would be not only the breach of a law, but it would also be a denial of the Catholic faith. The Catholic Church knows of only one faith in which we can be saved. To consent to, or to countenance, an agreement by which one soul shall be brought up out of that way of salvation would be a mortal sin, and a tacit denial of the one only way of salvation. This the Church has never done, nor has ever even implicitly countenanced. They who have done such things will answer at the judgment seat for their own personal acts, which were not acts of the Church, nor sanctioned by the Church, but were in direct variance with its express commands and with the law of God. It is within the memory of living men that the Archbishop of Cologne endured imprisonment in vindication of this divine law. We are bound to walk in the one only way to life, and to allow no soul for whom we are responsible to be led away from it. The Catholic father or mother who, for interest or worldly motive, consents that their offspring shall be educated out of the way of life in which they profess to desire to die, thereby denies in deed the faith which they profess in words. Both by the natural and the revealed law of God, parents are bound to rear their children in the same grace of salvation in which they hope for eternal life. This condition, then, that all children of such marriage shall be brought up in the Catholic faith, is not a new or an arbitrary rule. It is an intrinsic law, founded upon the revelation of God, old as the Church itself, and inseparable from the faith. They who believe that all forms of Christianity are indifferent will perhaps not understand our words. They who believe that the Catholic is the only revealed way of salvation will need no further reasoning.

The other condition, that no Catholic shall solemnise marriage before any minister of religion other than the priests of the Catholic Church, rests on principles equally plain. From the unity of the faith springs the unity of divine worship. As it is unlawful to hold communion with any professions of faith out of the unity of Catholic truth, so it is unlawful to hold communion in any acts of religion out of the unity of Catholic worship. Matrimony is a Sacrament of the Church; and no Catholic can therefore hold communion with any marriage ceremony professing to be religious, or in the presence of any person professing to be a minister of religion, out of the unity of the Catholic Church.

So long as penal laws inflicted legal nullity upon all Catholic marriages unless they were solemnised before the ministers of the Established Church, Catholics were compelled to go before them to obtain the legal validity of their marriage and the legal security of their estates. But they went before the minister of the Established Church, not as a minister of religion, but as a civil authority, and for civil effects. Their Catholic marriage was the only marriage they recognised as perfect and valid before God and man; but for its civil recognition and legal validity they were compelled by penal laws to appear before the appointed civil officer, who was also a minister of the established religion. When, however, in the year 1836, this penal law was abolished, and the validity of Catholic marriages, with the presence of the Registrar, was legalised, the Registrar took the place of the Protestant clergyman, as the Protestant clergyman had until then discharged the office of the Registrar. From that moment the necessity of appearing before him ceased for all civil effects; and no other lawful motive for a Catholic to appear before him could exist. Thenceforward he could only be regarded as a minister of religion; and to go before him for any religious act, and especially for matrimony, which a Catholic knows to be a Sacrament, has ever been and ever must be forbidden, as an act intrinsically sinful. The highest authority in the Church declares such an act to be "unlawful and sacrilegious." This, then, is no new or arbitrary law, recently enacted by us. It is as old as the Church, and directly, and by necessity, resulting from the unity of Catholic Faith.

We cannot but add another reason which ought to weigh with our fellow countrymen, and to satisfy every just mind. The Catholic Church recognises as perfect and valid the marriages of the people of England contracted before the law of the land, if there be no impediment which in itself annuls the contracts. The Catholic Church does not remarry those of the English people who are received into its unity. It regards them as already man and wife, and their children as legitimate. Therefore, if any Catholic solemnise a mixed marriage before the Registrar, or before the Protestant minister, the Catholic Church refuses to remarry them. For two obvious reasons: first, they are already married; and secondly, the Catholic party has committed a sacrilegious act. If the Catholic Church know beforehand that a Catholic intends, after his Catholic marriage, to commit that act of sacrilege, the law of the Church forbids the Catholic clergy to bless such a marriage. The intention to commit sacrilege excludes a Catholic from the sacraments, and marriage is a sacrament. They who choose to forfeit the benediction of the Church choose their own lot. The Church is neither responsible for their act, nor severe in withholding a sacrament which, if sacrilegiously received, would add sin to sin. But, beloved brethren and children in Jesus Christ, you know these things: and we are speaking rather to those who reproach you than to you.

Mr Whalley, has, as usual, been making an ass of himself in the House. His only reason for supporting the "Claimant," is that the success of Orton would be a fatal blow to an old Catholic family; and this is how the worthy M. spoke in defence of his protégé—"The Government have supplied money for the defence of murderers, traitors, Fenians, and other scoundrels, and why should they refuse it in a case of this kind?" They did though, and the House supported them.

EVANGELICALISM IN ROME.

BAD FOR THE PROTESTANT PROSELYTERS!

