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Current Topics

AT HOME AND ABROAD.

DISASTROUS POLICY. In France the party of irreligion gains strength daily, an advance is made every day towards an undisguised and virulent persecution of religion.—The recent municipal elections in Paris have resulted in a victory for the intransigents, and thus the body that has driven the Sisters of Charity out of the hospitals, and dismissed thence the chaplains who ministered to the sick and dying has received an increase of intolerance and anti-Catholic hatred. All through the country the expulsion of the religious Orders is being followed up by various harassing measures. An attempt has been commenced and commenced with good effect to starve out the bishops and parish priests,—and churches, and sanctuaries are placed in the care of profane guardians whose delight it is to insult the feelings of religious visitors, or else they are being converted to needless secular uses as an outrage on the popular belief, and in defiance of the popular dissatisfaction.—The chief object of attack, however, is that wherein the most vulnerable point of the nation's religion lies,—the education of the children of the people. The schools are no longer merely the negative hot-beds of atheism; positive atheism is taught there vigorously, and the children of the people are forced to learn the lesson. Fine and imprisonment await, the father or mother who would rescue a child from the pernicious influence. To describe the manuals of so-called moral instruction that are actually used in these schools,—or that have been prepared for use in them at an early season must be a painful task to any Catholic writer. There is nothing more tiresome at any time than to review the works of pedants and shallow ill-instructed professors of a false philosophy but when to do so involves as well the perusal of blasphemy, of insults offered to the most sacred truths and the most holy saints of the Christian religion.—Yes, even to the Saint of Saints himself, to the eternal Father, to Jesus Christ, to the Immaculate Mother of God, the task is not one to be undertaken without the gravest reasons. Suffice it then, to say that all this is to be found put forth by the writers of the manuals in question with the utmost coarseness, illustrated in some instances moreover, by engravings designed to make the truths of religion and the sacred ones in whose lives they were best made known to the Christian Church, the objects of contempt, and ridicule and dislike to the children using these books.—But it may be asked how can these things be since the great body of the French people still continue to believe and profess the Catholic faith? since it is in their power at any moment to overthrow the Government that so abuses the authority committed to it, and to send back into a well-earned obscurity, the evil men who have done all this and who are rapidly preparing to do much that is still worse—and even a good deal worse? Is it not the people's own fault—and do they not deserve to reap the harvest of which they themselves have sown the seeds? It is hard, indeed, to absolve them, and, for our own part, we do not see what excuse can be made for them or how they shall, even in a slight degree, be held guiltless of the great and terrible crime of national apostasy that, without some stupendous miracle worked by Almighty God, must certainly ensue. An excuse, nevertheless, that we have seen urged is that the people have no leaders. The doctrine which we saw so finely condemned the other day in a passage quoted from a speech made by Sir Charles Gavan Duffy some years ago at Wexford—that the priests should not take a part in politics prevails among the French clergy, and, in consequence, it is said, the people have no leaders. We are, however, unwilling to believe that a clergy so wise, so learned, so charitable, so devoted to the cause of God, and to the salvation of the flocks entrusted to them, abstain from interfering in politics without having duly weighed the matter and come to the reasonable conclusion that their interference would do more harm than good. We dismiss as idle and wholly incredible the argument sometimes brought forward—that they are influenced by the pittance, now diminished, they receive as a salary from Government; and we also refuse to believe that among such a clergy there would not be found the martyr spirit, that would bravely meet the persecution and even the bloodshed that would undoubtedly be encountered at their

entrance upon a political struggle as the leaders of their people. But the doctrine that the priest should not interfere in politics—even when politics are so interwoven with religion as to form one and the same question, prevails—for some sufficient reason no doubt—among the clergy of France, and as a consequence the people are without leaders. On the other hand the people have temporal interests—and, as the case is with every other people in the world, their interests appeal to them and influence them strongly. It is in these the atheist and the enemy of religion find the weak point where they can make their mark. The infidel candidate is lavish in promises—all the wants of the district shall be carefully attended to, every saving shall be made, especially all the money needed for local works and undertakings shall be forthcoming—and where the people are very ignorant he can with advantage play on their fears by alluding to some hardship of the past—such, for example, as the *corvées*, or enforced labours on the lands of the lord-of-the-manor that prevailed in days before the Revolution and which are still remembered with horror by the people. These, he insists or some such thing, it would be the object of the Catholic candidate and his friends to introduce once more. But as for the Catholic candidate he can make no fine promises; he can honestly pledge himself only to do his best for the welfare of the constituents who elect him, and he is beaten in the contest. Temporal interests win the day, and thus a Catholic people become the dupes of atheists, and themselves combine to wreck the faith of the nation, and raise up generations of atheists—to prove the curse of France—the curse of Europe, of which France is the heart—and the curse of the world—that answers to the throbbing of Europe's pulse. So, then, France goes on from bad to worse. Her priests take no part in politics—no doubt for sufficient reasons, as we have already said—although we cannot see what those reasons are, or why a different course of action from that long taken with good effect by the clergy of Ireland—and the other day, as we may conclude, taken with success by the clergy of Belgium—should be condemned by the French clergy; the people look to their petty temporal interests, and elect the men who promise or seem able to forward them. The clever, or cunning atheist is successful, and religion perishes.

BETTER LATE THAN NEVER. THE speakers at the meeting held in Old Knox Church, Dunedin, on Monday evening, for the purpose of advocating the introduction of the Bible into the schools, are on the whole to be congratulated on the more liberal tone that characterised their speeches. It is at least something gained since it is acknowledged that even a return to denominationalism would be preferable to the total exclusion of religion from the education of children. Experience teaches—but it is not always that its teachings are acted upon, and it is a proof of wisdom that, before things have reached their last extreme, men come forward and even in a modified degree acknowledged that they had been mistaken. They had accepted the secular system as the alternative offered to them, so that they might avoid doing justice to Catholics, but they have already found out that their power of inflicting injustice has been purchased too dear, and they are inclined in a greater or less degree, to relax the terms of their bargain—if it be possible for them. But is it any longer possible for them—for there is the rub? The powers at whose bidding, in truth, the secular system arose, the secret societies of Continental Europe who planned the whole thing, did so with the intention of overthrowing Christianity in all its branches, and of destroying all its roots. They began their attack upon the Catholic Church, and were most violent and most determined in the undertaking they entered into against her, because, not being misled by the silly views and small spiritual conceits of any Protestant sect—they are confident that with the fall of the Church all Protestant Christianity must also topple down. They knew, moreover, that they were sure of the aid of the Protestant sects in their war upon the Church, and that these, blinded by their hatred of Catholicism, would eagerly set their hands to the work by which their own destruction must eventually be carried out. Nor were their calculations in any degree falsified—that is so far as to the ease with which the Protestant sects would be induced to play into their hands by their anti-Catholic prejudices—their plans so far succeeded quite as well as they could have expected, and godless education became popular among people who, nevertheless, themselves passed for being exceedingly godly. Into all the corners of the world the behests of

the secret societies went abroad and no where were they more faithfully obeyed than among ourselves in New Zealand. The very ignorance, in fact, that prevailed here among Protestants as to the nature of Catholicism, and the hopelessness of inflicting a vital injury on the Church, as well as the over-confidence of ill-informed secretarians in the stability of their own various creeds, gave an additional strength to the aid they afforded to the movement against Christianity. We have no doubt; but that the progress of un-Christianising the Colony which has been made within the last few years has been duly reported among the lodges of Europe and given there a proportionate degree of satisfaction. When a movement, then, is mooted for a retrogressive step in the direction of teaching even Protestant Christianity it should be remembered that there is concerned with it not the mere population of these colonies, but, also, the great organisation whose headquarters are to be found in the masonic lodges of Europe, whence their influence extends throughout every English speaking country by means, for the most part, of the more innocuous and less deeply initiated English masons. It is, then, but what might reasonably be looked for that a tyranny should be exercised, as Mr. E. B. Cargill, for example, declares, in the exclusion of Bible-reading from the schools. It is with the chief tyrants of the day, the men, who, under a false pretence of liberalism are everywhere oppressing the people that stand in the way of their ambition and rage against Christianity, that the friends of Christianity in any shape or form have got to do, and the hand that is set against them is one of greater strength than many of them have any idea of. In their foolish anger against the Catholic Church, moreover, Protestants here were duped into giving the evil power an advantage which it would not otherwise have obtained, and on themselves has, first and most weightily, fallen the blow that has been struck. The Catholic Church will last to the end; she may gain here, she may lose there, but by local changes alone will she be affected. But as for all those fragile bodies who strike against the rock on which she stands they will go to pieces, and of this New Zealand Protestants, in the decay of religion they now confess as having resulted already from the Godless system they so thoughtlessly adopted, have had a warning. It will be to their advantage if they have the good sense to perceive this and to act upon it. And it is, at least, a slight token that they have in some degree received the warning given, that amongst their leaders are to be found some who acknowledge that worse things than even denominationalism may come upon them.

WE publish this week the first part of the latest FREEMASONRY, and one of the most important Encyclicals that Pope Leo XIII. has issued. It is an unmitigated condemnation of Freemasonry, and the last word has thus been spoken in branding it as an unspeakable evil, and one to be avoided by all Christians—by all Catholics especially, among whom not one can now persuade himself, by any sophistry, that he may belong to the secret society and yet remain a Catholic. The condemnation is open and unmeasured, and it makes no exception, as had been reported before its issue, in favour of English Masons. As, indeed, how could they be excused who had made themselves the means of more easily spreading abroad the poison of atheism, and who, even if in ignorance of various degrees, had lent their influence to work the overthrow of religion and society? The Encyclical has produced a marked effect all over Europe—the Masonic Press has abused and ridiculed it excessively, but, at the same time, with the uneasy tone of those who feel that a truth dangerous to them has been fearlessly uttered, and in such a manner as to affect their existence and derange their plans most seriously. By other non-Catholic newspapers the warnings and condemnations have been acknowledged as well founded and fully deserved, and some, that have not ventured to go so far, have at least agreed that there was room to suspect the truth of the Pope's utterances. One of the most important articles published on the subject is that in which the Paris *Figaro* has followed up with specific charges all that the Pope has stated generally, and shown in particular how, out of the lodges of France, has come the bitter war made upon religion during the Presidency of M. Grévy. The *Times* told us a little time ago that it was vain to suppose that Freemasonry was merely a system of benevolence. The *Figaro* tells us that, formerly, it had been obliged to shelter itself under such a pretence, but that of late years it has thrown off the disguise and openly taken a part in politics. It rules France—the President is a Mason. In the Masonic municipality of Paris, the secularisation of the schools was declared necessary, long before the Mason M. Jules Ferry, now President of the Council, had brought in and carried the secular Bill, on clause 7 of which—the anti-Catholic clause, *par excellence*—he received an ovation at Marseilles, and was congratulated by the Grand Master as having accomplished a "work eminently Masonic." And in this undisguised predetermination of the Masons of Paris to secularise the schools we receive an additional and undeniable proof that secularism generally emanated from the lodges, as we have always with reason maintained. But the expulsion of the religious from the hospitals, the banishment of the Orders, the secularisation of schools, has been but the beginning, the faint

beginning, of what is yet to come, for the motto of the Society is that proclaimed by Brother Caston, of the Grand Orient of Paris, "The enemy is God," and it therefore wages war against all that belongs to God, or owns Him as God—against Catholicism first and principally, but afterwards against Protestantism in all its religious aspects. So much, we derive from the confirmation, strong and particular, made of the Pope's general statements by the non-Catholic, and sometimes anti-Catholic, *Figaro*. But of closer bearing upon English Masonry may be thought the admissions of the *Saturday Review*. "It is hardly wonderful," he says, "that an Association avowedly based upon an ideal of unity, which at least ignores all distinctions of creed, and pays, *e.g.*, equal honour to the Bible in a Christian, and the Koran in a Mahometan country, should be looked upon with suspicion by many Christian believers who are not Ultramontanes, or even Roman Catholics." And again he says, "It is probably true, as has been asserted, that Masonry takes its colouring in each country from the state of thought and feeling by which it is surrounded," and this may help to account for the alleged diversity of English and foreign Masonry; but it seems to be also true that its general tendency is in a democratic and non-Christian direction, though very many of its members may be both loyal subjects and orthodox Christians. Between the fierceness of its Jesuit assailants . . . and the enthusiasm of attached panegyrist, it is difficult for outsiders, who are neither Jesuits nor Freemasons, to attain to any exact knowledge of the true state of the case. And until some further information is forthcoming, they may be pardoned if they incline to the alternative suggested by Balaam, and neither bless altogether nor curse altogether a sect which comes before them in so questionable a shape that it absolutely refuses to be questioned. But the presumption must always lie against any secret association that its secrets are either too trivial or too criminal for exposure." There is surely contained in these passages a warning that should weigh strongly with those ministers and other fervent members of Christian sects who are still Freemasons. As to Catholics, they will need no more than the Holy Father's encyclical not only to keep them from all connection with the secret societies, but to make them vigilant against the dangers that threaten them from such sources.

WE have politics all over us just at present. WE THE MEMBERS are, in fact, crawling alive with them—metaphorically speaking of course. Take up the morning CAUDLEDOM, paper, it is crowded with politics, and to prevent itself from being crowded out entirely, it has a notice to the effect that it cannot, except on the most advantageous terms, report another sentence from the lips of any politician—an accident, we may remark in passing, which we regard as a dispensation of a most kind Providence. Take up the evening paper and you will find ditto and ditto repeated, until an oath—of a very mild nature at least—may be looked upon as pardonable if it escapes you.—Venture out into the streets and almost every man you meet will want to know what are your opinions as to the situation—but another dispensation of Providence, in nine cases out of ten, comes to your relief in the anxiety he displays to answer all his own questions himself and to pronounce very decided opinions instead of keeping silence to listen to yours—a special mercy to a man who has no particular opinions to speak of and does not care much one way or another—being perfectly content for the nonce that every man should "go to the devil his own way"—that is, we need hardly explain, from a political point of view, and so far as the path of politics may lead to such quarters. Wherever you may happen to be, there are people in and out all day reporting progress, repeating reports, inviting confidence, and Heaven only knows how much more of it, for the non-political head speedily becomes bothered, and can summon up only recollection enough to wish to goodness it was all over once for all, and the whole squad packed off to wrangle and knock one another about in the appointed arena at Wellington. Still, however bothered a man may be, however confused, aggravated, and overset generally, so long as he is a man at all or has a spark of human warmth left in his heart he must feel for some who are credibly reported to be in still a worse plight than he is himself.—After all it is not absolutely necessary to read the newspapers, and, at any rate, a very slight glance, after so much experience, must show any man with an eye in his head what it is that any particular candidate has had to say on any given occasion, and perhaps he may even have known it all beforehand.—You can, with a rush, escape the man at the corner, and cut the man in the street, and a visit of your intimate friend may be thwarted by a little adroitness—but Heaven help that man beside whose pillow politics lay wait for him, and where a minute exposition of a particular candidate's views, and a fervent advocacy of his claims are taken up with the marital night-cap. With the progress of the times Mrs. Caudle has become a politician, and how more heavily shall Benedict be accursed? The tabernacle this time has stolen a march on the scientific platform, and in the emancipation of woman—or of her tongue—has advanced many feet at a bound. But, on second

thoughts, why should not woman be trained for the privileges that are before her? She is about to become a voter, if some of our legislators can bring the matter to pass, and what more fitting than that her intellect should be put in training, so that she may acquit herself with credit, and sustain the honour of whatsoever family she may happen to be an ornament to? The husband that could object to lie awake at night arguing the subject until the roosters hailed the dawn—and he was hardly allowed to hear them crowing—should, after all be but a paltry fellow. It may even be that by-and-bye his wife herself will have to mount the platform or deliver an address on the hustings, for who can tell what will follow when lovely woman influences the poll? And what reasonable husband would regret the midnight hours spent in training the female idea how to shoot?—The female idea, as we know, is ever young and plastic, and ready to run in the right groove if only that be pointed out to it. Nay, in most instances, or in all for what we can tell, itself happens on the right groove, and what, then, could be more delightful than for Jones, or Brown, or Robinson, as the case might be, to let the small hours pass without being counted, while he listened to the lessons of wisdom unfolded to him? And would it not be of advantage untold to Jones, or Robinson, or Brown, to be taught how to prefer the man of God, and make due provision for the future spiritual needs of the innocents snoring around his bed, rather than be beguiled by the deceiver—charm he never so wisely? On reflection, then, we are forced to admit the prudence of Mr. M. W. Green, for it is he in whose favour the tongue of the fair sex wags all night long in Dunedin East; he it is who has foreseen the need of lovely woman to practise in advance the privileges he means to confer upon her in the franchise, by canvassing her husband,—which she will do, of course, in her own most approved style, and at her favourite opportunity.—But who would have thought that Mr. Green had been a student of profane literature, and not above taking a hint even from the lighter writing of the age?—"Whoever," says Sam Slick, "has the women is sure of the men, you may depend, Squire; openly or secretly, directly or indirectly, they do contrive, somehow or another, to have their own way in the end, and tho' the men have the reins, the women tell 'em which way to drive. Now, if ever you go for to canvass for votes, always canvass the wives, and you are sure of the husbands."—There is the whole thing in a nutshell,—and we must admit it was fortunate for Mr. Green that he had posted himself up in Sam Slick, even although for the moment he had lost sight of the Bible.—Was it, by the way, while travelling by rail, as he has done a good deal of late we understand, he so diverted his mind, to his temporal profit as it turns out? But, with Sam Slick or without him, if Mr. Green goes up to Parliament as the Member for Caudledom, who shall say that the position is not most suitable to him, and that he does not fill it to perfection—having earned it very appropriately and in exact accordance with the character we have so long admired in him?

AN IMPROVEMENT.

TIME was when the little maid would weep over the story of poor Red Riding-hood; time was when the sad fate of the Babes in the Wood caused her bitter pangs, and the robins that had buried them in leaves had all her sympathy. In those days she hemmed her kerchief, and played gently with her doll, and was a quiet little maid giving promise of walking contentedly in the virtuous steps of a quiet mother. None of us then suspected the little maid was an eyesore on the face of the earth—we did not see in her a monument of enslavement, and a barrier in the way of progress. We were not aware that in her the "dark ages" had left to us a plague-spot, and a source of corruption. We thought, on the contrary, that God through Christianity, had thus given us a blessing, and shown us what was most precious, pure, and beautiful in His creation. But, says Brother de Heredia, of the Grand Orient, "The most desired conquest of Freemasonry is woman; for she is the last stronghold which the spirit of the dark ages opposes to human progress." And Freemasonry, by means of secularism, has begun the task that is to end in the conquest referred to. With what promise of success, let the following picture testify, which we find translated from the French of M. Cornely, in *Le Matin*, by our contemporary the *New York Freeman's Journal*:—"She was ten years old. Every morning she came to the atheistical school with a little basket containing her lunch. Lately the basket emitted the odor of petroleum, and the school-mistress asked for an explanation. She answered that her mother had cleaned the basket with petroleum. 'And that little box of matches under the pieces of bread!' 'She did not know anything about them.' The other day a sudden fire burst out in the bedroom of the teacher. It was as suddenly extinguished. It was found that the little pupil had thrown petroleum on some rags and set them a fire. She quietly acknowledged it to the inspector of godless schools: 'I wanted to burn the teacher because she gave me bad marks.'—The inspector said that he had several cases of the same kind on his hands. He was at his wife's end." Here then, is the improvement shown already by the little maid. The wolf, now, and the wicked uncle and he hardened robber, seem in a fair way to claim her sympathies instead

of the Red Riding-hood and the poor babies. Thus the memory of the "dark ages" and the impediment they have left bid fair to be overcome, and Masonry has a promise of that conquest that it seeks, and has wisely planned in secularism the certain means of securing.

THE DISTRESSED LANDLORDS.

WE (*Nation*, May 24) abridge as follows from the *Freeman* of Saturday last the report of the meeting of Irish landlords held on the previous day in the Pillar Room of the Rotundo:—

Yesterday the "meeting of landowners, mortgagees, and encumbrancers" took place in the Pillar Room of the Rotundo. When the proceedings commenced the room was about half full, a large proportion of those occupying the side seats being ladies. A conspicuous feature in the arrangements of the room was a notice very prominently posted on the walls and pillars as follows:—

"NOTICE.

"The expenses of this meeting are about £50 (fifty pounds). Ladies and gentlemen are requested to put a half-a-crown in the tin box at the door.

"J. M'CALMONT, Hon Sec."

Several gentlemen considered that this was a joke, but when they inquired they were informed that it was quite serious.

The chair was taken by Colonel King-Harman.

The Marquis of Waterford proposed:—"That the existing deadlock in the land market and the distress and embarrassment which it occasions calls for the prompt and earnest attention of the Government."

Mr. James Spaight, of Limerick, seconded the resolution, which was supported by Mr. Burton Perse (Galway), and Mr. Dickenson (Newry), and adopted.

Mr. R. J. Mahony moved:—"That it is desirable that steps should be taken to convey to the minds of her Majesty's Government the real state of the case with regard to the position of owners and encumbrancers of estates in Ireland, particularly those in the market, which, judging from the recent debate in the House of Lords on Lord Castletown's motion, appears to be inadequately understood by them."

Mr. B. Staples seconded the resolution, which was supported by Colonel Ffolliott, and adopted.

Mr. James Wilson moved that the following be requested to form a deputation to wait on the Government on this question at the earliest convenient date:—"Lord Castletown, Marquis of Waterford, the Earl of Granard, John Mulholland, M.P.; James Wilson, the Earl of Dunraven, Colonel King-Harman, M.P.; Lord George Hamilton, M.P.; W. Bentham, secretary to the Standard Insurance Company, Dublin; Lord Orichton, M.P.; R. J. Mahony, Right Hon. Edward Gibson, M.P.; The O'Connor Don, Sir Rowland Blennerhasset, M.P.; A. M. Kavanagh, Henry Bellingham, M.P.; Right Hon. Henry Bruen, R. U. Penrose Fitzgerald, Lord Lifford, with permission to add to their numbers."

Mr. Comyn seconded the resolution, which was unanimously carried.

Lord De Freyne was then called to the chair, and on the motion of the Earl of Kingston, seconded by Major Barton, a vote of thanks was passed to Colonel King-Harman.

The proceedings then terminated.

At the conclusion of the proceedings, and when the landlords and ladies were dispersing, it was observed that comparatively few people put any half-crowns into the "tin box." To counteract this seeming forgetfulness two gentlemen were quickly deputed to stand at the doors with tin plates, upon which had been placed what one gentleman described in a whisper as "decoy half-crowns." These plates were thrust before each person as he or she left, and it may be worth mentioning that a very great number of people as they passed out appeared so struck by the beautiful decorations of the ceiling overhead as not to take the slightest notice of the patient plate-bearers, although the latter manfully and musically jingled the few stray coins they had already been provided with.

Professor Gilliam, an authority on the subject, calculates that in the United States the white population may be expected to double every thirty-five years and the black every twenty years. In 100 years this would make the black population of the Southern States 192,000,000 while the white would be only 96,000,000, and the white population of the entire country 386,000,000.

A correspondent writes to the *Nation*:—"Ellen Reynolds is now an inmate of Mullingar Lunatic Asylum. The poor woman's story is as follows:—In 1880 she, her husband, and four children were evicted from their holding on Lord Granard's property. The holding was held in turn by Mrs. Reynold's uncle, father, and husband, each of whom found it impossible to pay the rent charged. After Reynold's eviction his wife and children took refuge with the woman's uncle, whose name was Hughes; in a cabin which Lord Granard had permitted him to build on the farm. For doing this she was prosecuted six times by Lord Granard as a trespasser, and on each occasion was committed to gaol for seven days. Her husband was also sent six times to gaol, undergoing an imprisonment of a fortnight on each occasion. Subsequently the farm was taken by a man, for saying to whom she would never forgive him for taking the farm, she was sent to jail under the Crimes Act. She was again sent to gaol for seven days for trespass, and once more for twenty-four hours for some similar offence. Finally, without having recourse to petty sessions, an order for her committal to Mullingar gaol for six months was obtained, in default of finding bail to quit the premises for ever. After this her uncle's cabin was levelled to the ground, and Hughes was sent into Longford workhouse. Mrs. Reynolds had undergone four months of her term of imprisonment when she heard of the cabin having been levelled. All reason then left her, and it was found necessary to transfer her from the prison to the lunatic asylum where, as I have said, she is at present.

SAN FRANCISCO MAIL SERVICE FOR 1884

Leave Hokitika.	Leave Greymouth.	Leave Westport.	Leave Picton.	Leave Nelson.	Leave Invercargill.	Leave Dunedin.
Feb 1	Jan 31	Jan 31	Jan 31	Feb 2	Feb 1	Feb 2
Feb 29	Feb 28	Feb 28	Feb 28	Mar 1	Feb 29	Mar 1
Mar 28	Mar 27	Mar 27	Mar 27	Mar 29	Mar 28	Mar 29
April 26	April 24	April 24	April 24	April 26	April 25	April 26
May 23	May 22	May 22	May 22	May 24	May 23	May 24
June 20	June 19	June 19	June 19	June 21	June 20	June 21
July 18	July 17	July 17	July 17	July 19	July 18	July 19
Aug 15	Aug 14	Aug 14	Aug 14	Aug 16	Aug 15	Aug 16
Sept 12	Sept 11	Sept 11	Sept 11	Sept 13	Sept 12	Sept 13
Oct 10	Oct 9	Oct 9	Oct 9	Oct 11	Oct 10	Oct 11
Nov 7	Nov 6	Nov 6	Nov 6	Nov 8	Nov 7	Nov 8

Leave Lyttelton.	Leave Wellington.	Leave New Plymouth.	Leave Napier.	Leave Thames.	Leave Auckland.	Arrive London.
Feb 2	Feb 3	Feb 4	Feb 5	Feb 6	Feb 7	Mar 15
Mar 1	Mar 2	Mar 3	Mar 4	Mar 5	Mar 6	Apr 12
Mar 29	Mar 30	Mar 31	Mar 2	Mar 3	Mar 4	Apr 10
Apr 26	Apr 27	Apr 28	Apr 29	Apr 30	Apr 31	May 7
May 24	May 25	May 26	May 27	May 28	May 29	May 5
June 21	June 22	June 23	June 24	June 25	June 26	June 2
July 19	July 20	July 21	July 22	July 23	July 24	Aug 30
Aug 16	Aug 17	Aug 18	Aug 19	Aug 20	Aug 21	Sept 27
Sept 13	Sept 14	Sept 15	Sept 16	Sept 17	Sept 18	Oct 25
Oct 11	Oct 12	Oct 13	Oct 14	Oct 15	Oct 16	Nov 22
Nov 8	Nov 9	Nov 10	Nov 11	Nov 12	Nov 13	Dec 02

"THE PRACTICAL HOME PHYSICIAN."

A GUIDE for the **HOUSEHOLD MANAGEMENT** OF DISEASE—giving the Cause, Symptoms, and Treatment of all Diseases of Men, Women, and Children, written in plain English by the following Medical Men, whose fame is world-wide:—

- H. M. LYMEN, A.M., M.D.
- C. FENGER, A.M., M.D.
- H. W. JONES, A.M., M.D.
- W. T. BELFIELD, A.M., M.D.

The work has been highly recommended by the leading Physicians of London and Edinburgh, as well as those of the colonies. From the many in our possession we insert the following:—

Dunedin, May 16, 1884.

Dear Sir—I write to inform you that I am of opinion that "The Practical Home Physician, a Popular Guide for the Household Management of Disease," IS THE BEST BOOK EVER PUBLISHED ON POPULAR MEDICAL SCIENCE, and should be of inestimable value to people living in the country, who cannot procure the personal attendance of a medical adviser.

H. W. MAUNSELL, M.D.

Lawrence, May 10, 1884.

Dear Sir—I have read "The Practical Home Physician" with some care, and I have no hesitation in saying that it is the best work of the kind that I have come across yet. My many friends throughout Otago and other Provinces will know that I must have read a good many different medical works, but I regret that I did not have your work while writing the "Health Column" for the *Otago Witness*. The information contained in the book covers all diseases that well could come under home treatment. I should be extremely pleased to see the book in every household, for its value is far beyond its price, and the information which it contains is so simple and complete that parents reading the book carefully would be less liable to place themselves and their children under the hands of the doctors.

I have no hesitation in strongly recommending all who can afford it to take a copy of the work, or to combine with their neighbours and get it. I was pressed from all quarters to publish a book from the "Health Column," but now that is unnecessary when a most comprehensive work like yours is available. Trusting that your efforts to place the means of better health within the reach of all may have the success that the effort deserves.

I remain, yours very truly,
F. A. J. DE CONDE,

Writer of the "Health Column" in the *Otago Witness*.

Among others, the following distinguished Medical men have allowed us to use their names in connection with the work:—Sir William Gull, Physician in Ordinary to the Queen; Sir William Pagett, London; Andrew Clark, Middlesex Hospital; Hermann Weber, Physician to German Hospital, London; T. Spencer Wells, Surgeon to the Queen's Household; Patrick Heron Watson, Mem. Council R.C.S., Edinburgh; William Walker, Oculist to Her Majesty, Scotland.

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THE LITTLE CHAPEL AT MONAMULLIN.

BY NUGENT ROBINSON.

[From "Abba's Dream and other Stories": Catholic Publication Society.]

"Three days away from me! Why, it appeared three weeks," exclaimed Father Maurice, as the artist returned to the cosy cottage of the amber thatch and snow-white walls. "I knew you would appreciate the Jyvecotes, and I felt that they would appreciate you. Have you taken any sketches?"

"One, the lake of Glendhanarrahsheen, which I mean to finish; and then, *padre*, I must say *adios* to Monamullin for many a long day."

"Tut, tut, tut, man! we can't do without you," said the priest; "and mind you, Mr. Brown, I'm sure the ladies at Moynalty would have their likenesses done, and give you a good deal of money for them, too—probably as much as five pounds apiece."

"Five pounds apiece," thought the artist, "and Millais getting two thousand guineas for a single portrait!"

"And I'm delighted to tell you, my dear friend, that your O'Connell has already got you a job. Mr. Muldoon—you might have noticed his shop nearly opposite the chapel, a most flourishing concern—is anxious to have his likeness done, and will have his wife and mother painted also, as well as his five children and his collier and if his maiden aunt comes over from Castlebar he'll throw her in, provided you can draw her chaise. So I think," added Father Maurice triumphantly, "I have been doing good business for you in your absence."

"Splendid, my valued host. But before I can touch these commissions I must finish the lake."

"Of course, of course; there's no hurry. But, mind you, Muldoon is ready money, and all you young fellows require a little of that—not that you want it here," he cried hastily, "but his guest might suppose that anything was required of him; but when you take a day in Westport, or perhaps as far as Sligo, you'll want many little things that couldn't be had here for all the gold in the Bank of Ireland."

The three days Mr. Brown had spent at Moynalty completely riveted the fetters which might have been easily burst ere the iron had grown cold. He endeavoured to persuade himself that this visit was a mere romantic episode in the career of an artist—a thing to be talked of in the sweet by-and-by, and to be remembered as a delightful halting-place in the onward journey. He tried to fling dust in his mind's eye, and but succeeded in closing the eye to everything save the glorious inviting present. He floated on from day to day in a sort of temporary elysium—why call it a fool's paradise?—so tranquil that it was impossible pain or sorrow could be its outcome. An intimacy sprang up in this wild, strange, isolated place that a decade of London seasons could never have brought to ripeness, and he felt in the *entourages* of the palatial dwelling as though he was in his old home. He rode, walked, boated, drew, and sang with Julia Jyvecote. She, too, would seem to live in the present, in the subtle, delicious consciousness of being appreciated—ay, and liked. The small chance of ever enjoying a repetition of his visit lent a peculiar charm to every circumstance, and forbade those questionings as to who's who with which the favoured ones of fortune probe the antecedents of the standers at the gates which enclose the upper ten thousand.

From the accident of the photograph he was playfully christened Sir Everard, and it became a matter of amused astonishment how readily he accepted the title and how unvaryingly he responded to a call upon the name.

He quitted Moynalty in a strange whirl of conflicting thoughts.

"May we not hope to see you in London, Mr. Brown?" said Miss Jyvecote, graciously coming upon the terrace to bid him adieu. "We go over in April, and our address is 91 Bruton street, Mayfair. I know how sorry Mr. Jyvecote will be to have missed you, especially as he arrives here to-morrow; and I am also confident that he would be anxious to serve you—although," she added, with a caressing courtesy, "a gentleman of Mr. Brown's gifts requires no poor service such as we could render him."

"How long do you remain in Monamullin, Mr. Brown?" asked Mrs. Travers.

"Until I finish a sketch of the lake here which Miss Jyvecote intends to honor me by accepting."

"Oh! then we shall see *much* more of you."

"I am compelled to raise the drawbridge and drop the portcullis under the hope, Mrs. Travers. My working drawing is here, and—"

"Then if Mohammed will not come to the mountain, the mountain must come to Mohammed. I'll drive my sister over to service next Sunday, and see how the priest, the painter, and the picture are getting on."

It was a great wrench to the artist to tear himself away, and the *sans adieux* that fluttered after him on the evening breeze seemed sad and mournful. Was the barrier between Mr. Jyvecote and himself utterly impassable? Could it not be bridged over? He could not assume the initiative. He would see Jyvecote and his whole race in—Yokohama first; and yet what would he not do to gain the love of the youngest daughter of the house! Anything, everything. Pshaw! any chance of wooing and winning such a girl should be through the medium of his title, his position, and by passing beneath the yoke of society. What sheer folly to think of her from the standpoint upon which he had been admitted to her father's house! As the artist he was patronized, as the baronet he could be placed; and yet to win her as the artist would just be one of those triumphs which lay within the chances occasionally vouchsafed by the rosy archer. She had been silent, reserved, and had seemed shy of him. She spoke much of a man in the Guards, a chum of her brother Jasper; possibly this Guardsman was the man.

In musings such as these did Mr. Brown pursue his work, and the picture came to life beneath his glowing hands. The canvas, with all the necessary *et aetera*, had arrived from Dublin, the good priest marvelling considerably at the pecuniary resources of his guest.

"His little all," he thought, "and he's going to make it a present to my sweet parishoner."

But a great surprise was in store for Father Maurice.

Mr. Brown had issued instructions to his London friend to forward the Stations of the Cross, free of all carriage, to the Rev. Maurice O'Donnell, F.F., Monamullin, Ballynaveogin, County Mayo.

This order was promptly complied with, and a lovely autumnal evening beheld the whole village, curs and all, turn out to speculate upon the nature of the contents of four gigantic wooden cases which were deposited in the little garden attached to the priest's cottage. It were utterly useless to endeavor to describe the *furors* occasioned by the opening of the boxes; the excitement rose to a pitch never realized in Monamullin since the occasion of the visit of the Archbishop of Tuam—the Lion of the Fold of Juda. Father Maurice fairly wept for joy; Mrs. Clancy insisted upon doing the Stations there and then; and as each picture was brought to light, from the folds of wrappers as numerous as those surrounding the body of an Egyptian mummy, a hum of admiration was raised by the assembled and reverential multitude. The good priest, never guessing the source from whence the splendid gift had emanated, endeavored to trace it to Miss Jyvecote—a belief which Mr. Brown sedulously sustained—and Father Maurice full of the idea, chanted whole litanies in her praises, scarcely ever ceasing mention of her.

"I'll drive over to-morrow and tender her my most devoted gratitude. I'll offer up Masses for her. I'll—"

"She will be here to-morrow, Father. Mrs. Travers is to drive her over. Don't you think we ought to see about hanging the Stations? It will please her immensely to see them in their places in the church."

A hanging committee was appointed and the work of suspending the pictures carried into instant execution. The mouldy little edifice was soon ablaze with gilding and glorious coloring, which, alas! but seemed to display its general dinginess more glaringly.

"My poor little altar may hide its diminished head," said Father Maurice mournfully, brightening up, however, as he added: "But, sure, I'll soon have Miss Jyvecote's beautiful altar-cloth."

The "castle people" arrived upon the following morning and were escorted by the artist to the church.

"You have come over upon an interesting occasion, Miss Jyvecote," he said; "Father Maurice has received an anonymous gift of a set of Stations of the Cross, and he thinks that you can tell him something about them."

Great was the astonishment of the simple priest when Miss Jyvecote disclaimed all knowledge of the presentation.

"Why, Father, you must think me as rich as Miss Burdett Coutts," she cried, "These beautiful works of art have cost hundreds of pounds. Mr. Brown here will tell you how much they cost," turning to that gentleman. How often a stray shot hits home! Mr. Brown had the receipt bill in his pocket at that particular moment.

"They are French," he said, evading the question.

"Consequently more expensive, *n'est ce pas?*"

"They are not badly done."

"They are on the borderland of high art, Mr. Brown. Why do you pooh-pooch them?"

Poor Father Maurice was fairly nonplussed. All his guesses anent the donor fell short, while his surmises died from sheer inanition. It could not be the Cardinal. Might it be Micky O'Brien, that ran away to sea and was now coming home a rich man? or Paudheen Rafferty, who was a thriving grocer in Dublin? For the first time in his life the parish priest felt uneasy, if not unhappy. What did it portend? Who could possibly take so serious an interest in the affairs of his little parish? Mr. Malachi Bodkin might have done so in the olden time, but the famine of '48 left him barely able to keep up Corriebawn. Sir Marmaduke Blake was a scamp who racked his tenants and spent his money in debauchery.

"I suppose I shall learn some day," sighed the priest. "I must be patient, but I wish it was to-day."

After luncheon—Father Maurice's breakfast—the artist and Miss Jyvecote strolled along the shore. The sun seemed to shine with a certain sadness, the grey ocean to moan as if in pain, and the shadow of the "we shall not meet again" to hang over Julia and her companion as they seated themselves in a secluded nook surrounded by huge rocks—a spot in which the world seemed to cease suddenly.

"And so you think of leaving?" she said, after a long silence, during which she drew eccentric circles in the sand with the tip of her parasol.

"My *kismet* says 'yes,' Miss Jyvecote."

"Does your *kismet* say whither?"

"It points to that little village on the Thames called London."

"We go to London next month, *en route* to Egypt. My sister Gussie—you never met her—who has been in Italy with my uncle, is recommended Egypt for her chest. Papa received letters yesterday."

"How long do you think you will remain in London?"

"Only a day or two."

"Might I hope to see you?"

"Why not? Our address is 91 Bruton street, Mayfair."

"Is—Mr. Delmege, of the Guards, going to Egypt?"

She looked gravely at him, full into his eyes, as she replied, somewhat coldly:

"Not that I am aware of."

His heart gave one great bound, as though a dull, dead weight had been suddenly removed.

"I hope to see your handicraft on the walls of the Academy when we return."

"*Sabe Dios!*" he said, clasping his knees with his hands, and gazing out across the moaning sea.

"If you try you will succeed."

"I have a very poor opinion of my own power of success in anything. I am colourless, purposeless."

"Neither one nor the other. You have a noble profession, a glorious talent, and Father Maurice says you have a good heart. With three such friends as companions life is a garden of flowers."

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IF this should meet the eye of **JOHN O'DONNELL**, last known Address, "Murphy's Boarding House, New Plymouth." By writing to **DANIEL O'DONNELL**, care of Mrs. Walsh, Nelson Creek, Grey Valley, West Coast, he will hear of something not only of importance, but demanding his immediate attention. Any information regarding the above will be thankfully received.

"And yet till within the last few days I have found it but a desert."

Then silence fell upon both.

"Father Maurice will miss you dreadfully," she murmured. She was very pale, and her dark eyes turned upon him with mournful earnestness. "He has become so much attached to you; and the poor little altar will miss your artistic grouping of the flowers. Do you know," she added, "I shall say an *Ave Maria* when I visit the little church, and for your conversion?"

"Will you also"—he stopped suddenly short, and dug his heel into the sand.

"The shy is waitin' for ye, Miss Jewel, and Missis Thravers is roarin' murder," cried Murty Mulligan, thrusting his shock head between a cleft in the rocks.

Brown sprang to his feet and offered Miss Jyvecote his arm. Neither spoke during the walk to the cottage. "If you should hear of me through your brother, do not think ill of me," he whispered, as he handed her into the phaeton.

"What do you mean?" she asked, in as low a tone.

"Promise me that you will not forget Brown, the poor artist."

"It is scarcely necessary," she murmured, as she gave him her hand.

There was a blank at the priest's home when the artist left. Father Maurice missed him sadly—missed his hit at backgammon, his gay gossip, and his cheery company.

"He was a rare gentleman," said Mrs. Clancey; "he wanted to give me a golden roverin—mebbe th' only wan he had—but I tuk a crukked ha'penny for luck, an' it's luck I wish him wherever he goes."

"He was the nicest man an' the nicest mannered man, I ever seen," chimed in Murty; "an' I'm in dhread that I spoke too rough whin he offered me menuration."

"He promised to come here next summer, and he will keep his promise," said the priest.

Mr. Jocelyn Jyvecote was seated in the study at 91 Bruton street, engaged in perusing the columns of the *Times*. He had slept well, breakfasted well, and was thoroughly refreshed after his journey, as he had arrived in town from the East upon the previous day.

A servant entered with a card upon a silver salver.

Mr. Jyvecote adjusted his eyeglass and leisurely lifted the tiny bit of pasteboard. "What does this mean?" he cried, letting it fall again. "Is the gentleman waiting?"

"In the 'all, sir."

"Show him in."

A tall, high-bred-looking young man entered. His face was pale and he somewhat nervously stroked a *Henri Quatre* beard.

"May I ask to what I am indebted for this visit from Sir Everard Noel?" demanded Mr. Jyvecote, haughtily.

"I shall explain the purport of my visit in a few words."

"Pray be seated."

"Thanks! Mr. Jyvecote, there was bad blood and bitter feud between you and my poor father about the Otley Farm."

"You need scarcely remind me of that, Sir Everard."

"There is bad blood between us, Mr. Jyvecote. You claimed it in right of an old lease that could not be discovered when the case came before the court, and I retain possession of it by law. The last time that we met we met in hot anger, and—and I used expressions for which I am very seriously sorry. So long as that farm is in possession of either of us it will lead to bad feeling, and I came here to-day to tell you what I mean to do about it."

A somewhat less stern frown appeared upon Mr. Jyvecote's features as he listened.

"Last autumn accident threw me into the wildest portion of the west of Ireland, a place not unknown to you—Monamullin."

"It is within seven miles of Moynalty Castle,

"I am aware of that. I was the guest of one of the purest men that God Almighty ever made—Father Maurice O'Donnell."

"Your estimate is just, Sir Everard."

"His soul is in his work, and his simple heart is fragmentarily divided among his little flock. I found his church dingy, dilapidated, falling. He is worthy of a better building; he is worthy of anything," cried the young man, enthusiastically.

Mr. Jyvecote bowed assent.

"Well, sir, I purpose selling Otley Farm, and devoting the proceeds towards building a new church for Father Maurice O'Donnell. I have an offer of three thousand pounds for the farm, and here are the plans, prepared by Mr. Pugin—pure Gothic," extracting a roll of papers from his pocket and eagerly thrusting them into the hands of the other.