"Tell it not in Gath! Evangelicalism is at a discount in this good city of Rome." So exclaims the Roman correspondent of the New York 'Freeman's Journal' in a recent letter to that paper. Some time ago we quoted from English papers, chiefly, we think, from the 'London Advertiser,' to show that the well paid "missionary efforts" of the sects in Rome were not the success that Signor Gavazzi would lead simple Presbyterians to think they were; that few were made Protestants, but many infidels or bad Catholics. Lately, copies of a letter (*avviso*) of the Cardinal Vicar were torn by Government officials from the doors and columns of churches in Rome. "The *avviso*," says the correspondent of the 'Freeman,' "has called forth a number of letters, pamphlets, etc., from those wolves in sheep's clothing who, gaunt and grim, the inevitable shepherds in their train, are to be met stalking through the streets of 'the modern Babylon,' to use their select phraseology. The 'Journal de Rome' quotes one he has received bearing the signature: 'Vincent Ravi, Evangelical Minister,' which the editor pronounces a factum devoid of form or of foundation—that it would require men of far different calibre to combat Catholicism; that the *Avviso Sacro* of the Cardinal Vicar are far preferable; that Ravi is incorrect, and even impolite; that nothing could justify him in assuming towards His Eminence Patrizi such a tone, which is in no wise evangelical; and that, in fact, throughout the seven pages of the pamphlet, M. Ravi gives the effect of a peasant haranguing the Rector of a University...." But the unkindest blow of all is received from the 'Capitale,' which, after long praising and upholding that party 'in homage to the blessed liberty of conscience, the inherent right of every human creature'—after advertising all their places of meeting and urging all to flock thither—now suddenly changes its tone, and in an article entitled 'The Evangelical Epidemic,' complains of the Evangelicals that 'these new Apostles of Jesus Christ are fairly a nuisance. There is a continual shower of letters, pamphlets, notices, confutations, answers, etc., to the *Avviso Sacro* of Cardinal Patrizi, with the usual dishing up (sic) of the Bible and the accustomed references to carriages, palaces, etc. It is a real torture; and, to crown all, they write us letters and bother us with visits, requesting us to second similar old wives' tales. Such absurdities are quite out of place in this our own day; the needs of society are not met by the like plan. For example, here in Rome is a family without a roof to shelter them: well, here is a Bible; turn it into a room if you can! here are persons wanting food; well, here is a Bible—eat it! So much for this epidemic! We repeat, it is not our purpose to combat and to overthrow [?] one error to elevate another upon its ruins. Our design is to promote the cause of labor, which truly moralizes society a thousand times better than the Bible followed by the rest of their nonsense."

THE LAKES OF IRELAND.

THE most considerable of the lakes are Lough Neagh, one of the largest in Europe, comprising in extent 98,255 acres, its greatest depth in the centre being forty-five feet; Lough Erne spangled with its innumerable islands; Lough Foyle and Lough Swilly, in Ulster; Lough Corrib, Lough Mask, Lough Con, Lough Rea, and Allen in Connaught; Lough Ogram, Lough Carr, Lough Lene, and Lough Derg, in Munster; Lough Ennel, Lough Foyle, and Lough Derreveragh, in Leinster. The petrifying quality of the waters of Lough Neagh is one of those natural phenomena which has given ample exercise to the reflection and speculation of the experimental philosopher. Wood deposited for a certain period in this lake becomes stone by the total change of its internal configuration. Circumstances connected with this lake would lead to the conclusion that it has its origin in volcanic eruption, but whether it occurred in the time of Partholonus, or in the sixth century, according to the Earl of Bristol, Bishop of Derry, who states that in a monastery on the continent a manuscript exists giving an account of a fearful earthquake which then threw up the rock of Toome, and impeded the course of several rivers, which uniting, formed both Lough Neagh and Lough Erne. There is also a legend connected with a holy well which overflowed its bounds in a mysterious manner, and inundated that tract of land which now forms the Lough. Towns, palaces, and temples were swallowed up, and the subject is thus beautifully alluded to by Moore:

"On Lough Neagh's banks as the fisherman strays,
When the cold clear eve's declining,
He sees the round towers of other days,
In the waves beneath him shining."

Lough Lene (the name in the Irish language for the Lake of Learning), but now better known as the Lakes of Killarney, being distinguished by the upper, the middle of Torc Lake, and the lower, which is the most extensive, the three being connected by a narrow channel. They are situated in the county Kerry, and are commanded on the east and south by the mountains of Mangerton and Torc; on the west by that of Glens (beautiful Glens); on the north the country is level, stretching towards the town of Kallarney, which lies north-east. It is beyond the power of the artist's pencil or the poet's imagination to give even an idea of these charming lakes; they were celebrated ages ago for their romantic beauty and soft bewitching scenery, and were styled the tenth wonder of Ireland.

The surrounding mountains are covered from their apex to their base with oaks, yew trees, evergreens, and the arbutus, which, although only a shrub in other countries, becomes here a tree, and grows to the height of twenty feet. It bears leaves, evergreen, like those of the laurel, but towards the extremity they are purple; its flowers hang in clusters like grapes, are white and of an agreeable flavor. These present in their different stages of vegetation a delightful variety of colors, and form an amphitheatre which revives all the charms of spring in the depths of winter. The report of cascades falling from these mountains to mingle with the waters of the lake beyond are repeated by a thousand echoes, and contribute considerably to the charms of this delightful retreat.—'Celtic Weekly.'

RELIGIOUS STATISTICS OF PARIS FOR THE YEAR 1868.

SUMMING up, then, we find that Paris proper numbers 534 parochial clergy for 1,680,583 people, or one Priest for every 3247. Without Paris there are in the diocese 126 priests for 241,647 people, or one priest for 1,913 people. So much for the parochial clergy; but there is an army behind, which must not be left out of our consideration. The four diocesan seminaries, the theological faculty of the Sorbonne, the school for higher ecclesiastical studies, and the Chapter of St. Geneviève, number 72 priests on their different staffs. The Cathedral of Notre Dame has twenty-three canons, three vicars-general, and three secretaries, over and above the four vicars who have been already accounted for. These three vicars-general are at the head of the three Ardeaconries into which, for the purposes of administration, the diocese of Paris is divided, viz.: Notre Dame, St. Geneviève, and St. Denis. To the 58 religious houses for women, and 36 hospitals and asylums for the sick, the lycéums, and 26 more higher schools and other institutions, are attached 130 secular priests; the whole of whom reaches a figure of 915, which may, however, have been still further increased within the past year. But again, there exists further among the great families a considerable number of domestic chaplains, and ecclesiastics who act as tutors, but do not fail to contribute a certain amount of help in supplying the spiritual needs of the diocese.

Turning from the secular to the regular clergy there are 22 religious orders or congregations of priests, some of which, as for instance the Jesuits and Dominicans, have two or three separate houses. The Jesuits alone number some hundred members, as also does the seminary for foreign missions. In all these houses there must be from 800 to 1000 priests, who act powerfully, by preaching, by missions, by hearing confessions, and in many other ways, in promoting the spiritual progress of the diocese. Several of these orders, as the Jesuits, the Lazarists, the Oblates of Mary Immaculate, the Capuchins, and others, possess churches of their own, which were not, of course, taken into account in our enumeration of the parochial churches of Paris. The number of such churches of religious orders and institutions is not less than from 180 to 200—many of them, however, are not regularly open to the public.

It will not, then, be far from the truth if we reckon the total of secular and regular parochial and non-parochial clergy of Paris as at least 2000.

A Stipend is allowed by the State only to the curé himself and his two first vicars; these stipends are of very small amount, ranging from 1200 to 3000 francs a year. The other vicars and various officers in the churches—and how numerous these are the foregoing account of the parish clergy suffices to show—receive nothing whatever from the State, whose contributions generally are of no great amount, two-thirds of the priests throughout France receiving from it but a pittance of some 900 francs a year,* whilst in towns it raises the amount of its stipend to 2,500 francs, or in a few cases to somewhat more. In churches with a large staff of clergy, the State subsidy makes a very small figure. The remainder must be made up from other sources. And here it must be remembered that the acquisition of real property and the foundation of regular endowment are rendered very difficult by modern legislation. First of all comes the produce of the chairs, of which one may have the use during the time of service from two to five cents. On extraordinary occasions the price is of course raised. A tenth of the chair-rent is handed over to the ordinary for the general purposes of the diocese. Besides this, the fees for various offices amount to a considerable sum, but of these fees only a small proportion falls to the curé himself. The fees are resigned to the numerous vicars, while the curé undertakes the gratuitous administrations of baptism. The income of the curé is, nevertheless, considerable—in most churches reaching or exceeding 20,000 francs.

The first and second vicars draw from the parish considerable salaries, ranging from 4000 to 15,000 francs a year, the remaining vicars besides their fees and stipends for saying Mass, receive from 1200, to 4000 francs a year.

*The smallest sum allowed by the State to a Protestant pastor in the Province is 1500 francs a year. The necessary maintenance of wife and family, may, perhaps go to account for this more liberal treatment.—'Boston Pilot.'

CATHOLIC INTELLIGENCE.

A correspondent of an English Protestant journal describes as one of the principal fruits of Sir Bartle Frere's mission to Africa, the discovery of the work a Catholic mission is doing on the borders of the desert. At Bagomoyo they found a French mission established, where nine or ten of the Rev. Fathers and Sisters were instructing and caring for 250 children, many of whom they had rescued from slavers. The branch establishment at Zanzibar has a school where the boys learn trades, making the mission self-supporting. It is intended that these form a settlement, in which will be the nucleus of a society to Christianize Eastern Africa.

The Pope, Italy, and the World.—A Paris correspondent of a New York paper reports MacMahon as saying to him that he accepted the presidency of France to save the army and rescue the Government from a combination of power and profit. He added: "There is no reason why the present régime, in its amended constitutional form, with a military executive who should reign over the country and rule over the army, should not become established in France. When the words empire and republic become synonymous with discipline, every citizen a soldier and every soldier a servant of the republic, wrangling and strife will cease in the country." He likewise said: "Everything that can be done to ensure the Pope's safety and the necessary liberties of the Holy See, shall be done. It is directly against the interests of Italy to expel the Pope, for were he to take refuge elsewhere, the Catholics of all the world would be united against Italy."

The 'Saturday Review' asks of the Jesuits, "Why does mankind so vehemently and persistently detest them?" The answer is very simple. All who really know, amounting to several millions throughout the world, love and respect them, and us to the rest, the Jesuits are true disciples of Him who has said: "If they have hated Me, they will also hate you."

HISTORY OF OUR SAVIOUR JESUS CHRIST.

By the Abbé J. E. DARRAS.

(Translated from the French for the NEW ZEALAND TABLET.)

30.—HISTORICAL PROOFS OF THE REALITY OF THE JOURNEY TO BETHLEHEM.