Mr. Jyvecote leisurely surveyed them, while the young man regarded him with the most eager scrutiny. Suddenly flinging them upon the table, Mr. Jyvecote rose, and taking Sir Everard Noel's hand, shook it warmly.

"Noel, you are a fine-hearted fellow, and a chivalrous one. There are not ten—pshaw! there are not two men in London who would patch up a feud as you are doing to-day. I am better pleased to see you in this fine form than the acquisition of ten farms. Give the dear old priest his church, and for my daughter's sake—I am as staunch a Protestant as yourself—I'll put up an altar. Come up stairs now, and I'll present you to her."

At this particular moment Miss Jyvecote entered the study. Upon perceiving our hero she grew deadly pale and then flushed up to the roots of her hair.

"Mr. Brown," she said, holding out her hand.

"You are mistaken, Juey; this is an old enemy and a new friend—Sir Everard Noel."

The church was erected at Monamullin and is a perfect gem in its way, the talent of "all the Pugins" being thrown into the design. At its altar Everard received his First Communion, and at its altar he was united to Julia Jyvecote by the proud, happy and affectionate Father Maurice O'Donnell.

"An' only for to think o' me axin' a rare live baronet for to paint the back doore," is the constant exclamation of the worthy Miss Clancey.

[THE END].

THE LANDLORDS MEETING.

(The Nation, May 24.)

MOST of the main features of the distressed landlords' meeting in the Rotundo towards the close of last week are calculated to excite simply unbounded laughter. The paucity of the attendance, in spite of the most persevering and gigantic efforts to get together a large crowd; the alternate bragging and mendicant appeals of the chief speakers; the rattling of the tin box to gather in the expenses of the assembly, and the failure of the greater part of the audience to put a single coin into it—all this was enough to make the mere spectator smile in utter contempt. The meeting was, in fact, virtually a throwing up of the sponge on the part of the landlords, a confession of ultimate failure in their long contest with the Irish people, a cry for mercy from a beaten though still vicious faction. Regarding it as such, we cannot ourselves pretend that we are much grieved, nor can we conceal the opinion that the feelings of the mass of the Irish people are like our own. The landlords have gone so far in pursuance of their diabolical policy, and still show in so many ways their hostility to the popular interests, that even their most piteous tales awaken not compassion but satisfaction that a band of brutal enemies of everything which the Irish people hold dear have at last been brought to their knees.

The most laughable thing about the latest meeting of the distressed landlords is not, however, its glib failure in point of size, nor the mendicant tone of the speakers, nor the valiant proposal for the creation of a "war-fund," nor the ineffectual rattling of the tin box at the door, but the general character of the suggestions offered to the Government *apropos* of the promised Purchase Bill. Finding their estates unsaleable, the assembled magnates, substantially and in effect, asked the Government to make them saleable! The idiocy of this proposal is amazing. Supposing that the Government were to go so far as to declare that a certain value shall attach to the fee-simple of every landed property in Ireland, and were to offer every tenant in Ireland the amplest facilities for purchasing his holding at a certain fixed price, how far would the landlords' position be improved if the tenants still declined, as they probably would decline, to buy at that price? Obviously, not to the extent of a hair's breadth. The truth is, the defeated rackrenters forget the essential facts of the case. They forget that several concurrent circumstances, not one of which can be controlled by any artificial means at all likely to be adopted, have brought the land market in Ireland to its present condition. The depression in agriculture, the abolition of the landlords' power to increase rents at will, and the reduction of the robbing gang to the status of mere rechargers without social or political influence, have all taken away the fictitious value which land ownership possessed in the ante-Land League days; and, consequently, until the agricultural depression has been succeeded by prosperity, until the power of unlimited rackrenting is revived, and the landlords regain their old political influence, to think of raising the value of ownership to its old figure would be as absurd as to expect water to flow up an incline.

It is well to be perfectly frank with the landlords. The straits to which they are now reduced rejoice the hearts of the Irish people, and the Irish people, of whom the tenantry of Ireland are a large portion, have no desire whatever to see them rescued from their present embarrassment. Quite the reverse. The tenantry will be doubly careful, therefore, before falling in with any purchase scheme, however it may seem to favour their interests, which the Government may propose. They will not be entrapped by the offer of the whole purchase-money, of a low rate of interest, and of a long time in which to pay back; none of these inducements will tempt them for an instant to pay for their land more than they are worth, or to pay anything at all for their own improvements. A steady perseverance in this policy may cause the ruin of the landlord class; but that cannot be helped, and moreover, as we have intimated, it is a catastrophe which no one outside that class itself will feel the slightest inclination to bewail.

[ADVT].—We know that there is nothing on earth equal to Hop Bitters as a family medicine. Look for.

Mr. R. A. Proctor, writing in the *Newcastle Chronicle*, says:—I see some discussion has gone on in these columns lately, respecting the Great Pyramid and its uses. I would recommend those who take an interest in the subject to read "The Pyramids and the Temples of Gizeh," by M. W. Flinders Petrie. The results of careful measurement and observation collected in this volume suffice to establish finally, what had been long thought by the most careful students of the subject, that, while the Great Pyramid shows clearly enough the skill and energy of its builders, and while the mathematical knowledge and acumen of the astronomers of those days is also clearly displayed by this mass of masonry, it is a monument of the folly, selfishness, and superstition of the king who erected it, and for whose body it was intended to be the tomb. Apart from this, the chief point of interest in the pyramid lies, I think, in the circumstance that, while the squaring of the base is in error by about the fifth of a minute of arc, the orientation is in error by about five minutes, the same error being found alike in the slant entrance passages and in the core of masonry, and being, furthermore, repeated in the second pyramid. This would either mean that, in the six thousand years or so which have elapsed since the two great pyramids were built, the North Pole has shifted about six miles, or at the rate of nearly two yards per annum, or else the region on which the pyramids are built has twisted round through an angle of about one-twelfth of a degree.

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desires to inform the public he still continues the Undertaking Business as formerly at the Establishment, corner Clark and Mackigan streets, Dunedin.

Funerals attended in Town or Country with promptness and economy

LOOK, WHO WOULD HAVE THOUGHT IT!

J. A. ALLEN

wishes his friends and fellow-citizens to know that he started business on his own account, under the style of

J. A. ALLEN AND CO.,

ERBATED WATER AND CORDIAL MANUFACTURERS,

MACLAGGAN STREET.

Nothing but first-class goods turned out. An early inspection will oblige.

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GREIG, MEFFEN AND CO.

Wholesale and Retail

GROCERS,

TEA AND COFFEE MERCHANTS, EDINBURGH EMPORIUM,

Corner of George and Hanover Streets. (late Kerr's Drapery Warehouse.)

Greig Meffen and Co., desire to inform their numerous customers and public generally, that they have removed to the above commodious premises and trust by care and attention to merit a share of the public patronage in addition to their present trade. Families waited on for orders. Groceries delivered free in City and Suburbs.

Country orders receive special attention and are carefully packed and sent as directed.

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KILGOUR & Co., having purchased the entire plant of Messrs. Carew and Co.'s Erbated Water business, are prepared to execute all orders, either town or country, with despatch.

☞ Cordials and Liqueurs of the finest quality.

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Thomas McNamara, for many years resident in Dunedin, has taken the above-named Hotel.

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Wines, Beers, and Spirits of the best quality.

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(Opposite the Criterion Hotel.)

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BALSAM OF LINSEED.

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DISPENSING CHEMIST AND PHARMACIST

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General Iron and Brass Foundry, Crawford street, Dunedin.

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Engineers, Boilermakers, Iron and Brass Founders, Millwrights, Iron Shipbuilders, &c.

High Pressure and Compound Steam Engines, Turbine and other Water Wheels, Quartz Crushing and every description of Pumping, Winding, Mining, Stone-breaking, Woolwashing, Drying, Flour Mill, and Dredging Machinery made and repaired.

Cast and Wrought Iron Ripples and Sluice Plates.

Repairs to all kinds of Reaping, Thrashing, Horse-power Machines, &c., executed with Despatch. Flax-Dressing Machines of improved make.

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Every description of Hose Keels, Hook and Ladder Carriages, Fire Brigade Plant &c., &c.

All of their own make. Workmanship and Materials guaranteed.

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CITY HOTEL, DUNEDIN

MRS. N. MURPHY ... Proprietress

On and after 3rd December, Mrs Murphy will OPEN her DINING-ROOM for LUNCHEON to the General Public from Noon Daily, and trusts by attention, civility, and reasonable charges to merit a share of Public Patronage from her many friends, as well as from the merchants and others in Dunedin and neighbourhood.

A Separate Room for Ladies, with Waitresses in attendance.

The Prices of the various Articles will be attached to the Bill of Fare for the day.

Tea, Coffee, Chocolate, etc., at all hours.

Board and Residence in the Hotel as per arrangement.

CITY HOTEL, DUNEDIN

November 22, 1883.

JAMES COUSTON

PLUMBER, GASFITTER, ZINC-WORKER

&c., &c.,

WALKER STREET DUNEDIN.

ML. JAMES STEPHENS ON THE REFORM BILL.

MR. JAMES STEPHENS, the well-known Fenian head-centre, contributes to the May number of the *Contemporary Review* an article on "Ireland and the Franchise Bill." It is written entirely from the point of view of an Irish Revolutionist, and a great portion of it is devoted to an effort to discredit Parliamentary agitation such as that which Mr. Parnell's party has pursued during the past few years. He recognises, however, that the tactics initiated by Mr. Biggar, and subsequently followed by Mr. Parnell, have kept Parliamentary agitation alive. "Were it not," he says, "for Messrs. Parnell and Biggar, and their obstructive tactics, Parliamentary agitation would be now as 'dead as a door nail'—to use a very expressive vulgarism—throughout the length and breadth of Ireland. Their experiment raised the expectations of the people. It showed them that through it Irishmen could exasperate British legislators in their own citadel, and such exasperation was sweet to Irish palates. It proved, moreover, that it was shattering the respect so generally entertained for the House of Commons, which had become a bear garden or something worse under its malign influence. The hate of England and of English institutions was so strong in the breasts of thousands of Irishmen at home and abroad that it was with undisguised joy they witnessed the assaults on the prestige of a chamber which was so highly esteemed and honoured almost everywhere, but which was only known to them as the Legislature where laws were enacted for the coercion of their native land.

"A belief, therefore, in the efficacy of Parliamentary methods being far stronger in Ireland than ever it was before, the fate and fortunes of Mr. Gladstone's Franchise Bill must have more than a passing interest for the Irish people. That bill will, if it become law, have practically the effect of sensibly increasing the revolutionary vote in Ireland. It is true of Ireland, as it is of many other countries, that the deeper you go into the strata of society the more Radical is the material you will be sure to find. The Irish artisans and mechanics have been always thoroughly devoted to what they sincerely believe to be their country's cause. They were the bone and sinew of '82 Clubs established in Dublin in 1846 and the preceding years. They were the firmest and staunchest members of the I. B. B. Gifted with no ordinary tact and intelligence, they have behind them that formidable power which is derived from education, and they have shown on many occasions what proper organisation can do almost spontaneously and on the spur of the moment. Mr. Gladstone's measure will provide many of these men with votes. They are now mere zeros in the arena of Parliamentary agitation; they will be in the future important factors to be taken into account. As long as they care to use the power accorded them they will use it in the interest of the most advanced Irish Parliamentary candidates who court their suffrages. The same prediction may be almost as safely made in reference to the petty shopkeepers in towns and cities who will be put for the first time in possession of an implement they will know well how to wield. In addition to these we have the small farmers, who have been always more accentuated in their patriotism than their affluent brethren, for the former see many things to be gained by adopting the Radical programme, while the latter fail to discover what material advantages Home Rule or even an Irish Republic would be likely to bring them. Welding all these various classes into one on behalf of any cause, and bestowing on them the right to vote, means practically the addition to the Irish Parliamentary Party of members before whose violent harangues and extreme views those of Mr. Biggar and Mr. Healy will shrink into comparative insignificance. Mr. Gladstone, I am satisfied does not directly mean such a result as this, but nevertheless it is certain to follow. And as what is known as 'extreme policies,' Parliamentary or otherwise, are sure to be popular in Ireland, we may expect in the coming Parliament an Irish policy as far advanced on the present one as the present was on those which preceded it.

"It is at least certain that Mr. Parnell must either go with the tide, or retire altogether from public life. Mr. Biggar's obstructive tactics were hailed with unmixed feelings of satisfaction by the Irish people. His talking against time and the all-night debates were looked on as feats of which heroes themselves might feel proud. Mr. Parnell's co-operation and subsequent control of the campaign rendered it somewhat respectable and increased the number of 'fighting' men who burned with ardour to meet 'hated Saxon windy discourses on the floor of the House or with grim and wry faces in the lobbies. But we hear no more of Mr. Biggar's obstruction; he seems to have utterly forsaken his toy, and to have left it in the hands of Lord Churchill and the Fourth Party. Mr. Parnell himself now never obstructs, nor do those who work with him.

"If Mr. Parnell had all the Irish representatives (which is impossible as long as Ulster remains in its present mood) following his programme in the house, he would not still sway even the one-fifth part of the entire body of its members. How, then, in the name of common sense, can he hope to bring British legislators to their knees? They would, if such a contingency were likely to arise, coalesce to a man to crush him. If he joined the Conservatives to oust the Liberals and subsequently allied himself to the Liberals, in opposition to oust the Conservatives, both parties would see at a glance that they were being made the mere instruments of Mr. Parnell's caprice and they could easily come to some definite arrangement to defeat his purposes and ignore his power and following altogether.

"Possibly before such an eventuality does take place the position of affairs in Ireland may be materially changed. The new Franchise Bill, if passed, may lessen Mr. Parnell's popularity by bringing to the front Parliamentary candidates of extreme views who will be probably elected in many places, and who, once elected, will consider him too conservative in his views and principles to be their leader. They would necessarily secede from him, and he should be content to lead a fraction of the party or withdraw altogether from the public stage in case he cannot conveniently push his political opinions forward far enough to satisfy the aims and aspirations of the most enthusiastic of the new comers."—*Dublin Freeman*

DE KAAP GOLD-FIELDS.

(Correspondent of *Transvaal Advertiser*.)

April 6.

I HAVE just returned from a visit to Mr. Moodie's, and am now only surprised that more has not been said about so valuable a discovery. It is simply wonderful, and one "dolly" crushing 150lbs. of quartz per diem produces from 5 to 14ozs. for the quantity. One hundred ozs. to the ton is the computation as an average yield, and this extraordinary result is quite comprehensible to even a casual observer, for there are huge slabs of quartz covered with gold, as if sprinkled from a pepper box. The diggers are gloriously happy with so cheering a prospect, but hardly have they reached the seventh heaven of delight when this paternal and far-seeing Government so solicitous for the public welfare, lets them down by the run, and smashes many an air-castle by quietly saying something to this effect—Gentlemen, I am in receipt of your communication of such and such a date. Mr. Moodie has no concession on those farms, and has no right to make or suggest any course of action to suit you as diggers. But I am your fatherly protector, and will see that you come to no harm, and in the interests of law and order will allow you to nominate one of your number for the *onerous* office of justice of the peace. Onerous. Note the word *onerous*. Better for the J.P. had he never been born—the mild sarcasm is refreshing. A request for a gold commissioner was ignored on the ground that the neighbourhood is not proclaimed a public gold-field.

Some wonderful "middlewinking" is being enacted somewhere, and the digger is again being victimised. If this benign Government don't mean eventually to leave the delvers, as they are called in the language of the country where they are (on Moodie's) why, in the name of all that is benevolent, don't they tell them so at once, instead of cheating them into the belief that they will be allowed to remain where they are. Even Moodie's rights don't appear to be acknowledged, and his endeavour to side with the digger is frustrated. All the harm I wish these wise executives is that they, each and all, would take to gold digging for six months, and after finding something payable have it taken with a heigh! presto!

The following is a translation of the letter addressed by the State Secretary to the diggers on Moodie's Farm, in answer to the memorial:—

"Government Office, Pretoria.

"March 19, 1884.

"To Messrs. Henry Calverwell and four others.

"Sirs,—In reply to your letter of the 8th inst., referring to the steps taken by the diggers on the farm of Mr. Moodie, you referred to the regulations made by him on the farm. I have the honour to inform you that up to this date Mr. Moodie has not received a concession on the said farm, so that he has no right to draft rules and regulations which must be observed by the Government. And because these grounds are not proclaimed as a public gold-field, the Government has no right to acknowledge the digger's committee or to appoint a gold commissioner.

"But still the Government will be glad in order to maintain peace and order, to appoint a justice of the peace, if the memorialists are in a position to propose to the Government a man who is in all respects capable and to the satisfaction of the Government."

"Africander" writes—"I should like to say something about the Kaap Gold-fields, as rumours and reports go about that thousands of diggers are likely to come to those fields. In the first place I can say that this is not a poor man's diggings, as alluvial is very scarce and hard to get hold of. We cannot depend upon it, because we hear of a few diggers who were lucky, such as Mr. J. H. Coetzee, to have found 10 or 12 pounds weights of gold in six weeks. His case is only one out of fifty. So, sir, allow me to make known to the world that men must be very careful not to come here without money in their pockets. I don't say this to prevent diggers from coming here, but to be careful not to depend that money is easy to be made here. A large rush of diggers to these fields may lead to starvation. There is no mistake that the country is rich in reefs. Look at the opening of Mr. Moodie's reef; but what help is that to the digger? There is a rush there now of about 100 men, without leave from Mr. Moodie or the Government. It is only loss of time, as it will only end in a trek of the diggers. Who is in fault in all this? Surely the Government!

The *World's* correspondent asked Mr. A. M. Sullivan, the eminent Irish publicist, for his opinion of the Marquis of Lorne's article on "Home Rule for Ireland." "Bosh!" exclaimed Mr. Sullivan, "His Lordship doesn't know what he is writing about. His proposal shows that his ignorance of Irish affairs is simply deplorable. The marquis is fresh from Canada. The Canadians are peculiarly loyal and at the same time extremely jealous of their local rights. They possess local legislatures and are contented with the general domination of England. Lorne thinks it would be a solution of the Irish question to apply the Canadian system to Ireland. But the Irish situation is the very reverse of the Canadian. The people of Ireland are contented with their district governments and are at war against the general domination of England. The Canadians don't wish to be a nation; the Irish do. The Canadians protest against independence; the Irish are rebels against allegiance. The main source of trouble in securing desirable legislation for Ireland is that those who control British opinions and Parliament are all at least as ignorant of Irish affairs as Lorne. His proposal to end Irish rebellion against English government by giving the Irish more local rights and less nationality is like an attempt to quench a bread-stuffed beggar's thirst, by giving him more dry bread. Perhaps, however, I should give Lorne credit for the intelligence of the malignity his article appears to contain. His idea seems to be to set the Irish people by the ears by reviving the four hostile kingdoms; in other words, to conquer the Irish by dividing them against one another. His scheme is so ridiculous that in the London clubs it is already dubbed 'Lorne's Irish Home Rule (Limited).'"

CONVENT OF THE SACRED HEART, TIMARU.

Conducted by the Religious of the Sacred Heart.

Under the patronage of his Lordship the Right Rev. Dr. REDWOOD Lord Bishop of Wellington.

The Convent is a fine spacious building, most favourably located in one of the pleasantest parts of the city. The site is elevated healthy and beautiful, commanding a splendid view of the ocean and distant snowy mountains. The Grounds are extensive, allowing a great range for out-door exercise and amusements; and the buildings are provided with every recent improvement conducive to health and comfort.

Payments to be made, at least, quarterly, *in advance*.
For further particulars apply to the
REV. MOTHER SUPERIOR.

S I N G I N G.

MISS MARY HUME receives Pupils for Fixing and Producing the Voice on the latest Scientific Principles—in Private and Class lessons.

Circulars and Terms at her rooms at the Dresden Piano Depot, 27 Princes Street.

SACRED HEART HIGH and SELECT SCHOOLS FOR YOUNG LADIES.

Conducted by the RELIGIOUS OF "NOTRE DAME DES MISSIONS,"
BARBADOES STREET, CHRISTCHURCH.

Re-opened on Thursday, 24th of January, at 9.30 a.m. Application for boarders and day pupils to be made, between the hours of 10 a.m. and 5 p.m. For further particulars apply to the Rev. Mother Prioress.

MARIST BROTHERS' SCHOOL WELLINGTON.
A FEW VACANCIES FOR BOARDERS.

The Terms are :
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Bedding and Washing 3 do.
Fees payable quarterly in advance.
Boarders are charged nothing extra for French and Drawing
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Boys prepared for Civil Service Examinations.
For Further particulars apply to
REV. BROTHER DIRECTOR,
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S O L I C I T O R S,
J E T T S T R E T, D U N E D I N,
Have Sections for Sale in South Dunedin on Easy Terms, and money to lend to build thereon.

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N I C H O L A S S M I T H
Begs to announce that he has just opened his First Shipment of NEW WINTER GOODS, Consisting of New Dress Stuffs in Cashmeres, Foules, Costume Cloth, French Merinos, Pompadours, Galateas, Sateens, French Cambrics etc., etc. Novelties in Fancy Goods. Novelties in Millinery. Novelties in every Department. Also,
W I N T E R C L O T H I N G,
In endless variety. Special value in Boy's and Youth's Suits; special line of Mens' Geelong Tweed Trousers and Vests (all wool), 21s 6d worth 27s 6d. Newest Patterns in Regatta and Oxford Shirts. Soft and Hard Felt Hats, in all the latest shapes. New Shapes in Linen Collars, Scarves, Bows, Studs, and Ties, Handkerchiefs, Gloves, Brace etc., etc. The Cheapest House in Town.

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The Cash Draper,
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Harvest Tools, Guns, Powder, and all kinds of
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Fencing Wire, Wire Netting, Barb Wire, and all kinds of
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NOTICE.

Subscriptions to the NEW ZEALAND TABLET should be made payable to John F. Perrin, Manager, Octagon, Dunedin, or P.O. Box 143. Orders for the paper, and all business communications should be addressed to the Manager.

B R O W N, E W I N G & C O.

Have the pleasure to notify that they have succeeded in effecting the purchase from the Directors of the

O A M A R U W O O L L E N F A C T O R Y, at a discount of One-third off Manufactured Cost, the ENTIRE STOCK of LADIES' DRESS TWEEDS. The Stock consists of about 5800 Yards of perfectly New Goods, all splendid Colourings, Shades, and Designs, and are confidently recommended as a really serviceable material.

B R O W N E W I N G A N D C O. respectfully suggest an early inspection of these decided Bargains. The quality is such that it cannot fail to secure a very rapid sale.

1694 YARDS LADIES' DRESS TWEED, 1s. 6d.
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N.B.—These Goods are honestly worth Three Shillings and Six pence per yard.

PATTERNS FREE BY POST UPON APPLICATION.

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White Shirts, French Cambric Shirts, Oxford Shirts, Flannel Shirts,	} M E A S U R E OR P A T T E R N O N L Y.
Sleeping Suits, Night Shirts, Collars and Cuffs, Etc., Etc.	

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Into every variety of Garments for MEN'S, BOYS', and YOUTHS' WEAR, and can be purchased by the Public at all their 23 BRANCHES, FROM INVERCARGILL to AUCKLAND at FACTORY PRICES.

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At Wholesale Prices.

D U N E D I N B R A N C H—

C O R N E R O F O C T A G O N, P R I N C E S S T R E E T

THE CASE OF CORDINI.

(Melbourne *Advocate*, June 21.)

There is too much reason to fear that an innocent man has been executed for the murder of the hawker Midzon, outside Deniliquin. At the solemn moment when he was about to be launched into eternity and to meet his God, he declared, as with his last breath, that he had not committed the murder; and this is a denial which a Catholic who had received the last sacraments would not have made had he been guilty. There were impenetrable secrets between the unfortunate man and his confessor, Father Hanley, and we would not even attempt to infer the nature of any of these from Cordini's disavowal. We base our arguments solely on occurrences that are no secrets, and one of these, of an important character, is that it was at the clergyman's request the cap was raised from the victim's face and he was afforded an opportunity of speaking. And it is under the circumstances very significant that he availed himself of that opportunity to deny his guilt. For Catholics the case possesses special interest, for it is hardly open to them to even so much as doubt the man's innocence. We could not with reason insist that no one who had professed the Catholic faith has died on the gallows with a lie on his lips. Since the days of the impenitent thief there have been other impenitents of all creeds; but what we do insist on is that the circumstances of the present case differ very much from examples such as those to which we advert. Cordini was penitent for the sins of his life, or he must have been a hypocrite during Father Hanley's attendance on him, and even up to the last moment, when hope was cut off and hypocrisy could by no possibility avail him anything. But it is known that he received the ministrations of his spiritual adviser with a proper disposition, and that he remained fasting the morning of his execution that he might receive the last sacraments. His demeanour during the last days of his life, and the nature of his intercourse with Father Hanley, can leave no doubt upon the mind of any Catholic that Cordini availed himself of the consolations of religion in the spirit of a man who, whatever his life may have been, had not lost the faith. And that being so, there are, apart from all the circumstances of the trial, grave reasons for fearing that in his case a judicial murder has been committed. These circumstances cannot, however, be altogether overlooked, even now though the unfortunate man has met his doom. Notwithstanding all the attempts made to discredit the statements of Mr. Penefather, the barrister, and of Mr. Ochiltree, the solicitor, who were engaged for the defence by the Crown at the last moment, these gentlemen had not anything like sufficient time to prepare for the defence. The Crown had had four months to prepare for the prosecution, and Mr. Penefather had but a couple of hours to study his brief. For the Crown a host of witnesses were called to weave a web of circumstantial evidence round the prisoner, and with the nature of that evidence the gentlemen conducting the defence could have had no adequate previous acquaintance. They could have had no knowledge of the character of the witnesses, or of any interest these people might have had in the case. And they certainly had had no time to inquire into the surroundings or secure evidence of an exculpatory character. The trial, if not a mockery of justice, was certainly one in which justice was most glaringly at fault. Again, when after the reprieve detectives were sent from Sydney to inquire into the case for the information of the Executive Council, these officers seem to have placed themselves under the direction of other officers and people, who, in one way or other, had been engaged in the prosecution. They did not even call upon Mr. Ochiltree, though he was in Deniliquin, and Mr. Penefather's assistance had not been asked. It is no wonder that the public are dissatisfied with the whole proceedings, and it will be a wonder if we have heard the last of them, for the French Consul in Sydney cannot avoid reporting the case to his Government.

ADVICE TO A YOUNG MAN.

AND, then remember, my son, you have to work. Whether you handle a pick or a pen, wheelbarrow, or a set of books, digging ditches or editing a paper, ringing an auction bell, or writing funny things, you must work. If you look around you, son, you will see that the men who are the most able to live the rest of their days without work are the men who worked the hardest when they were young. Do not be afraid of killing yourself with work, son. It is beyond your power to do that. Men cannot work so hard as that on the sunny side of thirty. They die sometimes, but it is because they quit work at 9 p.m., and don't get home until 2 a.m. It is the interval that kills, my son.—The work gives you an appetite for your meals; it lends solidity to your slumbers; and it also gives you a perfect appreciation of a holiday.

There are young men that do not work, my son; but the world is not proud of them. It does not know their names, even; it simply speaks of them as old so-and-so's boys.—Nobody likes them; nobody hates them; the great busy world does not even know that they are there. So find out what you want to be and do, son, and take off your coat and make a dust in the world. The busier you are the less deviltry you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied the world will be with you.—*Hawkeye.*

Extraordinary darkness spread over London about 10 on Monday morning, April 28, and at 11.30 it was as dark as midnight. Traffic by railroad and river was greatly delayed. Shortly before noon, however, the darkness lifted and traffic was forthwith resumed.

Dressmaking Department.—Mrs. Carter is now making Dresses for 12s 6d. If you have hitherto been unable to get fitted properly, give us a trial. Perfect fit. Newest styles. Satisfaction guaranteed. Splendid New Stock of Dress Materials and New Dress Trimmings. A really good article supplied at the lowest prices in the city. Carter and Co., Ready-Money Drapers, George Street Dunedin.—[ADVT.]

News of the Week.

FRIDAY.

WHILE a lad named Richard Brooker, aged 17, was engaged bush-felling at Porirua on Monday, a tree fell on him, crushing one leg, which had to be amputated. Brooker was removed to the Wellington Hospital, but died on Wednesday night.

The first cat show ever held in Christchurch was opened yesterday in the Oddfellows' Hall, and was a decided success. There were 72 exhibits, and the hall was crowded with visitors all day.

The Lyttelton Harbour Board have decided to draw the attention of the Government to the necessity of stationing a lifeboat at Akara.

The French Government have demanded from China an indemnity of £20,000,000 sterling on account of the recent action of Chinese troops in opposing by force of arms the occupation of Langson by French forces.

The Egyptian Conference continued its deliberations on Wednesday. Mr. Edgar Vincent, financial adviser to the Khedive, recommended that the taxes now levied in Egypt should be largely reduced.

Reports have reached Cairo from Assouan that the town of Debah has been attacked and captured by Arab rebels, and that all the garrison were massacred. It is stated that the Arabs numbered 12,000 men.

The agitation in favour of a subsidy to the German direct steam service to Australia continues, and it is believed that the vote will ultimately pass the Reichstag.

The spread of cholera in Toulon is gradually increasing.

SATURDAY.

A preliminary meeting of gentlemen favourable to the formation of a political club, with objects similar to those of the Cobden Club, England, was held in Christchurch yesterday afternoon. A sub-committee was appointed to further the scheme quietly and report on July 29, it being thought that during the general election was not a suitable time to do more.

A heavy gale has been experienced along the coast of New South Wales, and the American ship Susan Gilmore, of 1204 tons, has been driven ashore at Newcastle, and is expected to become a total wreck. All the crew were saved.

Mr. Berry, as Postmaster-general of Victoria, has ordered the detention of letters addressed to an advertiser of a sweep on the Melbourne Cup whose advertisement is published as from Dunedin.

It has transpired that M. Ferry has informed his colleagues that the Chinese Government has not disavowed the action of its officers in opposing the occupation of Langson by the French troops, but on the contrary, has admitted that it ordered the detention of the troops in the town, contending that the evacuation was dependent upon the ratification of the treaty concluded at Tsientsin by Li Hung Chung and Captain Fournier, French Commissioner.

MONDAY.

The *Dunstan Times* says:—There is quite an excitement in the Old Man reefs just now, and inquiries for shares and scrip are to be heard in every direction, but whether it is to be traced to the late find in White's Company's claim or not we cannot say. White's scrip, 2s paid up, is being inquired for at 2s 3d, but 2s 6d is sellers' price. Five hundred shares in the Welcome Company, or 1-32nd of the Company, on which 30s is paid up, changed hands at £5. We did hear that a 1-16th was sold for £20, but since we have heard it contradicted. The next sale is the half of Wookey and Gavan's claim, which was sold for £500, Mr. D. H. Mervyn being the purchaser, and Mr. Wookey the seller. Regarding the find in White's Reef Company's claim, the manager reports having struck good gold in the end of the tunnel. The reef is 2½ ft. thick and carries gold right through it, the prospects being equal to those got on the surface. As the end of the tunnel is about 110ft. below the level of the old workings, and some 50ft. farther from the surface, making in all 160ft. from the surface, it is evident the prospects of the Company may be classed as A1.

A *Gazette* extraordinary notifies the appointment of the Hon. G. M. Waterhouse as Deputy-Governor during Sir William Jervois' absence from the Colony.

The Secretary of State for the United States writes to New Zealand that it is the intention of the American Government to present a gold watch and chain to both Captain Gray, of the *Stella*, and Captain Grey, of the *Kekeno*, in recognition of their services in rescuing the crew of the American vessel *Sarah W. Hunt* at the Auckland Islands.

A large fire occurred at Cook's Hotel, Hawera, on Friday night. The place was completely gutted. The fire broke out at the fireplace of one of the sitting-rooms and quickly spread, having a firm hold before the brigade set to work. They managed, however, to prevent the whole building being destroyed and the fire spreading to the adjoining block. Some of the furniture and stock were saved, but the place is quite a wreck. Insurance: £1000 in the Northern on the stock; £700 in the New Zealand, and £500 in the National on the building. A man named Thomas Kilroy, who was sleeping in one of the rooms, was suffocated, and his body was found afterwards slightly charred. He appeared to have been dazed by the smoke, as he was found on his hands and knees on the floor, and could easily have escaped otherwise.

It is now known that the student at the Melbourne Hospital, who was recently taken seriously ill, is undoubtedly suffering from small-pox. Another case of what is supposed to be the same disease is also reported.

The Victorian Government Land Act Amendment Bill has been issued. It provides for reserving ten million acres, to be leased for 14 years in pastoral blocks of a thousand acres, and for creating agricultural blocks for a similar term, the improvements reverting to the Crown.

MUSIC.

MR. CHARLES WAUD begs to announce that he has Vacancies for Pupils desirous of learning Singing, Piano, Violin, Violoncello, and Double Bass.

For Terms, apply at his residence,
Moray Place.

WILLIAM REID,
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My Stock of Fruit and Forest Trees are all grown by myself on the poorest exposed land I could procure, therefore they are sure to thrive well no matter where planted, which is the most important part in tree-planting.

Pot Flowers cut for parties; Bouquets for Balls and Weddings on the shortest notice.

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J. LEWIS desires to inform the public that he still continues the UNDERTAKING BUSINESS as formerly at the Establishment, 152 George street, Dunedin.

Funerals attended in Town or Country with promptness and economy.

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BONUS YEAR, 1884.

POLICIES effected before 30th June, 1884, will participate in the

DIVISION OF PROFITS

which will be made as at that date.

At the last Investigation—viz., 30th June, 1879—a surplus of £11,000 was shown, out of funds amounting to £112,746, by an absolutely pure premium valuation. At the close of the present quinquennium it may be confidently expected the

INVESTED FUNDS WILL EXCEED

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The Association's Policies are *indefeasible* from date of issue, and *non-forfeitable* while surrender value lasts.

Its Conservative Management secures business at a Lower Rate of Expenditure than any other Mutual Life Office established in Australia within the last 30 years, and careful selection of lives has resulted in a remarkable reduction of its yearly mortality experience, as regards number, amount, and percentage on existing assurances.

For Tables of Rates and full particulars apply at the head Head Office, or any of the Agencies throughout the Colony.

J. P. SPRING,

District Agent for Otago.

G. AND T. YOUNG,

Importers, Watchmakers and Jewellers,
80, Princes street, Dunedin,

Have Just Landed, ex ship Dunedin, and Suez Mail Steamer, large shipments of Gold and Silver Watches; Gold and Silver Jewellers; English, French and American clocks; Silver and Electro-plated goods, etc., selected by their Mr. George Young, from the leading manufacturers in England and the Continent.

G. and T. Young, from the fact of their buying from the manufacturers direct, and for cash, and having no commissions to pay are in a position to supply the very best, quality of goods at prices considerably lower than those who purchase in the markets here.

Note the address:—

80, Princes street, Dunedin; Great North Road, Timaru; and Thames street, Oamaru.

WINTER GOODS.

I. MARTIN
HAS JUST LANDED

15 CASES NEW GOODS.

Winter Coatings

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FIRST-CLASS TAILORING ESTABLISHMENT.

Princes Street.

The bill introduced by the Government for the revision of the Constitution of France has been finally passed by both Chambers.

Latest accounts to hand from Toulon and Marseilles state that the epidemic of cholera is increasing in those towns, the precautions taken to prevent its spread having been futile.

The report that Debbah had fallen into the hands of the rebels is now proved to have been without foundation.

TUESDAY.

A correspondent of the Greymouth *Argus* of the 4th inst. writes as follows:—The excitement at the Nelson Creek rush still continues. Sexton and party's claim, which I alluded to in my last letter, have got good payable prospects. This party getting gold puts it beyond doubt that the gold goes through the back terraces, and gives miners great confidence in the permanency of the field. This party are in with their tunnel 260ft. from the front of the terrace. It is said that they have payable gold in their tunnel for 48ft. wide. They are now erecting their camps and preparing to put their claim in working order. Michael Kelly and party are next farther in with their tunnel. They expect to be on the lead in about 10 days. There is a large area of ground pegged off, the most of it under the frontage system. Strangers coming here object to this, as they have to go so far ahead to mark claims out, while those claims are protected from one Court day to another, as the Courts are held monthly at Abaura. It makes it very inconvenient for miners to be compelled to wait a month to get their disputes settled. As the *Argus* has always been the miner's friend, I trust that it will exercise its influence on their behalf, and that we will get a fortnightly Court, and get it held at Nelson Creek. Mr. J. M. Morris called a public meeting on last Saturday night to discuss this matter, Mr. Timothy McCarthy in the chair. The Chairman, after pointing out the object of the meeting, asked for an expression of opinion. It was unanimously resolved that a memorial be forwarded to Mr. Warden Rird, praying him to hold a court at Nelson Creek. The meeting also selected a delegate to proceed to Greymouth with the memorial. Mr. William Brisbane was selected. The meeting then held a discussion on the frontage system, the speakers being Messrs. Law, Roche, Morris, Brisbane, and the Chairman. Mr. Roche maintained that notices protecting claims for a month, interfered with the progress of the place, and prevented legitimate miners from proving the ground, but he has no objection if the ground was fully manned. There is no doubt that this matter will be finally settled next Court day. On the whole the rush is looking well, and likely to be an extensive lead. There are a great number of miners coming from Reefton and other districts, particularly Totara Flat. The Cockatoos have turned out to a man, barely leaving as many behind as will milk the cows. Miners intending to visit the rush should know that it will take time and money to get on gold, as there will be long expensive tunnels to drive. In most cases it will take three months to drive them.

A shocking case of suicide was discovered at Auckland yesterday. About a week ago a man, aged about 60, named John Beit, leased a building in High street, stating that he required it for storing samples. Yesterday morning the owner called for the rent, but finding the inner door locked, suspicion was aroused, and he informed the police. A constable burst in the door, and found Beit's corpse lying on the floor of the inner room, fully dressed, and a five-chambered revolver in his right hand. A bullet had entered the right temple, and the fact that only four of the chambers were loaded showed that the unfortunate man shot himself. The deceased was a German, and came to the North four years ago from Westland. He was at the Thames until recently, having been engaged as clerk to Messrs. Ehrenfried, brewers. It is not known if he had any relatives in the Colony. Circumstances which have transpired show that he was in straitened circumstances. He had pawned his watch, studs, and ring recently.

Mr. John Taylor, who was injured at Whangaroa some days ago through a log rolling over him, died in the Hospital on Saturday.

Negotiations between the British and the French Governments as to the conditions upon which the proposed Egyptian Conference is to be held have concluded satisfactorily. One of the terms agreed upon between the two countries is that France shall never send troops to Egypt without the consent of the English Government. The public feeling against the Government and their policy in Egypt is daily becoming more intense. In the House of Commons the supporters of the Government are diminishing, but it is probable that the Opposition will remain quiet until after the Conference on Egyptian affairs has been concluded.

Speaking in the Reichstag, Prince Bismarck referred to the proposed annexation of New Guinea and other islands of the Pacific, and ridiculed the idea that the Australian Colonies had any claim to monopolise them. Berlin newspapers deny that England is entitled to annex New Guinea.

News has been received to the effect that the Arab rebels attacked Debbah on the 1st inst. The garrison resisted the assaults and repulsed the enemy. Heavy losses occurred on both sides. The fate of Berber is still uncertain. It is stated that El Mahdi is paralysed by the successes of his rival, the New Mahdi. The fall of Dongola is daily expected. The Governor's loyalty is suspected, and he is supposed to be intriguing with the enemy. The Arabs will advance after the end of the Mahomedian month Ramadan. Five hundred Egyptians are stationed at Wady Halfa, the same number at Korosko, and 3000 with artillery at Assouan. The Souakim railway has been commenced.

The cholera is still increasing, and at Toulon on Sunday, 19 deaths were registered, while at Marseilles no less than 15 succumbed to the same disease. Dr. Kooch, of Berlin, who has made a special study of cholera, pronounces that the disease which has broken out at Marseilles and Toulon is of the virulent Asiatic type, and he declares that it is almost certain to extend over all Europe. A case of cholera has occurred at Paris, and a panic has taken place there in consequence.

WEDNESDAY.

A fatal accident occurred yesterday at Totara Point, Thames. A lad named Charles Robinson, employed by the contractors for

the Thames Kopu railway, being jammed between a waggon and the bank and horribly crushed to death.

In answer to a question put in the House of Commons, the Hon. Evelyn Ashley stated that Lord Derby had received an offer from the Australian colonies to contribute yearly a sum of £15,000 towards maintaining a High Commissioner of the Pacific, who would reside at Eastern New Guinea. The Hon. Mr. Ashley added that Her Majesty's Government would take steps to organise a sufficient staff to assist the Commissioner, and that the appointment of the latter would be made promptly.

In the Chamber of Deputies M. Ferry, Premier, made a statement regarding the recent engagements between French and Chinese troops at Lang-son, Tonquin. He announced that from accounts which had been received by the Government it was clear that the French force which was going to occupy Lang-son in accordance with the treaty, had been led into a regular ambush by the Chinese. M. Ferry further stated that it was the intention of his Government to demand from China an indemnity of 10 millions sterling as reparation for the outrage. It is currently reported that the Government will order the occupation of Foochow as a guarantee for the indemnity to be demanded.

It is announced that the appointment of a Resident Commissioner over New Guinea will, in the first place, be only for one year, the question of permanently appointing a British officer being deferred, pending the final settlement of the proposals of the Sydney Conference and their approval by the various colonial Legislatures. It is as yet undecided whether the adjacent islands in the Western Pacific will be placed under the supervision of the Commissioner resident in New Guinea.

THURSDAY.

A curious rumour has been circulated (says the *Wairarapa Star*) to the effect that the child of a shepherd on the Brancepeth run has been found dead in its cradle under circumstances that lead to the conclusion that it has been killed by a ferret. It is alleged that a ferret was seen in the hut, and the child's throat was punctured as if by a ferret.

John Webber, a dairyman, aged 37 years, was found dead at the bottom of the cliff at Oriental Bay Wellington yesterday morning. He left his home in search of cows a 5 o'clock on this morning, and it is believed that he had an epileptic fit and fell over the embankment.

In the House of Lords on Tuesday the Franchise Bill was under consideration, when Earl Cairns moved an amendment declaring that the proposed reform is unacceptable without simultaneous provision for the redistribution of seats. After debate, consideration of the amendment was adjourned until to-day, when a division is expected to be taken.

The exodus of the inhabitants of Marseilles and Paris is increasing.

U N I T Y.

(From the *Boston Republic*.)

MR. PARNELL'S speech at Drogheda, if it be remarkable for any feature, is noticeable for the unexpressed recommendation to unity which it conveyed. The Irish leader had very little reason to fear that dissensions in the ranks would cause any weakening of his power, but rightly anticipating that such dissensions might eventually come to pass, with that wisdom which is characteristic of him, he took time by the forelock and warned the Irish people that if they allowed themselves to be misguided by the theories of Henry George they would arrive at disunion, and possibly at the defeat of their national hopes.