The extrinsic considerations, borrowed from universal history, from the circumstantial details of provincial administration, from the formulas of Roman and Jewish law, agree then in establishing the authenticity of the journey of Joseph and Mary to Bethlehem. But this is only one side of the demonstration. As M. de V. gué judiciously remarks "The place of birth of our Lord is the fact which is most certainly authenticated and least contested by the adversaries even of the tradition. Not only is its history, like that of the other sacred places, established by means of incontestable facts, from the epoch of Constantine, but, by an exceptional privilege, it reaches farther back than that date. It can be traced by means of contemporary texts to an epoch so close to the Gospel events as to have had them recorded by eye-witnesses." 1. The truth of these observations of the learned archaeologist will be made manifest by what follows. We have still before our minds the official petition addressed by St. Justin to Antoninus Pius. "Jesus Christ was born, says the Apologist, at Bethlehem, a small Jewish village, distant about thirty-five furlongs from Jerusalem. You may assure yourself of this by consulting the tables of the census of Judea, made by Quirinus." Thus spoke an eye-witness, a century after the death of Jesus Christ. I say an eye-witness, because St. Justin, born in the year 103 of the Christian era, at Flavia Neapolis, the ancient Sichem, only twenty leagues from Palestine, passed all his youth there. He had therefore seen the places of which he speaks. We can still less be permitted to doubt his evidence, as, being sprung from a family of pagan colonists, transported into Judea by Vespasian and Titus, St. Justin was converted to Christianity at the age of thirty. We have in him, then, not only an eye-witness, but a witness who having lived in unbelief before embracing the faith, had found himself obliged to study rigorously the facts of which he speaks; a condition manifestly preferable in one who treats of religion, to that of a writer who should have begun by believing, and ended by apostacy. St. Justin, in order to tear himself away from the seductions of the Platonic philosophy, and embrace the wisdom of Jesus Christ, "alone true," as he expresses himself, must have been determined by unexceptionable motives of credibility. Now, precisely in this passage which we have just cited, St. Justin finds an evident proof of the truth of Christianity, in the perfect agreement of the prophecies, announcing the apparition of the Messiah at Bethlehem, with the reality of the birth of Jesus Christ in that village. "Hear, said he to the Emperor, how a Prophet—Michens—has described the place where the Messiah was to be born. Here are his words: "And Thou, Bethlehem Ephrata, art a little one among the thousands of Judea, out of thee shall he come forth unto me that is to be the ruler of Israel." "Now," continues St. Justin, "Bethlehem is a Jewish village, distant about thirty-five furlongs from Jerusalem. It is there that Jesus was born. The registers of Quirinus prove it beyond a doubt. Thus the Platonic philosopher, recently converted to the faith of the Gospel, on the very spot where the Evangelical facts took place, attests that Jesus Christ was born at Bethlehem. The reality of this birth, confirming the anterior prophecies, is, in his eyes, a demonstration of the divinity of Christianity. Consequently, in the year 103, date of the birth of St. Justin, it was of public notoriety that Jesus Christ was a native of Bethlehem. It was not an apocryphal tradition, invented for the use of the Christians, since Justin was born in the bosom of a pagan family, and had been brought up in paganism. But in the year 103, of the Christian era, only seventy years had elapsed from the death of Jesus Christ. To suppose that in that interval, the insincerity of the Christians could have introduced on this subject, a surreptitious legend, and have caused it to be adopted by the contemporary generation, would be no less absurd, than to imagine, in our days, the possibility of placing in Rome, at the foot of the capital, for example, the birth place of Napoleon I.

31.—TRYPHON THE JEW.

Our modern rationalists do not recoiled before these evident impossibilities. "Such a legend, they say, was absent from the primitive text which has furnished the rough draft of the present Gospel of Matthew and Mark. It was to meet oft-repeated objections that it was a tacked to the beginning of the Gospel of Matthew." (2) Well! Explain to us then, by what prodigy of inexorable power, the Christians, shut up in the catcombs, given over to lions in the amphitheatre, imprisoned in all the dungeons of Rome, could possibly have succeeded in adding their legend to the official texts of the registers of Quirinus, preserved in the imperial archives. Inform us how the forger could have cancelled the traces of his falsification; how he could have substituted apocryphal rolls for the true ones; how he could, under Antoninus, find again the seal of Augustus; how, forty years after the ruin of Jerusalem, he could find the seal of Herod, to affix both one and the other to the documents of his posthumous forging. The registers of Quirinus were not "those little books which the Christians lent amongst each other, and in which each one transcribed, on the margin of his copy, the words, the proverbs, he found elsewhere, that touched him." (3) What mean these evolutions of a puerile commentary, in presence of historic realities? Who will be found so credulous as to believe that the Roman colonies in Palestine, remaining faithful to the worship of the Gods of the Empire, interested—mainly through their zeal for the divinity of Cæsar—in suppressing Christianity in its rise, would have become the echo of a Christian legend, when the point in question concerned a contemporary fact, and a locality in which they were residing? This is not all. The same St. Justin, in the celebrated conference he held at Rome with a Jew, and of which he has left us the authentic report, under the title of "Dialogue with Tryphon," returns to this leading fact: "When Jesus Christ was born at Bethlehem, he says, Herod the King was informed of it by the Magi coming out of Arabia. He resolved to put the child to death.

But Joseph, by the order of God, took Jesus, with Mary his Mother, and fled into Egypt." (4). It is thus St. Justin spoke. What objection will his interlocutor bring forward? Listen to the reply of the Jew: "Could not God have easily caused the death of Herod? (5). This is the only argument which a Jew, Tryphon, himself perfectly conversant with Gospel history, from the events of which he was separated only by an interval of eighty years, finds to oppose to this recital: But if Jesus Christ had not been born in Bethlehem; if Herod had never thought of putting the children of Bethlehem to death; if Joseph and Mary had never gone into Egypt; if all these facts had been a Christian legend, without reality, without notoriety, without foundation in history, Tryphon would not have failed to say so. He would have declared, like our rationalists that this fable was "absent from the primitive text which furnished the rough draft of the present Gospel." Instead of this peremptory answer, Tryphon reasons like a Jew, who, though convinced of the reality of the facts, was still unwilling to admit their consequences. You say that Jesus Christ was the Son of God; he replies: In order to save His Son, God might easily have caused the death of Herod. To do so would have been only natural. The fact of Joseph's being forced to take the child with Mary into Egypt, proves that Jesus Christ was not the Son of God, and that God did not take that interest in his life which he would certainly have attached to that of His own Son. In order that Tryphon, the Jew, should hold such a discourse as this, it is clear that the notoriety of the Gospel facts must have been admitted by all the Hebrews. Would it have been possible for a Christian "legend" to effect this miracle of establishing itself universally in the minds of the deadliest of its enemies?