And in making this warning, Mr. Parnell has only given another instance of that wisdom which is peculiarly his own. As he stated at Drogheda, the whole hope of the present Irish agitation depends on the unity of the Irish people. More than ever in the approaching electoral contest will that unity be depended upon; and while, as far as it is possible to judge, united action is assured, there may be no harm in counselling it, inasmuch as there are efforts made in this country to prevent harmony.

The sooner the Irish-American people recognise that Mr. Parnell is the one leader of the Irish population, and admit that his jealous opponents have no true cause against him, the better it will be for Ireland's prospects. For everybody recognises that, to succeed, Ireland and Irishmen must be united, and inasmuch as Mr. Parnell presents the only plan of agitation in which the Irish people can unite, it would seem that arguments in favour of agreeing with his methods were unnecessary.

A matter, though, in which that unity can be shown, is the appeal which the President of the National League of America has issued for subscriptions to the Parliamentary members' fund. The success or failure of that fund in this country will be justly regarded as a measure of the strength of the League, and the enemies of that executive will not be slow to notice any signs of weakness which may be exhibited in this matter. See to it, then, that President Sullivan's call is promptly and generously answered.

Sister Mary Basil, of the Sisters of Charity, Los Angeles, died in that city last week. A local paper thus describes the funeral obsequies of the deceased Religious: Sister Mary Basil's funeral was held to-day at the Church of Our Lady of the Angels. The ceremonies were imposing and High Mass was said for the repose of the soul of the deceased. Seventy-six young ladies and little girls robed in white and veiled, guided by six Sisters, filed into the Church, following the remains of the dead Sister. The children are for the most part orphans, and are being brought up and educated by those noble women, the Sisters of charity. They therefore shed tears to see one who had been so kind to them going to her last resting place. The church was crowded, and Father Myer, the President of St. Vincent's College, officiated.—*San Francisco Monitor*.

Correspondence.

[We are not responsible for the opinions expressed by correspondents.]

A NIGHT IN INVERCARGILL.

TO THE EDITOR OF THE N.Z. TABLET.

SIR,—Only those who have been rusticated for years and removed from the humanizing and civilizing influence of Catholic society could appreciate my feelings of happiness and joy in attending a concert in the Catholic School of Invercargill a few nights back. What pleasant recollections of sinless youth and of Catholic associations formed in that dear old land of faith, where the blood of martyrs became the seed of Catholicity (*sanguis martyrum est semen Christianorum*), rose up in my mind! The weather, although not the most inviting, did not prevent the hall from being well filled with a highly respectable audience. The scenic decorations by Mr. Nash were admirably executed. The entertainment from beginning to the end, *ab ovo ad malum*, passed off most successfully,—every one of the performers being quite at home in their respective rôles, and discharging their parts in the most faultless manner. The programme presented a most judicious selection of sentimental and comic songs, the latter being given in character. As I have been publicly informed, great credit is due to Mr. M. Rooney for his untiring zeal and strenuous efforts to make the concert a success from every point. The pupils of the Convent led the way with a vocal chorus entitled the "Mermaid's Song," which was rendered with great precision and bespoke careful training. In the comic department, Mr. Wm. Cavanagh could not be surpassed in the song "The hat my father wore." The same can be truthfully said of Mr. Anthony in two songs, "There never was a coward where the Shamrock grows," and "Jack's come home to-day." Good things, and done in the very best style, are always expected from Mrs. M. Rooney, and the audience were not disappointed, but their highest expectations were fully realized by her exquisite rendering of two charming songs, "The Last Rose of Summer," and "Flow on, thou shining river." Mr. M. Rooney detracted nothing from the merits of his better half in two songs, one of which, "The Cottage by the Sea" was sung in capital style and deserves honorable mention. To say one word too complimentary of Mr. Dunn's concertina playing would be impossible.—It would be only painting the lily to attempt a description. Shakespeare's "King John" was well enacted by two of the Convent pupils, both of whom displayed great elocutionary merit and careful training. Songs from Mrs. Gavin and Mr. Wend were most creditably rendered and well received. Miss Thompson discharged her duties at the piano in most artistic style and rendered in valuable assistance to the singers. I cannot omit to state that this entertainment for variety and success has far surpassed anything of the kind previously held here, which should at least be highly gratifying to Mr. Rooney and the other projectors. Everyone was delighted, and the words, "*Bonum est nobis hic esse*"—"It is good for us to be here"—were legible in the faces of the audience. This should be both an encouragement and guarantee for the success of future entertainments, of which there cannot be too many, as they will serve the double purpose of providing a healthy entertainment for Catholic youth and keeping them in the right path, and at the same time aid Catholic education which should be the aim of every sincere well-wisher of Catholicity in this age of rank infidelity.

It is many years since I have been in Invercargill, and the changes which I experience are truly marvellous. Well, indeed, may it be said, "*Digitus Dei est hic*"—"The hand of God is here." The distinguished and saintly pastor who has charge of the mission, the good nuns and the Catholic flock are engaged in the work of God and his right hand sustains them. "*Nisi Dominus edificaverit domum vanum laboraverunt qui edificaverunt eam*."—I am, etc.,
Invercargill, July 2.

J.M.

INVERCARGILL CATHOLIC LITERARY SOCIETY.

At the ordinary weekly meeting of the above Society held on Tuesday evening, July 1, in the absence of the president the chair was occupied by the vice-president (Mr. B. Bradley). One candidate was balloted for and duly elected. The programme for the evening was a lecture on the "Chemistry of Air, Fire and Water," which was delivered by Mr. P. F. Daniel, with experiments. The attendance was encouraging. Mr. Daniel, in opening, explained that the Society, which had hitherto carried out its objects privately, being in a good financial position, had decided to supply a course of lectures open to the public during the winter months. It had fallen to him to deliver the first of the series, and, while disclaiming any special qualification as a lecturer, he would endeavour to put before the audience some information that would be useful to them in every-day life. Mr. Daniel was hampered in some of his experiments, always the most instructive and entertaining part of a lecture on chemistry, by defective apparatus and substitutes therefor. He struggled along good-humouredly, however, and as he had said gave his audience some useful hints, especially on the subject of pure *versus* foul air in their domiciles. He dwelt for a considerable length of time on carbonic acid gas and oxygen gas, explaining how the former is emitted from the human body—which adds considerably to the growth of trees; the latter being absorbed from the trees and inhaled by humanity. The lecture throughout was very instructive, amusing, and was highly appreciated by the audience, who were very liberal in their applause.

On the motion of Mr. Cusack, seconded by Mr. Crowley, a hearty vote of thanks was accorded to Mr. Daniel for the able manner in which he had delivered his lecture, and was carried by acclamation.

The subject to be discussed at the next meeting is "Should the Franchise be extended to Women?" The mover, Mr. D. Bradley, will open the debate for the affirmative, and Mr. T. Crowley for the negative. The meeting closed in the usual form.

ENTERTAINMENT IN QUEENSTOWN.

(Lake Wakatipu Mail, July 4.)

A MUSICAL and dramatic entertainment was given at the Town Hall on Wednesday evening by the pupils attending the Dominican Convent Schools, Queenstown—the special occasion being the breaking-up of the schools for the midwinter holidays. The body of the hall was full from front to back, besides the gallery—and the entertainment, although a very long one, was attentively listened to throughout. The proceedings were admirably presided over by the Rev. Father Mackay, and the programme carried out without a hitch. The limited space at our disposal prevents our giving a detailed notice of the performances, and it would be invidious to single out any one where nearly all acquitted themselves so well. The marked progress which the pupils have made was very perceptible in the faithful renderings of the instrumental as well as concerted pieces presented, as also in the rather difficult parts which some enacted in the dramatic productions—facts which reflect the highest praise on the care and unwearied attention that must have been paid and exercised by those ladies who had the training of the youthful minds. Before concluding this notice, however, we must mention the name of one young lady—Miss Malaghan—who rendered valuable assistance by the able manner in which she fulfilled the rather difficult duty of accompanist in the vocal pieces.

Besides the entertainment proper, Sergt. J. McDonald, of Tapanui, late of the 78th Highlanders, and champion piper of New Zealand, very kindly volunteered his services, and delighted the audience by a series of selections on his favourite pipes. The Queenstown Band also kindly played some selections at the opening and during the brief interval, and on each occasion evinced great improvement in their execution. At the conclusion of the entertainment—which lasted about three and a half hours—the Rev. Father Mackay came forward, and, on behalf of those who had taken part in the entertainment, returned sincere thanks for the attendance; he also returned thanks for himself, and said their efforts had been so well appreciated by such a bumper house, that they would be tempted to again appear before the public.

Below is the programme:—

CONVENT HIGH SCHOOL.

Vocal chorus, "Away to fields of green." Pupils; Pianoforte duet, "Norma," (two pianos simultaneously) Misses J. and L. Worthington, E. and K. Robertson; song and recitation, "The spider and the fly," Misses K. Robertson, L. Worthington, I. and B. Boulton; pianoforte duet (two pianos simultaneously), "The harp that once," Misses M'Ewen, L. Worthington and M. M'Bride; pianoforte trio, "Orpheus," Misses Firth, A. Boulton and L. Boulton; vocal chorus, "Forresters sound the cheerful horn," Pupils; vocal duet, "What are the wild waves saying," Misses A. and J. Worthington; pianoforte duet, "Il Corricolo," Misses L. and J. Worthington; song, "I saw from the beach," Misses A. and J. Worthington, A. and L. Boulton, C. Daniel, Firth and K. Robertson; pianoforte solo (two pianos simultaneously), "Whispers from Erin," Misses Malaghan and J. Worthington; vocal duet, "A B C," Misses A. and J. Worthington; chorus, "Hark! Apollo strikes the lyre," Pupils; pianoforte duo, "Marche aux Flambeaux" (two pianos), Misses Malaghan, A. and J. Worthington and M. M'Ewen; accompanist, Miss Malaghan.

ST. JOSEPH'S SCHOOL.

Chorus, "Away to the Village Green." "The Violet Sellers; or kindness costs little and is worth much," a drama in three acts—for children. Cesara (a boy of about 10 years), C. Robertson; Nanna and Bice (his foster-sisters), J. M'Ewen and M. Betts; Nita (mother of Nanna and Bice), M. M'Ewen; Old Lady, A. Keay; Young Ladies, D. and M. M'Bride; Old Woman, M. Robertson; Princess Margherita, M. Fraser; Nurse, E. Casper; Little Princesses, K. M'Neal and M. Keay; Bagged Children, M. and N. M'Bride; Chorus Children, N. and K. Luckie, M. M'ullin, M. Robinson, A. and A. Curno, M. Welsh, K. M'Bride and M. Butler.—Songs, "Birdie's Ball," "Hundred Pipers" (in character).—"The Man with the Carpet Bag"; a farce. Pluckwell (a magistrate), A. St. Omer; Wrangle (a junior barrister), T. M'Ewen; Grab (an attorney), P. Malaghan; Grimes (the man with the carpet bag), J. Robertson; John (a waiter at a London inn), R. Williams; Mr. Stokes (landlord), J. Powell; Fred (waiter), C. Powell; Boots, D. Simmers; Coachman, A. Robertson; Barman, W. Williams.

A correspondent writing to the *St. James's Gazette* about the recent fatal fire in old Bailey, London, says: "I recommend that on retiring to rest you should place a pocket handkerchief under your pillow. Should you be aroused by an alarm of fire, steep the handkerchief in water and tie it round your head covering the mouth and nostrils. This will enable the wearer to withstand the suffocating influence of smoke and give him or her a valuable chance of escape. For years I was an amateur fireman, and so proved the efficacy of this plan."

A notable conversion recently took place in this city. Colonel R. H. Savage, of the United States army, and his wife, were baptized on Sunday last by Archbishop Riordan, in the private chapel of St. Mary's Cathedral. The Colonel is a highly-educated man and a vigorous thinker. He made a gallant soldier, but resigned early from the army on account of failing health. He is still a young man in the full maturity of his powers, and his conversion, as well as that of his accomplished wife, has made quite a stir in church circles. The Colonel's sponsor was the Rev. Father Nugent, and Mrs. General Bingham, wife of General Bingham, U.S.A., now at the Presidio, was sponsor for Mrs. Savage.—*San Franciscoan*.

AUCKLAND.

(From our own Correspondent.)

July 2.

THE political horizon looms up dark and troublous. Chaos and indecision is the order of the day. It looks as if the different sections of politicians were biding their time; each waiting until his enemy has wasted the fire of his eloquence in addressing his supporters, and thereby to have the advantage of noting whatever was said with imprudence, or whatever promise of reform—possible or impossible—was left unsaid by his opponent.

While a large addition has been made to the electoral roll during the last few weeks, numbers have neglected the precaution—let it be hoped not for the reason given by one "free and independent"—viz., that he did not see one honest candidate in the field he would consider worth recording his vote for. Yet it is an uncontradicted fact that there are hundreds in Auckland who do likewise either through negligence or unwillingness.

"The best laid plans of mice and men gang aft a-gley," at least so thought an erstwhile Government surveyor, who, no doubt from philanthropic motives, occasioned possibly by "backsheesh," reported on a piece of land, 89 acres in extent, at Whangarei, surveyed by him for the Crown Lands Board. The description given was that it contained "a few kauri trees," which caused the upset price to be fixed at \$44. It, however, sold at £120, and it was since ascertained that the timber alone on it is worth double the purchase-money. Of course the surveyor was dismissed the Government service, but it is uncomfortable to think perhaps there are others in the service equally dishonest; the country in every case being the loser. It is high time the Land Board and the whole Civil Service was re-organized.

In addition to the large export trade in frozen meat by the company here, a new feature in the department consists in the exportation of tinned meats also. On her last trip the Doric took Home 100 cases, and other shipments are to follow in regular succession. The workmen are turning out nearly 1000 tins per day.

About ten o'clock on the night of Tuesday, June 24, a fire broke out in a building on the grounds of St. Mary's Orphanage, Ponsonby, and the sympathy of the people was evinced by the fact that, within a very short time, crowds assembled from the most distant parts of the city, thinking that the Orphanage had caught fire. However, it was only a building formerly used as a native school and orphanage, but as a laundry since the fine and imposing building, the "Star of the Sea," was erected. It contained a lot of clothing belonging to the orphan children, and the loss will fall on the Sisters of Mercy, as, through an oversight, the building was not included in the general insurance. Judging from the esteem in which the good Sisters are held for their great care of the little homeless ones, the loss will be shortly repaired. Fathers W. McDonald and Lenihan were among the first at the scene, and rendered every assistance in their power.

On Sunday, June 22, the Rev. Father Lenihan preached a short but very instructive sermon at St. Patrick's Cathedral, on "Scandal," to a large and attentive audience.

On Sunday last, 29th ult., the choir of St. Patrick's Cathedral was ably assisted by Miss Alice Stanley and Mr. Gunning, members of Dunning's Opera Company. Miss Stanley sang the solo, *Et Incarnatus Est* in the *Credo*, and the *Agnus Dei* from Weber's Mass in G with marked effect. This lady possesses a rich contralto voice of great range and power. Mr. Gunning (tenor) sang Humell's *O Salutaris* and Zingarelli's *Laudate* in a very pleasing manner. This very efficient choir, which is now considered second to none in the Colony, owes its present prestige principally to the able conductorship of the Rev. Father Lenihan, a young clergyman who was selected to accompany Bishop Luck here a few years since. He acquired the art in continental countries, finishing up, I believe, in Spain.

DUBLIN'S LATEST SENSATION.

LONDON, May 24.—Mr. William O'Brien, Member of Parliament for Mallow, and editor of *United Ireland*, was interviewed this evening in reference to the charges recently made in that paper of bestial practices on the part of Inspector French, the chief of the Government detectives in Ireland, Secretary Cornwall, of the Post Office department, and other officials of Dublin Castle. Mr. O'Brien declared emphatically that he can prove the truth of every one of his assertions. It was true, he said, that Cornwall had begun an action for libel, but he believed that Cornwall had been ordered to take that step by Mr. George Trevelyan, Chief Secretary for Ireland. Trevelyan's object in having the action begun, Mr. O'Brien said, was to justify a refusal to make the matter a subject of Parliamentary inquiry by saying that it was *sub judice*, and not a subject for outside investigation while pending before a court.

Mr. O'Brien believed that the action was a sham and that Cornwall would avail himself of every legal device to delay the trial, and would ultimately withdraw the suit. He was confirmed in this belief by the action of Cornwall's alleged partner in vice, French. He began an action for libel, but allowed it to slumber along until the present time, and now his lawyers have given notice of an intention to ask the Court, on June 3, to dismiss the case on the ground that French is suffering from softening of the brain. Mr. O'Brien is evidently in very serious earnest in this matter, anxious to justify his charges before a jury, and confident of his ability to do so.

The latest utterance of *United Ireland* upon the subject is as follows:—"We regard Cornwall as mere carrion. Our solicitors had him several times under examination at their offices in the French case, and have anonymous letters clearly showing the state of the unfortunate wretch's conscience. With the poor wretch himself we have no quarrel beyond ordinary human disgust at his crimes. Our war is with his masters."

The affair is causing a stupendous sensation in Dublin. The daily newspapers, however, ignore the case beyond printing carefully

filtered reports of the legal proceedings. The names of several notable persons are involved in the scandal.

Mr. O'Brien is employing ex-Inspector Meiklejohn, who was discharged from Scotland Yard for his connection with turf frauds, and now conducts a private detective bureau in partnership with ex-Inspector Clark. He has proved himself very clever in his inquiries, which have resulted in Mr. O'Brien's filing an affidavit containing many sickening details of the alleged crimes, which seem to be circumstantially proved. Mr. Meiklejohn is still engaged on the case in Dublin, and Mr. O'Brien, who has already spent 5000dol. in his inquiries, says he is willing to spend 5000dol. more to bring the scoundrels to justice.

LORD LANSDOWNE AND HIS OLD TENANTS.

(From *United Ireland*.)

VERY likely Lord Lansdowne's Kerry agent thought he had rid his Lordship for good and all of his pauper tenants when he handed over a batch of them to Mr. Tuke to be transported to his patent Paradise in the Great Lone Land. Who would ever have thought that the pestilent fellows would turn up outside the Governor-general's palace at Ottawa, and paste their white faces against the window, to his Lordship's discomfort? The following despatch illustrates the obduracy and ingratitude of the Irish tenant; but it is consoling to find that his Lordship's resource was quite equal to the occasion:—

"Ottawa, Ont., March 25.—Out of a large number of destitute emigrants who are lying in a half-starved condition in the emigrant shed here, is one who was a former tenant of Lord Lansdowne. He applied to his own landlord for help yesterday, and was refused, the Governor-general telling him that *Canada was no place for paupers to emigrate to and he would do nothing to encourage their coming!*"

This to the discomfited Kerry tenant must have been slightly puzzling. His Lordship's agent had told him that he must emigrate because he was a pauper, but now that he had taken Mr. Trench's word and found himself a pauper still, the Marquis of Lansdowne blandly assures him that Canada is no place for paupers to emigrate to. But Lord Lansdowne was perfectly consistent. The grand thing was to get the troublesome persons off his own estate. If in Canada they are still paupers and starving, of course it is unpleasant that they should come to his door to beg; but being paupers and starving, there is all the less chance of their ever getting back to Kerry, and, to make assurance doubly sure, his Lordship wisely decides to do nothing to save them from starving promptly.

MODERN CHAMPAGNE DANGEROUS.

(From the *Philadelphia Times*.)

"CHAMPAGNE is not what it used to be," said a wine merchant yesterday. "The old process produced pure, wholesome wine, but the new process does not. By the old process the juice of the grapes is allowed to ferment in the casks first. Fermentation, you know, is an action of nature that throws off impurities, and the more of it you have the better. After the case fermentation the wine is bottled, with a little syrup, or, perhaps, a few raisins, added to produce a second fermentation.

"The bottles are then put on racks in the vault with the necks down, so that the sediment falls upon the cork. Men go through the vaults every day for three years, and take up the bottles and shake them, so that each bottle is handled about twelve hundred times before it is put on the market. During that time the corks are changed three times. Now, that is the way true champagne is made. The new process turns out an inferior article, containing nitrogen, and sometimes albuminous matter as well. It is the second or bottle fermentation that permits the nitrogen to escape, and completes the work of good wine making. The new process omits this second fermentation, and puts the wine on the market in two months from the time they begin to make it. If a man drinks too much champagne now-a-days, he has the most beastly headache to which the flesh is heir, and it generally lasts two or three days. That is caused by the nitrogen in the champagne, left there by the new process.

"Some of the best known brands are now produced by the new process. You see, the demand is so great that the old process is too slow to supply it, and it will be a cold day when French wine-makers get left in a matter of that kind. They not only rush the champagne into the market in two months, but make it now very largely of green, scrubby grapes, and even of 'wilksour' wines—anything to swell the profits.

"When the Germans captured Alsace and Lorraine, which were the garden spots of France, they went through every old chateau and cellar, and drank all the champagne they contained. I've heard that in a few months the stock was as large as ever."

"You think, then, that pure champagne is pretty hard to get now?"

"I do, and unless you are very particular in your search the less wine of that name you drink the better for you."

Mr. Talmage is a well-known Protestant preacher of Brooklyn. He knows the ways of the "Spiritualists." In a late sermon he said: "Spiritualism ruins the physical health, and is a marital and social curse. Orgies of obscenity have taken place under its wing. Women by hundreds have been pushed off into a life of profligacy. If spiritualism had full swing, it would turn this world into a pandemonium of carnality. It is an unclean and adulterous religion, and the sooner it goes down to the pit from which it came up the better for humanity. Spiritualism produces insanity all over the land. If you put your hand in the hand of this influence, it will lead you down to hell, where there is an everlasting seance. Spiritualism ruins the soul and makes men infidels."