CONCLUSION.

32. After these proofs, amounting to evidence, it would be superfluous to insist on further testimonies. What can be said, for instance, of Celsus the Philosopher, who reproaches Jesus Christ with being born at Bethlehem. "A glorious thing indeed, for a God," he says, "to have made himself a citizen of the most wretched little borough in the world!" 5. Celsus spoke thus; he lived in the time of St. Justin; he detested the name of Jesus Christ, quite as much as do our modern rationalists, and his polemics were more serious than theirs. He had, besides, the advantage over them of living at the very time when, according to our savans, the legend would have been added to the primitive text which has furnished the rough draft of the present Gospels. Celsus had no suspicion that an addition had been made. The addition, then, is a dream. That which neither Celsus the Philosopher, nor Tryphon the Jew, nor Justin the disciple of Plato, saw, in the year 103 of the Christian era, the rationalism of the nineteenth century will have had the glory of inventing, by a miracle of retrospective perspicacity.

1. M. le Comte Melchior de Vogué, "Les Eglises de la Terre Sainte, in 4", 1830, page 50, note. 3. Vie de Jesus, page, 20, note. 3. Ibid, introd., page 22. 4. Just, Dialog., cum Tryphone Judæo; Patrol. græcæ, tom. VI., col. 713. 5. id., ibid.

THE CHURCH IN IRELAND.

In a letter from His Grace the Archbishop of Westminster to His Grace the Archbishop of Armagh, and Primate of all Ireland, the following occurs:—

Edmund Burke said that, with some changes, the Catholic Church in Ireland, to his mind, bore the closest resemblance of any Church on earth to the Church of the Apostles. I fully believe this; for it is the most pastoral Church in the world, where pastors and flock are in the closest bonds of confidence and love. Where this is, Christianity is, in its primitive purity of life. I am not going to dwell on these topics now. Ireland, its adversaries being both judges and witnesses, is at the head of the nations for purity of morals and freedom from ordinary crime. For years I have declared my belief that Ireland is the most Christian country in the world. Its Christian traditions are universal and unbroken; its people know their religion; the intelligence of Ireland has been illuminated, quickened, enlarged by the faith of fourteen hundred years; to your flocks Christian and Catholic are convertible terms. An Irishman without faith is a shame to his mother and to Ireland. The laity of Ireland, as I well know, are as prompt and clear when Catholic doctrine or principle are at stake, and speak as authoritatively and logically in defence of the Catholic religion, as if they had been trained in a seminary. The whole action of Irish homes, Irish public opinion, and the social life of the nation, moulds them, not by constraint and unwillingly, but insensibly and spontaneously, to the instincts and character of Christians. May God preserve this inheritance of his grace to you. In England it has been shattered, and wasted; every year mutilates more and more the remaining Christian traditions of public life and opinion among us. We can test this comparative difference under our own hands. The difference of Catholic formation between those who come to us from Ireland and those who are born of Irish parents in England is sadly marked. The atmosphere of Ireland unfolds and ripens the Catholic instincts of faith; the atmosphere of England, like untimely frost, checks and cuts them off.

On the afternoon of Sunday, July 20, Rt. Rev. Bishop McLaughlin of Brooklyn, laid the corner stone of St. Stephen's Church, corner of Hicks and Summit streets, about 50,000 persons being present, of whom there were 10,000 men of the Ancient Order of Hibernians, 7000 of the Mutual Alliance and a thousand of the Church Temperance Societies, the procession being headed by the officers of the Irish Convention. About 8,000 dollars was contributed at the collection. The Bishop delivered a forcible sermon on the text: "For it is a house not for man but for God." The church is to be in the Gothic style and to cost about 130,000 dollars. Rev. Father Reilly is pastor.

The forest produce of the United States, of all kinds amount to at least £200,000,000 annually.

In one week 203 Mormons left Liverpool for Salt Lake city.

Biggam Young has delivered an address strongly advocating the total abolition of liquor selling.

TO FELLMONGERS, BREWERS, COAL-MERCHANTS AND OTHERS.

BASKETS! BASKETS! BASKETS!

THE only place in Dunedin where genuine Basket Work can be obtained is at C. MUIR'S Basket Factory, Princes street south (Successor to R. Boenicke, late George street.) Wool washing and carrying baskets always on hand. Work of every description made to order and repaired. Country orders attended to with promptitude and despatch. Note the address—Next Door south from Prince of Wales Hotel. No connection with the general dealer next door.

W M. BACON AND SONS
QUEEN'S LIVERY AND BAIT STABLES.

Great King street and George street
(Right-of-way, next A. & T. Inglis.)

Having made extensive additions to their Stables, and procured several new carriages, in anticipation of the Spring and Summer business, are now in a position to supply superior Saddle or Harness Horses, and Carriages and Buggies of every description, at the lowest terms and the shortest notice.

Commercial Travellers furnished with journey horses and Traps. Wedding and picnic parties supplied with Close and Open Carriages.

Ladies and gentlemen's Saddles, and every description of Harness for sale and exchange.

New and second-hand Buggies, Saddle and Harness Horses for sale or exchange.

BASKETS! BASKETS! BASKETS!

Undersigned has always on hand, Baskets of every description.

Orders promptly attended to.

Note the Address—

M. SULLIVAN,

Wholesale and Retail Basket Maker,
Princes street South, Dunedin (opposite Guthrie & Asher's).

OTAGO DYE WORKS, GEORGE STREET, DUNEDIN.

Opposite the York Hotel.

MESSERS ROBERTSON AND CO.

DYERS, FINISHERS, AND HOT-PRESSERS,

beg to announce to the Public of Dunedin and up-country Districts that they have opened the above Premises, where they are carrying on Dyeing and Finishing in all its branches.

Town and Country orders punctually attended to.

Up-country agents wanted. Terms liberal.

NOTICE TO EVERYBODY.
CLIFFORD, MORRIS, AND CO.
wish to intimate to the ladies and gentlemen of Dunedin and of the suburban and Country Districts, that in consequence of their business increasing so rapidly during late season, they have found it necessary

ENLARGE THEIR PREMISES,
and they now respectfully invite the public to inspect their New and Magnificent Gallery on the ground floor, just completed and now open to the public.

The prices are as reasonable as ever, viz.:
—From 12s 6d per dozen.

C. M. and Co. being in receipt of the latest improvements in Portraiture every month are now prepared to take Portraits in the

Newest and Most Approved Styles,
viz.:—Rembrandt or Shadow Pictures, Cameos, Medallions, Cameo Vignettes, Vignettes, Family Groups, &c.

Children taken instantaneously in any weather.

Operating Artists: Messrs **CLIFFORD** and **MORRIS.**

Printing Department conducted by Mr A. F. VIVIAN, late of Johnstone, O'Shaughnessy and Co., Melbourne.

Tinting and Coloring by Mrs **CLIFFORD** and Assistant.

The Otago Portrait Galleries now consist of two studios, two painting rooms, five waiting rooms, reception room, office, &c.

Negatives carefully preserved.

Carte-de-visite copies to be had at any time, 1s. each. 2,000 specimens always on view. Pictures delivered to all parts of town and country.

The Galleries are open from a.m. till 7 p.m.

Note the Address—
FLEET STREET, DUNEDIN.

THE IMPERIAL LIVERY AND BAIT STABLES,

Princes Street South, Dunedin.

G. NELSON - - - - Picnicior.

NATIONAL INSURANCE COMPANY OF NEW ZEALAND.

CAPITAL—ONE MILLION, IN 100,000 SHARES OF £10 EACH.

PAID-UP, £50,000.

DIRECTORS:

- J. L. BUTTERWORTH, Esq.,
- JOHN CARGILL, Esq.,
- HENRY DRIVER, Esq.,
- W. J. M. LARNACH, Esq.,
- RICHARD OLIVER, Esq.,
- EVAN PROSSER, Esq.,
- GEORGE GRAY RUSSELL, Esq.,
- KEITH RAMSAY, Esq.,
- ROBERT WILSON, Esq.

The Company issues Fire Policies on Wool while shearing in Woolsheds.

Also,
Floating Policies on Wool from sheep's back, or from Woolshed, till delivered in London.

Also,
Floating policies to and from Australian and New Zealand Ports, saving much trouble to the insured.

Also,
Policies for time and voyage in Hulls of Ships and Steamers.

A. HILL JACK,
General Manager,

Offices: Manse-street.

GRAND DISPLAY OF SPRING, AND SUMMER MILLINERY

AT
MISS WARD'S MILLINERY ESTABLISHMENT
Princes street, Dunedin.

MISS WARD is now exhibiting all the Latest Novelties for the Season in Millinery, Bonnets, Trimmed Hats, Flowers, Feathers and Ribbons, to which she would respectfully invite inspection.

Has just received five cases of Girls' Maids' and Ladies' Hats, in all the newest and most fashionable shapes, at very moderate prices. Also, a choice selection of Hat and Bonnet Ornaments, Ladies' Ties, Scarfs, Collars and Cuffs.

In the Underclothing and Baby Linen Department will be found a choice and select stock of New Goods, remarkably cheap.

Note the address—

MISS WARD,
Princes street, Dunedin.

T. J. L E A R Y.

DISPENSING CHEMIST,
Princes street South.

Importer of Pure Drugs and Chemicals.
Patent Medicines, Perfumery, etc.

M R. B. T H R O P,

SURGEON & MECHANICAL DENTIST,
— Opposite the Bank of New South Wales.

Teeth extracted perfectly without pain by the aid of Nitrous Oxide Gas. Artificial Teeth at greatly reduced charges.
Please Note the Address.

BOOTS! BOOTS BOOTS!

ALL who value a good understanding should flock to George Nicoll's Boot Store, George street, where they can be supplied with good home-made articles. The cheapest house in town. Next door to Spicer, undertaker.

W E L L P A R K B R E W E R Y,
Dunedin.

We beg to inform our numerous customers that our premises are now completed, and fitted with a new and most perfect brewing plant.

Our various qualities of Bulk and Bottled Ales and Stout are not surpassed by any brewed in New Zealand.

JAS. WILSON & CO.,
Brewers and Maltsters.