TO THE ELECTORS OF DUNEDIN CENTRAL.

GENTLEMEN,—I beg to offer myself as a Candidate for your suffrages at the forthcoming election. It is my intention to address you very shortly. In the mean time I would like to say a few words.

LAND AND SETTLEMENT.

I am in favor of maintaining the present deferred-payment system in regard to rural and suburban lands; of the extension of village settlements; and of perpetual leaseholds as provided in the Land Act of 1882. The pastoral deferred-payment system is open to serious objection as offering inducement to dummymism which should, when detected, be severely punished, but which I am of opinion it would be most desirable absolutely to prevent.

EDUCATION.

I am entirely in favor of the principle of State Education as by law established, but I confess that I am alarmed at the annually increasing expenditure, which is fast growing beyond our means.

BOBROWING AND PUBLIC WORKS.

In regard to the completion of the Railways and the carrying out of other remunerative Public Works,—I generally agree with the opinions expressed by Sir Julius Vogel in his speech at Ashburton. For this purpose further borrowing will be necessary, and I am confident that the Colony may safely incur the indebtedness if the money is judiciously laid out.

TAXATION.

I am not satisfied with the present incidence of taxation. The Property Tax, in my opinion, is not the best form of direct taxation for general purposes, whatever it may be for local. An acreage land tax for revenue purposes only would be more acceptable, supplemented if necessary, by an income tax. The indirect taxation levied through the Customs, which falls in undue proportion on the masses of the people, should be materially eased in respect of necessary articles of ordinary consumption.

FREERTRADE AND PROTECTION.

I am a Freetrader in principle, and I believe that it is best for all classes, especially the laboring man. A monopoly in manufactures, in trade, in land, or in anything will produce low wages, as is abundantly proved by the experience of the United States.

NATIVE INDUSTRIES.

These should be encouraged in every legitimate manner; but the lessons of experience teach that such encouragement as is afforded by protective duties is temporary and illusive. Government can do much by importing nothing which can be manufactured or produced in the Colony, even if they purchase at a considerable percentage above the cost of the imported article.

TRADE AND LABOR.

The Legislature may, I think, fairly interfere to secure to the artisan and laborer a fair day's pay for a fair day's work. I will, therefore, support the Eight Hours Bill.

The Factories Act was introduced by myself, but requires to be extended, so that boys from 14 to 18 may be protected from night-work, as in England; and the Inspectors shall be authorised to enter a factory at any hour. The law with respect to the liability of employers for accidents to workmen, and as to the lien of workmen in respect to work under contractors, also requires amendment.

In regard to these matters I shall be glad to confer with the Trades and Labor Council.

I am Gentlemen,
Yours obediently,
J. B. B. BRADSHAW.

TO THE ELECTORS OF DUNEDIN CENTRAL.

GENTLEMAN,—A substantial majority of the House of Representatives having declared that the present Government no longer possesses the confidence of the country, the question has been remitted to the people for their decision. It now lies with the electors of New Zealand to confirm or upset the verdict of Parliament. As a member of the Opposition I come before you asking you to endorse or condemn my action in the matter. During the time that I have had the honor to represent you I have attended faithfully to my duties, and have consistently supported every liberal measure brought forward in the House. I have good reason for believing that I have earned and won the respect and esteem of those with whom I have been politically associated, and the knowledge of this fact emboldens me to solicit a renewal of your confidence. I shall take an early opportunity of addressing you from the platform on the prominent question which are at present agitating the public mind.

THOMAS BRACKEN.

DUNEDIN CITY WEST.

MR. W. DOWNIE STEWART will ADDRESS the Electors of Dunedin West on the EVENING of FRIDAY, the 11th inst., at 8 o'clock, in the DRILLSHED, North-East Valley.

ANDREW BLACK,
Clerk.

DUNEDIN EAST ELECTION.

AS Candidates are prohibited by law from employing conveyances to take Voters to the Poll, Mr. STOUT respectfully requests all those who approve of his political principles, and who believe that he may be of some service to the Colony in the present crisis, to record their vote early.

The Polling places are the Union Street (principal) and North-East Valley Schoolhouses.

TO THE ELECTORS OF DUNEDIN SOUTH.

AT the request of a number of Electors, I respectfully offer myself as a CANDIDATE at the approaching Election of Members of the House of Representatives.

Yours obediently,
JAMES GOBE.

TO THE PENINSULA ELECTORS.

GENTLEMEN,—While thanking you for your past confidence in me as your Representative, I beg to announce that I am a Candidate for Re-election as your Member in the House of Representatives.

Yours obediently,
W. J. M. LARNACH.

TO THE PENINSULA ELECTORS.

MR. LARNACH will ADDRESS the ELECTORS at NAUMANN'S HALL, South Dunedin, on FRIDAY, the 11th inst., at 8 o'clock.
SCHOOLHOUSE, Highcliff, on THURSDAY EVENING, 10th inst., at 7.30.
SCHOOLHOUSE, Portobello, on SATURDAY EVENING, 12th inst., at 7.30.
At ANDERSON'S BAY and other places next week.

DUNEDIN EAST ELECTION.

M R. M. W. G R E E N
RESPECTFULLY SOLICITS
YOUR VOTE AND INTEREST.

VOTE FOR RELIGION, MORALITY, AND TRUE
LIBERALISM.

REMOVING TO NEW PREMISES.

Opening up with an entirely
NEW STOCK OF
GENERAL DRAPERY,
MEN'S, YOUTHS', AND BOYS' CLOTHING.

D. O'CONNELL AND CO., beg to announce to the Public of Christchurch and the surrounding districts that, having secured a Lease of those large and commodious premises in GREEN'S BUILDINGS, MANCHESTER STREET SOUTH (Two doors from the premises lately occupied by D. O'Connell),
THEY WILL OPEN ON

SATURDAY, JUNE 21, 1884,
with an entirely New Stock of General Drapery and Clothing of every description.

Having purchased the above goods under SPECIALLY FAVOURABLE CIRCUMSTANCES, they will offer them to the Public at prices that cannot fail to commend themselves, and, as an additional inducement, they will give a

DISCOUNT OF ONE SHILLING IN THE POUND for all goods purchased for Cash during the next four weeks from date.
D. O'CONNELL & CO.,
Importers of General Drapery and Clothing,
123 GREEN'S BUILDINGS,
Manchester Street South.

A P P E A L.

TO THE VENERABLE ARCHDEACON COLEMAN.

"Dunedin, April 30, 1884.

MY DEAR ARCHDEACON,—The walls of the Cathedral will be soon completed. I hope that the weekly subscriptions, in addition to the sum in hand, will enable us to see the completion of these walls without the incurring of debt. But this completion will see our funds exhausted; and yet it is absolutely necessary that no time should be lost in putting on the roof. Under these circumstances I have resolved to appeal to the entire diocese for funds to meet the expense necessary to bring our great work to a conclusion; and I have made up my mind to entrust to you the duty of collecting the much-required funds. I know I could not entrust the work to better or more efficient hands. I think I may promise you a hearty co-operation and a generous reception on the part of both the priests and laity of this diocese, who have ever shown great zeal for this and all other good works. You will not fail to remind all to whom you may apply that the erection of a Cathedral is emphatically a diocesan work, and that the merit of helping in such erection is very great.—I am, my dear Archdeacon.

† P. MORAN.

From the above it can be seen that I am called upon to visit all the districts in the diocese to collect for the Cathedral, and, from my own knowledge of the people of Otago and Southland, I feel confident that a generous response will be made to the special call now made by his Lordship; for I know the faith and goodness and devotion to our holy religion of the residents of every parish in the diocese.—The Catholics of this diocese are always ready to make great sacrifices in co-operating for the love of our Lord with the Bishop whom the Holy See has given them to guide them in all things spiritual.

W. COLEMAN.

DUNEDIN CATHEDRAL BUILDING FUND.

REV. ARCHDEACON COLEMAN'S COLLECTION, DUNEDIN.

£ s. d.	£ s. d.
Mr. Daniel Walsh 1 0 0	Miss Sarah Smallman 1 0 0
Mrs. J. B. Callan (2nd instl. of £5) 1 0 0	Mr. Joseph Kreff 1 0 0
Miss Skinner 1 0 0	" Woods 5 0 0
" Ellen Cochran 1 0 0	" Haughton 3 0 0
	Miss Annie White 1 0 0

SOUTH DUNEDIN.

£ s. d.	£ s. d.
Mr. O'Heir, Anderson's Bay 1 0 0	Mr. Thomas J. Meade 1 0 0
Miss Meade 1 0 0	Mrs. Charles Meade 1 0 0
" Teresa Meade 1 0 0	" Wm. Meade 1 0 0
" Ellen Meade 1 0 0	Mr. M. Heffernan 1 0 0

INVERCARGILL CONVENT BUILDING FUND

WEEKLY CONTRIBUTIONS.

Per Rev. Father Reidy:

£ s. d.	£ s. d.
Mr. Alfred Ward 3 0 0	Mr. John Gordan 1 0 0
Mrs. McEwen 1 0 0	" Thomas Fahey 1 0 0
Mr. T. Appleby 1 0 0	Miss O'Farrel 1 0 0
Mrs. Crawford 1 0 0	Miss Ellen Shepherd 1 0 0
Mr. Michael Reidy 1 0 0	" Ellen Hart 1 0 0
" Michael Cleary 1 0 0	" Mary Scully 1 0 0
" Patrick Troy 1 0 0	" Bridget Scully 1 0 0
" Michael Hushim 1 0 0	" Annie Bray 1 0 0
" Michael O'Brien 1 0 0	" Annie Purcel 1 0 0
" George Durant 1 0 0	" Margaret Coyle 1 0 0
" Jeremiah Fin 1 0 0	Mr. Barry Bradly 0 10 0
" Martin Ford 1 0 0	" James Hogan 0 10 0
" Patrick Mangan 1 0 0	" Stafford O'Neill 0 10 0
" John C. Ford 1 0 0	" Adam M'Laren 0 10 0
" Martin Flaherty 1 0 0	" Ewen Carron 1 0 0
Miss Conway 1 0 0	
Mrs. Weavers 1 0 0	Per Mrs. Donchoe 6 9 0
Mr. Michael Crowe 1 0 0	" Mr. John Fitzgerald 6 8 0
" James O'Connell 1 0 0	" Mr. Jas. O'Neil (including Mr. John McGuinness's £1) 2 0 0
" Patrick O'Malay 1 0 0	" Mr. Michael Rooney 1 7 6
" William Walsh 1 0 0	" Mr. John Staunton 5 0 0
" Tim O'Connor 1 0 0	

The net proceeds of the late entertainment amounted to £15.

CATHEDRAL FUND.

I BEG to acknowledge the receipt of the following subscriptions towards the Cathedral Fund:—

WEEKLY SUBSCRIPTIONS.

£ s. d.	£ s. d.
Per Rev. P. Lynch 8 1 0	Per Mr. W. Hall 2 3 6
" Mr. N. Smith 1 4 0	" Mr. Drumm 3 2 0
" Mr. Dillon 1 8 0	" Mr. T. B. Conway 1 10 0
" Mr. Brennan 1 13 0	

† P. MORAN.

WANTED, a Highly Certificated Teacher for Catholic Boys' School, Hokitika. Salary, £180. Applications received up to 30th July. Testimonials and references to be sent to

FATHER MARTIN.

ST. PATRICK'S COLLEGE, WELLINGTON

(The Rev. Father Le Menant des Chesnais' Collection.)

MEANEE.

£ s. d.	£ s. d.
The Rev. E. Reigner 25 0 0	Mrs T. Jeffares, senr. 1 0 0
Mrs Barry 25 0 0	Mr John Halpine 1 0 0
Mr W. Harker 10 10 0	" John Dalton 1 0 0
Mrs O'Dowd 6 0 0	" Timothy Sullivan 1 0 0
Mr R. D. Maney 5 0 0	" Patrick McCormick 1 0 0
" Jerry Dowling 3 0 0	" Thomas Johnson 1 0 0
" Martin Ryan 2 0 0	A Friend 1 0 0
" Joseph McClune 2 0 0	Mr Martin Bourk 1 0 0
" Richard O'Rourke 2 0 0	" Thomas Hawkins 1 0 0
" John Malloney 2 0 0	Mrs John Tracy 1 0 0
A Friend 2 0 0	" Donovan 1 0 0
Mrs Maney 2 0 0	Miss Ann Halpine 1 0 0
" Doyle & Reid 3 0 0	" Hannah Dowling 1 0 0
Mr L. Higgins 4 0 0	" Mary Bourk 1 0 0
" Thomas Monaghan 2 0 0	Mr William Dowling 1 0 0
" Edward Hogan 2 0 0	" Timothy Dowling 1 0 0
" Pat. Magan 2 0 0	" P. T. O'Shannassy 1 0 0
" Michael Walsh 2 0 0	" Thomas Jeffares 1 0 0
" William Ormond 2 0 0	" Joseph Jeffares 1 0 0
" Michael Downing 2 0 0	" Ike Jeffares 1 0 0
" John Murphy 2 0 0	" George Aldrige 1 0 0
" Michael Divine 2 0 0	" Ned. McCarthy 1 0 0
" Timothy Cleary 2 0 0	" William Mead 1 0 0
" Thomas French 2 0 0	" D. R. McDonald 1 0 0
" B. Barry 2 0 0	" John Halpine, senr. 1 0 0
" Michael Gorman 2 0 0	" John Johnson 1 0 0
Miss M. Blennerhasset 1 0 0	" Thomas O'Reily 1 0 0
" McMahon 1 0 0	" Michael Malloney 1 0 0

ST. FRANCIS XAVIER'S COLLEGE, KEW, VICTORIA.

Midwinter quarter begins July 20. Three pupils sent up for Matriculation at June examinations. All three passed. Two out of three passed Civil Service. From all the colleges and schools in Victoria taken together, only 32 per cent. passed the Matriculation and 34 per cent. the Civil Service. From St. Francis Xavier's College 100 per cent. passed the Matriculation; 66 per cent. the Civil Service. In December, 1883, ten out of eleven passed from the same College.

NOTICE.

WE Warn our Friends everywhere that no one is Authorised to Sell Photographs, Pictures, or anything else for the benefit of St. Joseph's Cathedral, Dunedin,—with the exception of MR. MACEDO, who has kindly consented to sell Photographs of St. Joseph's Cathedral.—By Authority The Editor N. Z. TABLET.

A MALE TEACHER Wanted for Catholic School, Ahaura, West Coast. Salary £100 a year with Board and Residence. Applications, etc., to be sent before July 10 to REV. J. J. O'DONNELL, Ahaura

MARRIAGES.

SAUNDERS—HUGHES.—At St. Joseph's Church, Dunedin, on the 3rd inst., by Rev. Father Walsh, Otto Saunders to Jane Eliza, second daughter of Mr. Terrence Hughes, Belfast, Ireland. (Ulster Examiner please copy.)
 TREAHY—PHELAN.—On the 9th inst., at St. Joseph's Church, Dunedin, by the Rev. Father Newport, Mr. Patrick Treahy, son of Mr. James Treahy of Ohio, U.S., to Miss Mary Phelan, eldest daughter of Mr. Patrick Phelan, Macraes.
 BOYCE—MOORE.—On the 24th of June, at St. Joseph's Church, Dunedin, by the Rev. M. Walsh, Thomas, youngest son of James Boyce, New Grove, Ireland, to Mary, eldest daughter of M. Moore, Dunedin.



FIAT JUSTITIA.

FRIDAY, JULY 11, 1884.

PROGRESS AND JUSTICE IN THE NINETEENTH CENTURY.

THE Catholics of New Zealand provide, at their own sole expense, an excellent education for their own children. Yet such is the sense of justice and policy in the New Zealand Legislature that it compels these Catholics, after having manfully provided for their own children, to contribute largely towards the free and godless education of other people's children!!! This is tyranny, oppression, and plunder.

ABOUT DUNEDIN ELECTORS AND CANDIDATES.



It appears that on the Electoral Rolls of the four Dunedin constituencies there are at present 6495 names. This is a very large number; so large, that it excited our curiosity, and sent us to hunt up some statistics. The results of our investigation are curious and interesting. We have ascertained that at the time of the last census Dunedin contained 6232 persons of twenty-one years of age and upwards, and that there were 1390 persons between fifteen and twenty-one years of age. It is probable that during the last three years one-half of these have attained their majority—say about 700. Now, it is certain that during these three years between one and two thousand men left Dunedin for Australia and various parts of New Zealand, whilst the male population of this city has not received many additions. From all this it would follow that there ought to be 5700 names on the Electoral Rolls, whereas there are 6495—or more than 700 names more than there ought to be. Another fact has attracted our observation. In Dunedin East, 402 names have been lately added to the Rolls of that constituency, whilst the additions to the other three constituencies amount to only 547. This is very strange and interesting, more particularly when we bear in mind that Dunedin East has, we believe, suffered a greater diminution of population than any of the other Dunedin Constituencies since 1831. It is not improbable some question may be raised on this point during the next session of Parliament.

Candidates are not wanting for these constituencies. There are two preachers, an ex-preacher, that is, one Rev. Gentleman, one Irreverend, and one semi-Reverend; also one poet, and one artist, two gentlemen who were formerly Members of Parliament, and one builder. This is a goodly array, and the free and independant electors of Dunedin may congratulate themselves on an *embarras des richesses*. The qualifications of these gentlemen and their services to the public are well known. They are nearly all very strong on the subject of education. The Rev. and the Semi-Reverend Gentlemen are, of course, in favour of Bible-reading in Public Schools. It matters little to them whether people are compelled to pay for what they do not want. Their great concern is the triumph of their own special policy. The Irreverend Gentleman, on the contrary, is totally opposed to Bible-reading in schools. His special fad is Agnosticism. He is the High Priest of the Lyceum, and has nothing so much at heart as compelling the public at large to teach children, at least, to ignore Christianity and God. And the strange thing is, he succeeds in persuading not a few Christians to help him to un-Christianise their children, whilst loudly proclaiming their religion to be a myth. This Irreverend Gentleman is particularly hard on Catholics, especially if they happen to be Irish.—That this is so will be apparent to all who remember his statistics paraded on more than one occasion. In his view there cannot be too much godless education, nor can the country spend too much on said education. But he will not allow one shilling of the money paid by Christians to be spent on the education given to children in Christian schools. He is a Liberal of the Liberals, that is he advocates the policy of compelling Christians to pay for the destruction of their Christianity. It is said even some Catholics are going to vote for His Irreverence.—If so, we beg to congratulate these charitable, forgiving Christians, who seem to love nothing so much as a kicking, and who are, no doubt, most eager to taste the effects of His Irreverence's toe.

We are not disposed to lean heavily on our Laureate. We are too proud of his genius and too grateful for the honour he has conferred on New Zealand to be otherwise than blind to his failings. For, after all, where is the poet who can bear investigation so well as our own?

But what shall we say of the Artist, the Builder, and the two ex-Members of Parliament! They seem to be all in the same boat; all equally good and all equally bad. With the exception of the Builder, there is a Parliamentary record for all. And the most striking feature of it is that on all possible occasions they have steadily resisted justice to Catholics. In a word, there is not one candidate for whom we can vote directly. True, on the principle of the choice of the lesser evil, we might, perhaps, be induced to vote so as to keep out of Parliament, if possible, a most undesirable candidate, but our

doing so would not imply approbation or confidence in the man for whom we might give our vote.

WATCH, AND BE RESOLUTE.

We have been asked to declare our candidates. We do not mean to do so. The reason is because we have been told by competent authority that our doing so would infallibly defeat those whom we would wish to see returned. In view of this extraordinary state of things, had we not better say to our friends—Vote for all the candidates! And, again, in view of this extraordinary state of things, our advice to Catholics is: Wait, be silent; but if you strike, strike home in the right direction. There can be no mistake about what we mean. We have often declared our policy as to what Catholics ought to do during a general election.

THE MINIMISTS.

At the present moment a great effort is made to minimise the cost of education. All, indeed, or nearly all, candidates for legislative honours admit that the cost of education is too great and that an effort should be made to lessen it. But some of them endeavour to persuade the people that after all this cost is not so very great. For example, Mr. ROBERT GILLIES told the electors at Milton a day or two ago that the cry about this cost was all moonshine, and that last year it amounted to about £255,000. Mr. BRADSHAW wishes the electors of Dunedin central to believe that the total cost last year was only £380,000, including £70,000 for buildings and several other items. Which is correct, or is either? The answer is both Mr. GILLIES and Mr. BRADSHAW are wrong. Mr. BRADSHAW has forgotten to take into account the money spent by Government on Native schools, and secondary and university education, or to give credit for the proceeds of endowments for higher schools. Mr. GILLIES says that out of £46,000 which the secondary education cost, half was met by fees and the other half by rents of reserves. Mr. GILLIES, however, forgot to include £14,000 spent on the new High School, Dunedin, and some other similar items. Mr. GILLIES seems to glory in the cheap education his sons get. "It was," he says, "one of the grandest things for their children and his. He had five boys in the Dunedin High School, and he was delighted to send them." We have no doubt of this, as less than half of the cost of their education falls on him. When the expense of the building, supplied by a generous public for the special benefit of Mr. GILLIES's children is considered, it is evident that he has his boys educated for less than half nothing. It is a pretty state of things which permits rich men to prey on the public, and when rich men glory in doing so.