Office s adjoining Shamrock Hotel street.

J A M E S C O U S T O N,

PLUMBER, GASFITTER, TINSMITH, ZINC-WORKER, &c.,

WALKER STREET.

DUNEDIN HAT MANUFACTORY.

V. ALMAO & Co. would call the attention of Clerical Gentlemen and others to the large stock of

HATS OF ALL KINDS

Now on sale at the above Manufactory. All Hats made to order of the best Material.

BISHOP'S HAT

TASSELS FOR BISHOP'S HATS.

Note the Address—

V. ALMAO & Co.
(Opposite Bank of New Zealand.)

D U N E D I N B R E W E R Y

Filleul Street.

KEAST AND MCCARTHY,

BREWERS, ALE AND PORTER BOTTLEERS.

THE TERRACE, WELLINGTON.

PREPARATORY SCHOOL for young Gentlemen, conducted by Mrs Gardner.

The course of instruction includes English in all its branches, drawing, and the rudiments of Latin.

TERMS, PER QUARTER:

Day Pupils - Two Guineas.
Boarders - Ten Guineas.

Mrs. G. has had considerable experience in the charge and education of boys, and Parents who may entrust their children to her care are assured that nothing will be omitted on her part conducive to their comfort and improvement.

References kindly permitted to the Rev. M. C. Cumming, St. Mary's, Wellington.

H O W A R D & R A Y M O N D
Surgeons and Mechanical Dentists,
Pharmaceutical and Homoeopathic Chemists
Princes street, Dunedin

W. H. N. E. A. L. E.,
CITY BOOT MART.
BOOT AND SHOE MAKER,
 George street,
DUNEDIN.
 N.B.—Monthly arrivals of the Best Boots and Shoes from England.
 ESTABLISHED, 1860.

GLASGOW PIE HOUSE AND RESTAURANT.
 Hot Pie, with glass of Porter, Ale, or cup of Coffee - Sixpence
 Fruit Pie, Custard, Cheesecake, or Biscuit, with glass of Porter, Ale, or cup of Coffee - Sixpence.
 Breakfast - One shilling
 Dinner, with glass of Porter, Ale, or cup of Coffee - One shilling
 Tea - One shilling
 Hot or Cold Supper, with Porter, Ale, or Coffee - One shilling
 J. DONALDSON - Proprietor.

SHAMROCK HOTEL,
 Rattray Street, Dunedin.

T. HETHERINGTON begs to announce to his friends, travellers, and the public generally, that he has purchased the above well-known Hotel from Messrs Murphy and Co., and is now prepared to offer the best accommodation that can be had in New Zealand.

Under his supervision, the Shamrock has been entirely re-fitted and renovated.

Suite of Rooms for private families, and large Commercial and Sample Rooms.
 T. HETHERINGTON - Proprietor.

GRIDIRON HOTEL,
 Princes-street
 (Opposite the 'Daily Times' Office).
M. McILROY, PROPRIETOR.
 The above Hotel having recently been enlarged, is now replete with every comfort and convenience for the accommodation of boarders and travellers.

PRIVATE APARTMENTS FOR FAMILIES.
 The bar and cellar are stocked with the choicest liquors. The stabling is of the best description, and an experienced groom is always in attendance.
 Coaches for all parts of the Taieri, and Tokomairiro, leave the Hotel daily.

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.

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.

RISING SUN HOTEL,
 Walker street.
D. MCLICAN, 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

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. Stabling.

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.

MUNSTER ARMS HOTEL,
 Corner of Walker and Princes Streets.

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 to boarders and travellers on reasonable terms.

P. O'Brien does not mention the quality of his stock, but requests friends to judge for themselves.

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.

SCANDINAVIAN HOTEL,
 MacLaggan street, Dunedin.
 The oldest and best Boarding Establishment in Town.

GOOD STABILING.
ALCOCK'S BILLIARD TABLE.
CHARLES WOODLEY - Proprietor.

VICTORIA HOTEL, DUNEDIN.
 NOTED for the superior quality of its Liquors. Cheap and comfortable accommodation for Boarders.
 (Late Manager of the Shamrock Hotel.)

C. B. COOPER - Proprietor.

HARP OF ERIN HOTEL,
 Great King Street, Dunedin.

GOOD accommodation for Boarders. All Drinks of the best quality.
FRANCIS McGEATH - Proprietor.

VICTORIA HOTEL,
 REES STREET, QUEENSTOWN.
FIRST-CLASS accommodation for Travellers.
 Wines and Spirits of the best quality.
 First-class Stabling with moderate charges.
D. P. CASH, Proprietor.

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.

CALEDONIAN HOTEL
 Great King street,
P. COTTER, PROPRIETOR.
 All Accommodation.
 Wines and Spirits of the finest quality.

Good Stabling.

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,
 SPIRIT, AND PROVISION MERCHANT
LAWRENCE.

TUAPEKA DISPENSARY,
 ROSS PLACE, LAWRENCE,
GEORGE JEFFERY,
CHEMIST, DRUGGIST, BOOKSELLER, AND TOBACCONIST.

Agent for the 'New Zealand Tablet.'

JOHN NIXON,
BUILDER, WHEELWRIGHT & UNDER-TAKER,
LAWRENCE.

All Orders punctually attended to.

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 Paddock.

OAMARU HOUSE.
D. TOOHEY,
DRAPER, CLOTHIER, & OUTFITTER,
 N.B.—Millinery and Dressmaking on the Premises.

CARRIERS ARMS HOTEL.
 AND
PRODUCE STORE, Palmerston.
A. FAGAN (late of Dunedin) - Proprietor
 GOOD STABILING.

MANCHESTER HOUSE,

Ross Place, Lawrence.

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

KERIN CLOFFEY,

Storekeeper,

MACRAE'S FLAT.

GOOD STABLING.

**SHAMROCK HOTEL,
AND GENERAL STORE,
NEVILLS.**

DANIEL SCALLY - Proprietor.

Good Accommodation.

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

GOODGER'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 Goodger 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 HOBIGAN.

HIBERNIAN HOTEL TIMARU.**THOMAS O'DRISCOLL PROPRIETOR.**

The above Hotel is now completed, and is replete with every comfort and convenience for the accommodation of Boarders and Travellers. Private Apartments for Families.

Let the drink account for itself.

WELCOME HOTEL.

MACETOWN, (12 mile Arrow)

MESSES REXTER BROTHERS beg to state for the information of tourists and travellers, that they have spared no expense to make the above establishment comfortable in every respect.

Alcock's Prize Billiard table.

Established 1862

ROBERT PRITCHARD

General Merchant.

ARROWTOWN.

Agent for the 'New Zealand Tablet.'

JUNCTION HOTEL

ARTHUR'S POINT.

**SUPERIOR ACCOMMODATION FOR
TRAVELLERS.**

Good Stabling and good grass Paddocks.
D. MOLONEY.

Proprietor.

MORNING STAR HOTEL,

ARROWTOWN.

JOHN O'BRIEN begs to inform his friends and the Public that it is still his care to maintain the high reputation of this comfortable Hotel.

**COAL CREEK HOTEL
And Post Office,
Alexandra and Teviot Road.**

Good Stabling, and Accommodation Paddocks, well watered.

ROBERT AYLING.

RELIANCE HOTEL,

OTAKIA.

S. O'KANE - Proprietor.

In the above old-established Hotel travellers will find every comfort and convenience.

Wines, Spirits, and Beers of choicest brands.

EXCELLENT STABLING.

Extensive Grass Paddocks.

MELBOURNE HOTEL,

Naseby,

JOHN COGAN, Proprietor.

Good Accommodation for Travellers.
Good Stabling and Loose Boxes. Buggies and Horses for Hire.

JOHN COGAN.

KYEBURN HOTEL, NASEBY.**FIRST-CLASS ACCOMMODATION**

For Travellers.

Billiards and City Baths.

GEORGE A. CHAPMAN - Proprietor.

GOLDEN AGE HOTEL, CARDRONA**JOHN MCGRAH,
PROPRIETOR.**

Commercial Travellers and Tourists will find every comfort and convenience at the above establishment.

Good Stabling and Loose Boxes.

GREYHOUND HOTEL,

Corner of

QUEEN & VICTORIA STREETS.

Opposite Union Bank of Australia, Auckland.
First-class Accommodation for Boarders.
Superior Billiard Saloon.

Wines, Spirits, &c., of the Choicest description always in Stock.

M. CORCORAN, Proprietor.

A Night Porter always in attendance.

JAMES'S GOLDEN FLEECE HOTEL

Main North Road, Waikouaiti.

First-class Accommodation for Travellers, Visitors, and Families.
Wines, Spirits, Beers, &c., of the very best Brands.

Superior Billiard Table.

Good Stabling and Experienced Grooms.

HARP OF ERIN HOTEL,

BEACH STREET, QUEENSTOWN.

A COMFORTABLE house for Travellers.
All drinks of the best quality.

GOOD STABLING.

JOHN M'BRIDE,

Proprietor.

SHAMROCK FAMILY HOTEL,

Oamaru.

Messrs MARKHAM & DOOLEY having taken the above hotel, are prepared to offer superior accommodation to Boarders & Travellers at moderate charges.

GOOD STABLING.

JOHN MARSH.

"VALUE FOR MONEY"

**BRIDGE HOTEL,
CROMWELL.****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. HANNING, Proprietress.

Good Accommodation for Boarders, at Moderate Charges.

The Miners' and Mechanics' Home.

Good Stabling.

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 Spirit of excellent quality.

HAYES AND ARBUCKLE

Auctioneers, Accountants, Sharebrokers,

Estate and General Commission Agents.

PEEL STREET, LAWRENCE.

WHITE HART HOTEL,

THAMES STREET, OAMARU.

Good Accommodation for Boarders.

Wines and Spirits of the best descriptions.

Private Rooms for Families.

The WHITE HART is situated in a most central position, and within three minutes' walk of the Post-office.

FIRST-CLASS STABLE ACCOMMODATION, AND
LOOSE BOXES.

M. HANLEY,

PROPRIETOR.

**J. CAHILL'S
BOARDING HOUSE AND RESTAURANT,
SEVERN STREET, OAMARU.**

This house is in the very centre of Oamaru, within three minutes' walk of the Post Office.

Excellent accommodation for Boarders.

Meals at all hours. Charges Moderate.

J. CAHILL,

Proprietor.

**THE NEW ZEALAND DISTILLERY
COMPANY**

Cumberland Street, Dunedin.

Have always on hand

OLD MATURED MALT WHISKY, GIN, OLD
TOM, SPIRITS OF WINE.

HENRY KNOTTHAT AND CAP MANUFACTURER,
Princes Street.

(Opposite the Queen's Theatre.)

Orders punctually attended to.

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 the 27th day of December, 1873.