Notwithstanding the contradictory assertions of Mr. GILLIES and Mr. BRADSHAW, the cost to the Colony of education amounted last year to very nearly five hundred thousand pounds. This was proved in the Legislative Council last session by the Hon. Mr. HOLMES, whose speech is to be found in *Hansard*. In the face of this undoubted fact, it is hardly honest in any candidate for Parliamentary honours to act so disingenuously, to say the least, as both these gentlemen have done in their respective speeches. Why, compared with them, even Mr. STOUT is honesty itself. He openly proclaims that enough has not been spent in godless education. In his view the progress of de-Christianising the Colony is not sufficiently rapid. But the other two endeavour to palliate what is an admitted grievance.

We have been asked if it is true that Catholic children attending Catholic schools are shut out from Government scholarships—that is, scholarships provided by public funds. Our answer is yes; Catholic children attending Catholic schools cannot hold any scholarship provided by public funds. This is a certain undoubted fact, which none but a knave would dare to deny. We have been asked, again, if it is a fact that Catholic children who have been educated in Catholic schools are ineligible for Government situations. Our answer is, not by any positive law; but practically the difficulty of their obtaining Government situations is nearly as great as if they were actually precluded by positive enactment. The system of examination is so managed that a youth educated at Catholic schools encounters almost insuperable difficulties.

IN reference to a denial made by Mr. Fergus at the Arrow, that Catholic children taught in Catholic schools are ineligible for the Government Scholarships or the Civil Service Examinations, we in our turn have to make a denial of what Mr. Fergus says. The only condition on which it would be possible for Catholic children who had gained the Government scholarships to hold those scholarships would be by their giving up their attendance at Catholic schools and attending godless schools instead. Catholic children, therefore, are eligible for Government scholarships only as, for example, any Catholic man is eligible for an evangelical lay-preachership—that is by renouncing their religion. Therefore, Catholic children are ineligible for the Government scholarships. Catholic children are also practically ineligible for the Civil Service Examinations, because those examinations are conducted on the Government standards. And by this we do not mean that the pupils of Catholic schools are unable to pass in the standards—but on their presenting themselves for examination they are questioned as to the standards they are in, and on their replying “no standard,” they are pronounced disqualified. Catholic children, then, are ineligible for the Government scholarships, and practically ineligible for the Civil Service Examinations, and Mr. Fergus's denial of these facts is false.

THE half-yearly meeting of the members of the New Headford, Branch No. 3, of the N.Z.H.C.B.S. was held in the schoolroom, New Headford, on Thursday, June 18, at 7.30 p.m., when there was a fair attendance of members. The balance-sheet and report were read and unanimously adopted. The following officers were elected for the ensuing six months:—President, Bro. P. J. Henley; vice-President, Bro. J. Doherty; Secretary, Bro. F. M. Ryan (re-elected); Treasurer, Bro. P. Ryan; Warden, Bro. J. Wilson (re-elected); Guardian, Bro. J. Walshe; Sick Visitors, Bros. Keane and Leathem.

THE *Illustrated N.Z. News* for the current month is very creditably turned out; the views given of Tararua Creek, Thames, and George Sound are in particular remarkably good.

As an instance of the kind of warfare that is now being waged against Christianity, and of the enlightenment that makes it easy to wage it, we may take the following extract from the report of a lecture lately delivered in Chicago by the renowned Colonel Robert Ingersoll:—“You know that when Christianity came into power it destroyed every statue it could lay its ignorant hands upon. It defaced and obliterated every painting; it destroyed every beautiful building; it destroyed the manuscripts, both Greek and Latin; it destroyed all the history, all the poetry, all the philosophy it could find, and burnt every library that it could reach with its torch. And the result was that the night of the Middle Ages fell upon the human race. But by accident, by chance, by oversight, a few of the manuscripts escaped the fury of religious zeal; a few statues had been buried, and the result was that these manuscripts became the seed, the fruit of which is our civilisation of to-day. (Applause.) A few forms of beauty were dug from the earth that had protected them, and now the civilised world is filled with art, with painting, and with statuary, in spite of the rage of the early Church.” But the Colonel did not say half he might have said—and robbed his hearers of half the good things they might have applauded. Christianity also dried up all the springs, destroyed all the soil, and played the devil with the world generally, leaving it as bare and sterile as the desert of Sahara. It turned men black and put wool on their heads, and gave them four legs, and all this lasted until freethought came to restore fertility and make mankind white in the face again. Colonel Bob's invention failed him, and did not go half far enough and his audience ought to have demanded back at least half their money. But is even secularism itself resulting in making American audiences ignorant, and brutally stupid enough not only to sit and hear, but even to applaud such utter fustian? Colonel Bob is probably more knave than fool—but that can hardly be said for the majority, at least, of his hearers.

A PIOUS paper repeats in Victoria the rather exaggerated account given by pious people in New Zealand of the privations and pious ministrations attendant on the death of the late Madame Lottie Wilmot. The paper in question concludes as follows:—“Madame Wilmot's own career supplies a warning as melancholy as her last words. She had gifts which might have won her a high position. She spent them in ridiculing God's Word and died penniless, destitute, abandoned, and lies in a pauper's grave.” There are, nevertheless, plenty of people who spend such talents as they have got in a similar manner, and who yet are not in the least likely to come to any such end. Many noted blasphemers have died in the midst of abundance and surrounded by friends—and many people who have spent a life of sanctity have died amid more temporal wretchedness than that among which Madame Wilmot died. But if the end proposed to himself by the student and expounder of the Bible were only that he might die as comfortably as possible—leaving money in his purse, it may be doubtful as to whether his life would, after all, be very much more acceptable in the sight of heaven than that of Madame Lottie Wilmot herself.

MR. STOUT, at one of his meetings the other night, said: “A man's religious belief was holy and personal to himself, and no one else had a right to deal with it.”—So holy, in fact, in some instances does a man find it that he does his best to cram it down the throats of all his neighbours whether they will or not, and lends his influence to have those of them heavily fined who absolutely refuse to swallow the dose. So holy does he hold his own belief that he determines to bully that of every other man out of him—in vindication of course of liberty of conscience. Can we believe that any man in his senses does not perceive that when he talks in such a way, while he occupies Mr. Stout's position, he holds himself up to the derision due to a humbug and hypocrite. But then, perhaps, Mr. Stout has good reason to know that he addresses a safe audience—blank stupidity may be played upon safely.

AMONG the failings we mark in certain Irish patriotic writers, is an inclination to sympathise with the murderous hordes of the Soudan, and to claim them as brother patriots, rather than recognise them as the aggressive, unsparring, savage fanatics they are in truth. As an instance, we find a letter in the columns of a contemporary in which a correspondent of far more than average ability criticises severely and justly the conduct of Colonel Burnaby in going to amuse himself at Souakim by shooting the rebels with a double-barrelled gun, and from a safe distance. No condemnation, it is evident, can be too severe for such brutality, and the man guilty of it might well, for a pastime, take upon himself the office of the common hangman. So far we agree with all the correspondent in question says. He, however, adds the following:—“I regret that I cannot give the result of Mr. Buchanan's queries in the House of Commons; but it is not a hard matter to conjecture what satisfaction the Secretary of State for War gave to the widows and orphans of the ten men that the brave Burnaby knocked over with his double-barrelled gun and his twenty cartridges, all the while that he protected his massive form behind the parapet wall.” Widows and orphans, nevertheless, whose late husbands and fathers threw upon them the whole work of supporting the household, and of cultivating the farm, such as it was, and spent their lives in those lighter occupations they judged suited to their dignity as lords of the creation, would not be likely to miss the protector—or, most probably, bully—of whom they had been deprived. The work of subduing the insurrection in the Soudan is a necessary one, and if the rebels are slaughtered in their own country, it is only to prevent a wider slaughter and a more frightful carnage from occurring when they would have crossed its boundaries. It still remains, however, true that the man who goes, of his own free will and for amusement, to take a cool hand in the slaughter, acts a very disgusting part. Meantime it is much to be regretted that Irish writers should afford a colour to the belief that an Irish Parliament would hamper by opposition the Imperial policy—for nothing less is done when Irishmen express their sympathy for the foreign country or barbarous tribe against whom England justly and necessarily takes up arms.

WE perceive that the College of St. Francis Xavier, Kew, Victoria, has again been most successful at the recent University Examinations. From this college 100 per cent. passed for Matriculation at the June examinations, whilst, from all the colleges and schools of the Colony taken together, only 32 per cent. passed. From the same college ten out of eleven, or 90 per cent., passed the Matriculation examination last December, whilst from all the colleges and schools taken together, only 35 per cent. passed.

THE Sydney *Freeman's Journal* concludes as follows an article on the unsuccessful attempt made by the Protestant ministers of New South Wales, to agree as to religious instruction in the public schools:—“There is one lesson we think our Anglican friends may derive from the split among the Protestant clergy—if, indeed, their prejudices will allow them to learn a lesson. The reason why Dr. Barry cannot act with Mr. Jefferis in a scheme of education is because he believes more dogmas than Mr. Jefferis does. Dr. Barry may believe everything that Mr. Jefferis does, but he also believes a great deal more; therefore he cannot coincide with Mr. Jefferis without abandoning these additional articles of his faith. This, happily, he cannot do; therefore he has no course but to stand aloof. The same, in a far larger degree, applies to the Catholic Church, and accounts in some measure for her action in the past. Had we not separated from our fellow-colonists on the Education question, as Dr. Barry is practically compelled to separate from the Dissenting ministers, we would have been false to our principles, to our Church, and to our God.”

What every man can do better than anyone else, says a Western exchange, is to poke a fire, put on his hat, edit a newspaper, tell a story—after another man has commenced it—and examine a railway time-table.

The many friends of Mr. James Daly will be glad to hear that he has purchased the Royal Exchange Hotel, Dunedin. This is certainly one of the finest houses in the Colony, and we have no doubt under Mr. Daly's management, will occupy a first-class place in the list of superior Hotels, of which we have now a large number.

Commercial.

MR. DONALD STRONACH (on behalf of the New Zealand Loan and Mercantile Agency Company, Limited) reports for the week ending July 9 as follows:—

Store Cattle.—We have no transactions to report.
Store Sheep.—There is a demand for cross-bred wethers for tripp fatting, but we have no sales to report.

Wool.—Locally there is nothing of any importance being done. Any now coming to hand is offered on Mondays at our skin sales.

Sheepskins.—We offered a full catalogue at our skin sale on Monday. There was a full attendance of buyers, and under fair competition prices realised more especially for green merino and fine half-breds, were slightly in advance of those obtained last week. Dry pelts brought 7d to 8d; do cross-breds, 1s 3d to 4s 5d; do merinos, 1s 6d to 4s 5d; green cross-breds, 2s 5d to 3s 7d; do merino, 2s 9d to 3s 5d; lambskins, 1s 6d.

Rabbitskins.—Our Monday's sale was well attended. A satisfactory demand still prevails, and the various lots offered were well competed for. The better qualities sold readily, at a distinct advance on previous quotations, while common and medium sorts fully maintain their position. We sold 13 bags good to prime at 1s 7½d to 1s 7¾d; 5 do mixed at 7¾d to 11¼d. Up to 1s 9¾d has been paid for a couple of bags extra large skins and splendidly furred.

Hides.—The market has not exhibited any change since our last. This week we disposed of 220 at from 3d to 4¾d for clean sound hides, and 2d to 2¼d for cut and slippy.

Tallow.—The market for this product is weak, and prices ruling recovery. We sold this week 26 casks good to prime at 30s; 10 do. lately are not now obtainable, and but little probability of an immediate medium, 25s to 28s; inferior, up to 23s 5d; and 35 bags rough fat at 19s to 23s 6d per cwt.

Grain.—Wheat: There is no improvement in the market for this grain by way of higher prices, but parcels in good hard milling condition are easily disposed of at late quotations—namely, for prime velvet and Tuscan, 3s 2d to 3s 3d; red straw and such like, 3s 1d to 3s 2d; medium, 2s 9d to 3s. Fowls' wheat is in fair request, and if well filled, even if soft, is worth 2s 6d to 2s 8d; broken thin and frosted, 1s to 2s 3d. Oats: The market has lacked animation for the last week, the only demand existing being for bright short feed and milling; discoloured, such as sparrowbills, short Tartarians, etc., are neglected. Holders, however, are not pushing sales, and last week's quotations hold good—viz: Stout bright milling, 2s 1d to 2s 2d; short bright feed, 2s to 2s 1d; discoloured, such as those named above, 1s 10d to 1s 11d; long do, 1s 9d to 1s 10d. Barley: Plump bright milling is easily placed at 4s to 4s 3d; medium, 3s 6d to 3s 9d; but thin and discoloured is in no demand except for feed, at from 1s 6d to 2s; milling, 2s 6d to 2s 9d.

PRODUCE MARKET.—JULY 10.

MR. F. MEENAN, Great King street, reports:—Wholesale prices for the week are as follows, including bags: Oats, 1s 9d to 2s; milling wheat, 2s 9d to 3s 3d; fowls, 2s to 2s 10d; barley, maiting, 3s 6d to 4s 3d; milling, 2s 6d to 3s 6d; oatmeal, new, £3 5s to £3 6s; rye-grass, £3; chaff, £3 to £3 10s; straw, £2; bran, £4 5s; pollard, £4 10s; flour, £8 10s to £9; oatmeal, £11 10s; fresh butter, medium to prime, 10d to 1s 1d; eggs, 1s 6d; salt butter, 8d to 9d; cheese, 4½d; bacon, sides, 8d; hams, 10d; rolls, 8d; potatoes, £2 5s to £2 10s.

MESSRS. MERCER BROS., Princes street, report:—Fresh butter (in ½lb. and 1lb. prints), best quality, 1s 1d per lb.; ordinary butter, 10d per lb.; eggs, 1s 2d; roll bacon, 8d per lb.; good salt butter, in kegs, 9d per lb.; cheese, 4d per lb.

BLUNDER OF THE SPANISH GOVERNMENT.

FATHER MON, a distinguished Spanish member of the Order of the Jesuits, has lately drawn the attention of all Europe upon his person, very much against his will, by seeking to discharge his sacred duties as a Lenten preacher to the best of his ability. It is a usual thing for the Ladies' Association, connected with the Convent of the Sacred Heart of Jesus, at Madrid, to hold a course of spiritual exercises during Lent, and this year Father Mon, a near relative of Senor Pidal, the Minister of Public Works, was selected to preside. One night, recently, in addressing the ladies who formed his congregation, he passed some strictures on the reprehensible habit existing among some members of the nobility to attend balls and assemblies during Lent. It was made out at the time that he had insulted some foreign Powers by condemning the attendances at balls given by the ministers of Protestant potentates. But it was quite the reverse; he merely said:

"Protestants are in the habit of observing the laws of their religion; is it not a scandal in their eyes to see Catholics setting no store whatever by the laws laid down by the Church for their spiritual good?"

These remarks were made in the presence of the Infanta Eulalia, the youngest sister of the King of Spain. Father Mon was reprimanded with on that account by the Government, and, to prevent any unpleasantness, he left Madrid for Seville; but so little did the Infanta feel hurt by his remarks, as had been erroneously reported, that, on finding Father Mon's place taken by another preacher, she kept away from the convent, so as to mark her disapproval of the way in which Father Mon had been treated. This is the true version of the matter.—*London Universe.*

A German paper says that the latest calculations give the total strength of the Freemasons all over the world as 17,160,643 members.

TO THE ELECTORS OF ROSLYN DISTRICT.

GENTLEMEN,—The result of the recent session of Parliament has been that in consequence of a vote of no confidence in the present Ministry being carried by a majority of nine, they have asked and obtained an appeal to the country. They might have followed a more dignified course by at once resigning their posts and leaving to their opponents the task of forming a Government and carrying on the public business. They have preferred to remain in office, and Parliament has been at their request dissolved. The main issue now before the electors is whether or not they are prepared to endorse the action of the majority of their representatives in declaring they have no confidence in the "Continuous Ministry." I now respectfully solicit a renewal of your suffrages on the ground that I am opposed to the continuance of the present Government in office. They have been weighed in the balance and found wanting. For five sessions they have had the control of public affairs. During all that time the Colony has been more or less in a depressed state, and yet no enquiry has been made into the causes of the depression, and not the slightest effort made towards its alleviation. The ordinary yearly expenditure has been heavily increased. A million and a half has been borrowed for public buildings, and our permanent burdens improperly enlarged for unproductive purposes. A wasteful centralisation has been steadily developed, and both the current expenditure and the appropriation of funds from loans have been partial and injudicious, intended more for the object of securing political support than for the general welfare of the Colony. The construction of the Otago Central, upon which the prosperity of Dunedin and suburbs, as well as a productive interior, so much depends, has been wilfully delayed in spite of urgent remonstrances, and money voted by Parliament for its prosecution has been culpably spent elsewhere without authority. The policy of the Government, if policy it can be called, is ended in a large deficit, with the prospect of additional taxation. Much might have been done in the way of settling the Crown lands by the immigration of substantial farmers with capital, but no exertion has been made in that direction, and the Colony has been deprived of the remedy of an increase of skilled producers, bringing means with them, to the enrichment of the country. Instead of that the Government have added to our difficulties by bringing in labour not at present required. The people ask for wise legislation and active encouragement to local industries, and they are treated to an importation of torpedo boats and munitions of war. They ask for leave to manage their own affairs locally, and they are recommended to surrender their powers to a Federal Parliament. The whole expense of the armed Constabulary has been charged against revenue, and the reduction of taxes rendered impossible. By a proper organisation of our Volunteer force, and effective aid to it, the cost of the standing army might have been altogether avoided. If, in the face of all this, you have confidence in the present Government, and are of opinion that there should be no change, then I cannot hope for the honour of being your representative.

If, on the other hand, you approve of the withdrawal of confidence from the Ministry, I will be gratified by having your support, will be prepared to follow any Government who will endeavour, so far as lies in their power, to alleviate our existing depression; who will be prepared to promote decentralisation and efficient local government; who will prosecute vigorously the construction of the Otago Central Railway; who will manage to the best possible advantage the remnant of our public estates; who will alter the present incidence of taxation which is now eventually rolled over on the overloaded shoulders of the mass of the people; and who will countenance every well-digested plan of social reform brought forward by private members having in view the promotion of temperance, the regulation of the hours of labour and the development of industry. There are other important topics which the limits of this address prevent me going fully into, but I may add that I am desirous to see the establishment of technical education, and amendments made in our educational system to lessen its cost and to do justice to all classes in the community. I am ready to advocate the establishment of Corporate Boards to manage our railway system. I am opposed to parting with so valuable and improving an asset as our railways. I am opposed to any change in the duration of triennial Parliaments. I will support amendments in our system of representation, including female suffrage, and every measure which in my opinion will aid in promoting the comfort, happiness, and prosperity of the people. Your local interests will always command my best attention, and I shall be prepared to bring before Parliament the subject of our paper currency, with the view of protecting the holders of notes and promoting enterprise. The importance of this matter may be seen in the fact that the Victorian Government find it necessary to take up the question owing to the loss the community has sustained through the insolvency of the Oriental Bank. I am aware that many thoughtful men there are of opinion that the subject demands serious consideration. Thanking you sincerely for the confidence hitherto enjoyed,

I have the honour to be, Gentlemen,

Your most obedient servant,

JOHN BATHGATE.

June 30th.

TO THE ELECTORS OF DUNEDIN SOUTH.

GENTLEMEN,—I respectfully beg to intimate that I am a Candidate for your suffrages at the ensuing election. As I am conscious of having faithfully, to the best of my ability, fulfilled all the pledges I gave you three years ago, I feel that I can with confidence ask for a renewal of the support you then favoured me with.

I am, Gentlemen,

Your obedient servant,

H. S. FISH, JUNR.

Dunedin, July 3, 1884.

PUBLIC OPINION, SECULARISM AND RATIONALISM.

(A Lecture recently delivered at Napier by the Very Rev. Theophilus Le Mesant des Oheanais, S.M.)

PART I.—PUBLIC OPINION AND SECULARISM.

THE object of this lecture is to point out, in a simple manner, the importance of public opinion, and to show how modern Secularism and Rationalism are the result of the public opinion of the age. The magic influence of public opinion can scarcely be magnified; it is almost irresistible; with it, like the lever of Archimedes, we can move the world. In this nineteenth century public opinion is decidedly against religion; many scientists are bitter enemies of Revelation; our statesmen, with a few noble exceptions, trouble themselves very little about religion; in several places the Press is thoroughly anti-religious. The wonder is, how, in spite of this antagonism, there can be any faith at all, and religion can still raise its head. Very few persons think for themselves—millions of men have a fictitious opinion; what they imagine to be their own personal conviction is, in reality, when seriously analysed, the general opinion of the place they live in, of the books and newspapers they read, of the friends that surround them, of the very atmosphere they breathe. In many places of Persia thousands upon thousands believe in Zoroaster and his religious system—because *there* public opinion is in his favour. In India 80,000,000 of persons follow the doctrine of Buddha and Brahma—because Buddhism and Brahminism are advocated by public opinion. In China, Confucius is supported by public opinion, and most of the inhabitants of the Chinese Empire firmly believe in him. In Turkey, Mahomet is the man of public opinion; and this is why the Arabs and the Turks believe in the Koran, and cry out every day "Allah! Allah! Allah! God is God, and Mahomet is his prophet!" If public opinion were in favour of the Catholic Church; if it were fashionable to be a Roman Catholic, nine persons out of ten in Europe and in these colonies would pretend to be very religious indeed, and very much attached to the Church of Christ, and imagine in this to be guided only by their conscientious conviction. Not only our religious persuasions are in many cases framed by public opinion, but also our manners, our literature our laws. The stability of a nation depends upon the stability of its convictions—religious, moral, and political. The Athenians knew this well; this is why, in order to avoid revolutionary changes, when young men took an oath, they were brought before the altar of the gods, and compelled to swear to fight unto death for their faith, their country, and the traditions of their fathers. Everywhere great political changes have been accompanied by equal changes in public opinion; the secret of moving a nation is to change its public opinion by way of persuasion. Before the coming of our Lord, all nations, except the Jews, were Polytheists, and plunged in all the superstitions of paganism. Our blessed Saviour came to change this false opinion of the world. He therefore established His Church, and sent His apostles to the four corners of the earth to preach his doctrine. Whithersoever they went, by their admirable life, their miracles, and their zeal in preaching the Gospel, they changed the opinion of the world, and pagan nations embraced Christianity. In the seventh century Mahomet persuaded his followers that he had received from God the rules of the Koran, that the Koran was to be established all over the world by the sword, and that those who would die fighting for it would be admitted into eternal bliss. Millions upon millions of credulous persons believed him, and in a comparatively short time the Koran was established from the Eber to the Euphrates. In 1453, several learned Greeks, banished from Constantinople, came to Florence, in Italy—bringing with them exquisite paintings and majestic statues of the deities of Greece, with the poems and works of the Greek and Latin poets and orators. They went to the principal cities of Europe and said: "If you want to make rapid progress in arts and eloquence, and surpass in civilisation all other nations, study the masterpieces of antiquity." Protected by the rich and noble, they succeeded in changing public opinion in their favour, and what we call *La Renaissance*, was the result of this new public opinion. The statues of the gods and goddesses of Athens and Rome were to be seen every where—mythology became a favourite study. Homer, Pindar, Ovid, Virgil, Horace, were adopted in every college. On the stage Mythological dramas were represented, and many of the manners of the old pagans revived. "*La Renaissance*" made a revolution in arts and in literature. In the sixteenth century Luther succeeded in persuading his followers that "the Scriptures—interpreted by private judgment"—were the only necessary rule of faith;—millions of persons followed this opinion. And it is on this principle of private judgment that all the sects have been established, and the most contradictory doctrines preached as divine truths. In 1789, the "*Proclamation des Droits de l'Homme*" took place; the cry of "*Liberté! Egalité!! Fraternité!!!*" became the echo of public opinion, and the consequence was the proclamation of the "Goddess Reason," the pillaging of churches and castles, and the wholesale massacre of thousands of holy priests, saintly nuns, and innocent noblemen. The logic of public opinion is terrible. Private individuals may resist it—the majority, as a rule, always conform to it. Whatever is popular and universal is thought to be right, or at any rate it would be useless to oppose it. When this popularity is in favour of religion, truth, and authority—society prospers; but when it is opposed to them, impiety and libertinism are in the ascendant, iniquity is triumphant, and it requires a Divine agency to change or modify it. There is nothing indifferent in religion and politics; everything has an influence over society, and causes it to progress or to retrograde—because everything is the affirmation of a truth or the propagation of an error—an encouragement to virtue or to vice, a protection of the good or of the wicked. In our days another change is being effected in public opinion, in favour of what we may call "Caesarism" or "Secularism." Ancient nations universally believed that Religion was the pillar of society, and the most powerful supporter of the State—ministers of religion were highly esteemed; they were consulted in all matters of importance,

and were entrusted with the education of the young, and many other responsible offices. The Government of the Jews was a Theocracy. The High Priest was looked upon as the visible representative of the Divinity. His authority, both in religious and civil matters, was almost unlimited; nothing was done without his consent; to the college of the priests and Levites not only education but many other branches of the public administration were confided. In Egypt—religion was very much esteemed and venerated—the priests occupied the first place in the commonwealth; their land was free of taxes; the king was nominated by the priests, and chosen from the wisest among them. After his coronation the college of the pontiffs formed, *de jure*, his council; he could do nothing without their sanction. They had even the power to depose him and appoint another in his place if he did not govern according to the religious laws of his country. Education was exclusively under the control of pontiffs and priests. The council of the pontiffs, in union with the king, managed all public affairs. The government of Egypt was essentially religious. In Greece the council of Amphycions, composed of deputies of all the principal cities of the Hellenic Republic, took an oath to respect religion and honour the priests. It was death to speak against religion or its ministers; and neither the rank nor the quality of the offender could screen him from the public vengeance. Alcibiades, notwithstanding the services he had rendered to his country, was put to death for having ridiculed the mysteries of Eleusis; and Socrates was condemned to drink hemlock because of contempt towards the gods. Among the Gauls, the Druids were so powerful that even kings dreaded their authority, and would have been afraid to offend them. Among the Turks, no monarch would have the temerity to displease the "Muffi," or first minister of Islam. His influence is so great that it is almost irresistible. The Romans boasted of being the most religious people in the world. The Supreme Pontiff of pagan Rome nominated consuls, governors, and ambassadors. Education was under the control of the priests. Ministers of religion were consulted on all important affairs. Indeed, it was on account of the influence of the Church everywhere that Julius Cæsar, wishing to have absolute authority, united in his person, by a sacrilegious usurpation, the Imperial and Pontifical dignity, and had himself called, "*Divinus Cæsar, Summus Pontifex et Imperator*," the Divine Cæsar, Supreme Pontiff and Emperor. From what we have stated it is manifest that, until recently, men have always believed that religion was the safe-guard of society. Without God's authority, no authority can subsist; men will not, for a long time, submit to their superiors except they see in them the representatives of God. The great advantage of religion is that it encourages every one to be faithful to his personal and social duties because of God. Common sense is sufficient to perceive this. The legislators of antiquity were not blind to this fact; instead of despising or persecuting religion, they honoured it, and made use of it to consolidate the social edifice; they made religion the foundation stone, if I may so speak, of the family, of the school, of the army, and of all the ramifications of the State. They made people believe that laws emanated from God, and if we examine it attentively, we shall see that paganism multiplied its gods because of the immense want that men have of God everywhere. When people began to see the falsehood of Polytheism, and embraced Christianity, philosophers attacked the Christian religion, some through prejudice and ignorance, but most of them because the dogmas of the immortality of the soul, of judgment, of hell, and of the infallible authority of the Church imposed too many restrictions upon their passions, and, wishing to have an absolute freedom of thought, they endeavoured to turn public opinion against the Church. Among the Romans, the common people generally believed in the plurality of gods; many eminent philosophers admitted only one Supreme Being, but left the people in their ignorance and conformed externally to the religious rites of the place. Magistrates thought Polytheism was a powerful aid to the State, and encouraged it. Little by little, however, indifferentism became almost universal; religion was despised and personal enjoyment was thought to be the highest aim of man's destiny. Now it is certain that the downfall of the Roman Empire began with that of religion—for even a false religion is better than none, and an erroneous conception of the Deity is far preferable to Materialism or Atheism. When religion ceased to flourish among the Romans, it was replaced for a while by Cæsarism and terrorism. But Cæsarism and terrorism could not resist the progress of immorality and licentiousness. Men ceasing to fear Divine justice could no longer be constrained. From the time of Tiberius the corruption and general depravity were such that we can scarcely form an idea of it. A few noble characters appear still here and there, as fading stars amidst a stormy sea, but they gradually vanish out of sight. Paganism is no more; Cæsarism is dead; people do not know what to do. Jesus Christ came and saved the world from ruin—by rightly directing public opinion. But how was the change effected? It was effected by God's almighty power, by the wonderful life and miracles of Christ and of His Apostles, by the sublimity and sanctity of the Christian Doctrine, by the testimony of millions of martyrs, by the writings of the doctors of the Church, by the addition to the Church of valiant captains, eminent scientists and philosophers, magistrates of well-known probity, and, above all by the self-abnegation, charity and zeal of the early Christians, particularly of the clergy, and of persons consecrated to God. Early Christian bishops and priests were held in such veneration, that people stood up to salute them when they passed through the streets,—they kissed the hem of their garments, nay, the very ground they had trodden upon, and humbly knelt down to receive their blessing. When any quarrel arose amongst them, they referred the matter to their bishop or priest, and abided by his decision. When Constantine was converted, instead of diminishing the influence of the clergy, he increased it; for he knew that a fundamental dogma of Christianity is to honour and obey civil rulers as the representatives of God, and the more people would love and fear God, the more submissive they would be to the laws. He gave to bishops and priests the same power as to judges and magistrates. He admitted them into his coun-

and was guided by their prudent advice. The emperors Justinian and Theodosius still increased the privileges of the Church. Bishops and priests were appointed governors, ambassadors, and placed in other posts of trust, and they had no reason to be sorry for it, for with very few exceptions, they were eminent statesmen, and promoted the happiness of the people. People loved their country and their civil rulers because of God; and the Church and State worked in harmony together, and assisted each other. For the last three hundred years gradual efforts have been made to destroy this harmony;—now the separation of the State and Church is already an accomplished fact in many parts of Europe, and secularists are doing their utmost to turn Public Opinion in their favor, and revive Caesarism and terrorism. In many countries, statesmen ignore the Church altogether; ministers of religion are considered as unfit to fill any public post of importance. It is asserted that religion has nothing to do with politics, laws are framed (such as the law of divorce) entirely antagonistic to the teaching of Christ, the State assumes the control of education, and encourages secular education, compulsory and free. Enemies of religion and persons of a doubtful morality, are appointed to the highest offices; the Press, in most cases, servilely advocates the opinion of legislators and secularists. Most of our periodicals are for secularism, and very few only have the courage, from time to time, to say a few words in favour of religion. Men who have a great name in the scientific world such as Huxley, Darwin, Tyndall, Haëkel, Colenso, Renan, Denton, etc., have declared against Christianity. People, seeing all this, give way to unbelief. The remedy is: Firstly, to make Christianity known, the proofs of Christianity are so luminous that, when examined without prejudice, they banish every doubt, and when people believe in the divinity of Christianity, they are easily persuaded to live according to its teaching. Secondly, let us lead exemplary lives that, edified by our virtues, people may be moved to imitate us, and join our holy religion. Thirdly, let us inspire our children with a great respect for our Lord Jesus Christ, for His Church, and His ministers, and for all those in authority in general. Fourthly, let us exercise our influence in favour of Christianity, by our writings, our words, and all the means at our command. Last of all, not least, let us pray that unbelievers may open their eyes, and submit to the authority of Christ, and of His Holy Church. Then the public opinion will once more be in favour of Christianity, religion will flourish and society prosper.

(Concluded in our next.)

THE LAND QUESTION IN SCOTLAND.

(The Nation, May 10.)

It is most gratifying to note that, despite visits from the Marquis of Lorne, deputations to the Lord Advocate headed by the Duke of Argyll, and the shrieks of the landlord Press, the spirit of the sturdy clansmen of the Western Isles is still undaunted as ever. On Monday evening, the 28th inst., the most enthusiastic meeting the Kilmuir crofters ever held in the district took place in the open air on the summit of a hill overlooking Staffin Bay, Skye. There were about 800 present. Mr. Shaw Maxwell, the representative of the Scottish Land Restoration League, Glasgow, was present, and addressed the people for fully an hour. His remarks were received with loud cheers again and again repeated. He encouraged the people to continue the battle against landlordism, and said that God helped these who helped themselves. Taking into consideration the sad state of the Skye landlords, he moved, "That this meeting of the crofters of Stenschohl hereby tenders its sympathy and condolence with Major Frazer, proprietor of Kilmuir, and also all the other proprietors of Skye, in their present sufferings, and regrets the anxiety of mind which they suffer through not knowing that the absolute right of property which they claim in land, as shown in their desire to clear men off the soil to make way for beasts, is only a vagary of their own imaginations, and neither supported by the moral nor civil law." This resolution, the sardonic humour of which will be appreciated unanimously, as were others approving of the principles of the Scottish Land Restoration League, agreeing to unite for common action, and urging upon the Highland Land Law Reform Association the necessity of uniting with the S. L. R. L. to secure the only satisfactory settlement of the question—viz, the restoration of the land to the people. The Press, forced to acknowledge the remarkable success of Mr. Maxwell's mission, is now using some of the familiar weapons used against the Irish Land Leaguers—personal ridicule and splenic references to his connection with the Glasgow branch of the Sunday Society—signs of a weak case. A conference of crofter delegates from all districts of Sutherlandshire was held in Laig on the 29th ult., when similar resolutions were passed. The chairman, a minister, said that if the crofters of the county had evinced the same spirit fifty years ago, the dreadful clearances of that period would not have taken place.

The Revolution in Spain is growing. There are insurgents in the field. Several bands have appeared in the Northern Provinces, and inaugurated the revolution by the disbandment of some of the King's troops. Public attention is so much focussed on affairs in Egypt that hardly any notice is taken of the little outbreak in Spain. It is of course possible that the demonstration may collapse as speedily as it took form; but it must be remembered that the movement which hurled Alphonso's mother from power was not only unexpected at the moment, but was positively bloodless until the question of the establishment of the authority arose. The Republican form of Government is doing so well, apparently, in France that no surprise will be felt at a desire on the part of the Spaniards to have a Republic also. Alphonso is in possession of information not possessed by people across the borders of his dominions as to the magnitude of the conspiracy. He is not keeping within doors without all-sufficient reason. But if his Throne is worth fighting for he will be obliged to come forth and do battle to retain it, always provided that the revolution is not a bubble.—Dublin Freeman.

CANTERBURY CATHOLIC LITERARY SOCIETY.

Monday, June 30, 1884.

THE minutes of the former meeting confirmed, Mr. Corr announced that he would offer a special prize to the junior member most proficient in spelling and grammar, in an exercise of two sheets of foolscap.

Then followed the business of the evening—a debate, the subject being: "Is the present change of Government likely to produce beneficial results to the country." Opinion on this question was very evenly divided; and the interest throughout well sustained, as the speakers, and eventually the voting, proved. Each side had its zealous and ardent partisans.

Mr. Leahy opened fire on the Atkinson administration, by making a series of charges against it. While admitting the individual valour of the gallant Major, he distinguished between this and Legislative capacity. So far as practical legislation was concerned the past few years was, if not a blank, the next thing to it. He then referred to the land laws, to the native policy, to education, and to the deficit, and deduced that from the state the late Government brought the country, any change would be beneficial.

Mr. O'Connor took precisely the opposite view and contended that the Atkinson Government were not responsible for all that was attributed to them, and then proceeded to refute the charges of the preceding speaker. He defended the decision of the Government in firmly repressing the troublesome natives and protecting the Europeans from the fear of wholesale and indiscriminate slaughter. The deferred-payment system he also eulogised, while he admitted some weak points in the land-laws, and favoured a return to the old system of selection. The extension and completion of railway lines, and the subsidy to the 'Erisco mail service was also the work of the late Government, and in the matter of education he believed that some of the Atkinson Government were conscientiously disposed to a just amendment of the present act, and were only restrained by the force of public opinion. He next reviewed the leaders of the Opposition and their inability to form a Government. So that when Parliament again assembled it would find the Atkinson party stronger than when it went to the country.

Mr. Scanlan, in his maiden speech, supported the President, Mr. O'Connor, that a change would not be beneficial, but on the contrary, that a change would be most prejudicial to the country. He quoted from the Treasurer's financial statement to show that instead of the country being in bad repute in the English money market, that there was unlimited confidence in its resources. The country was merely suffering one of those temporary depressions, which history proves to us all countries undergo at one time or another; and was not the effect of bad legislation in the immediate past, but was due more to the excessive borrowing policy of former Governments.

Mr. Kennedy looked on the Atkinson Government as the bush on which the country hung all its political rags, and thought that the volcanic ideas of "bursting up" favoured by Mr. Montgomery and Sir George Grey were responsible for keeping capital out of the country. He favoured the return to office of the Atkinson Government, and would vote against the motion.

Mr. O'Connell was not so sanguine of the beauties of the last Government, and condemned the property tax, and favoured the imposition of a land tax. He charged the Government with moral cowardice in the matter of the education question, and thought the present system excessively expensive to the country and must be cut down.

Politics and Mr. Coughlan did not agree. The less he knew of them the better he liked them, and firmly believed that one Ministry was as bad as another, and a great deal worse.

Rev. F. Bowers did not profess to have studied colonial politics, but like the Irishman who landed in New York, on being asked whether he would vote for the Republican or Democratic party, replied by asking, "Is there a Government here, and being satisfied on that score, then declared "I am agin' the Government." He then said though this was not his reasons, yet from what he knew and read, the Atkinson Government had lost the confidence of the Government, and must yield away. He believed a change would be for the country's benefit.

Mr. Corr was scathingly severe on the late Government. Those inevitable evidences of a good Government, i.e., a happy, well-fed, well-clad, fully employed people, were all absent. During the last few years the country was steadily going from bad to worse. The Government was too autocratic. It arrogated to itself duties which the local bodies should possess.

Mr. Crooks briefly referred to the education question.

Mr. Milner deplored the fall of the Atkinson Government, and believed it would not be replaced by a better one.

Mr. Baxter would support the motion.

Owing to the lateness of the night Mr. Leahy did not avail himself the right to reply, but let the matter go to the vote. The result was a tie.

According to a report at Aden, Osman Digma has sent a message to the King of Abyssinia threatening an attack unless all the Christians in Abyssinia become Moslems.

A correspondent writes to the *Nation*:—"Two poor widows have just been evicted from their wretched bog holdings in Ballyoughter, parish of Dorrha, North Tipperary. The victims of the "Sentences of death"—Margaret Holland and Margaret Hogan—owed two years' rent each. They repeatedly offered one year's rent each through their parish priest, with a promise of the balance in instalments. The holdings were cut-away bog whose value entirely arose from the industry of the evicted and their predecessors. When little hovels were erected on these plots they were valued at £1 each. The rent exacted was in one case £2 12s, in the other £2 10s—the lower of the two being 150 per cent. above the valuation. The landlord is Darius MacEgan, of Frankfort-Avenue, Rathgar, and the agent who took possession a local tenant-farmer.

EVICTIONS IN DONEGAL.

The correspondent of the *Free Press* writing from Glencolumbkille on Thursday, May 15, says:—

The arrival of a large number last evening of police in Carrick indicated that some extraordinary event was to take place. The mystery was unravelled when this morning these police were seen wending their way towards Glencolumbkille, headed by the sub-sheriff and Mr. Cassidy, J. P., Bruckless, the agent over the McGrade estate. The escort dismounted at the police barracks, and marched off to Purt, a small village about four miles distant. The first victim was the Widow Gillespie. She with her only daughter occupied a small cabin of a most wretched kind. Soon the sheriff's assistants set to work to throw out of doors the few miserable sticks which may by an extension of the term be called furniture, together with the few rags of bedclothes. Next the widow herself is laid hold of and assisted out. She is an old woman, apparently over seventy. It was a heart-rending sight to behold this poor, wretched creature as she sat gazing on her former abode, rending the air with her loud cries. This work done, they retraced their steps to the Shangan. The next victim was Anne Lyons, in the townland of Bangort, a lone woman. Here again the sheriff's attendants, with odious alacrity, set to work to remove the little bits of furniture. This is soon over. The occupant is courteously bowed out. Then the fire is extinguished, and the door closed against her. The third habitation honoured by a visit is occupied by a lone orphan child still in her teens. She is the sole survivor of the family, death having deprived her two months ago of her last brother, who was a cripple. Her lonely state and the desolation all around were too much for the agent, and he elected not to disturb her. The fourth house visited is owned by Pat Gara, an old man, bordering on ninety years of age, and in the last stage of dropsy. In this stage Father Gallagher, the good and energetic parish priest, who was present from the beginning of the evictions, protested most emphatically against the removal of the man lest it might hasten his death. He received the Sacraments of the Catholic Church three weeks previously. Six months' respite was given him, with the hope, I dare say, that in the meantime death would effect their benevolent intentions. The next house visited was that of James Byrne, Drim. Here, also there is a sick daughter in the jaws of death, and a similar protest from Father Gallagher induced them to grant six months' respite also. They next proceeded to the house of Bryan M'Ginley, same townland. He himself lay stretched in the kitchen on a straw pallet, manifestly advanced in decline. On the other side was his poor wife nursing her baby, a fortnight old, whilst around the fire were five or six small children crying most piteously. The scene was heartrending. After considerable negotiation Father Gallagher succeeded in getting a respite for these also. The sheriff's party then marched off to the village of Kinakillew, to the house of Paddy Gillespie. He, his wife, and two children sat at the door, sobbing bitterly, keenly realising that the sentence of death was about to be executed against them. The few little articles of furniture are thrown out, the door is barred, and we left the evicted creatures walking to and fro round their former home, appealing to Heaven for strength to bear their sad adversity. Soon we come to the habitation of Hugh Gara. He is an old man, bordering on ninety, and he and a imbecile son are the sole occupants. There is no furniture save an old stool or two in the house, and a few rags to take the place of bedclothes. These are soon thrown out and then the old man, stretched on his sick bed in an inner apartment, is laid hold of. His shrieks and cries during his removal were most agonising. They were simply unbearable to any human being having the smallest degree of sympathy. The crowd of sympathising neighbours around the poor cabin was melted in tears, and amidst the scene of unutterable pain Mr. Cassidy, J. P., chose to accost Father Gallagher for the first time, who rejected his overtures with indignation, and reproached him and his employer for instituting and presiding over such scenes as the present. The old man, who is nothing more than a bundle of bones covered with skin, collapsed during his removal, and a reprieve of the "sentence of death" became a necessity. It was then far advanced in the day, and the active agents of these operations felt satisfied that enough had been done for that day and returned to Carrick. All these evictions took place, I understand, on the property of Mr. Francis M'Glade, spirit dealer, Belfast.

A memorial church to the memory of the Irish martyr prelate, Oliver Plunkett, who 202 years ago was murdered for his faith at Tyburn by the English Government, is to be erected in Drogheda. It will be one of the most magnificent of modern national monuments in Ireland.

It is often charged against the Irish Catholics in this country, that they do not take that pride and interest in each others success as they ought. It is possible that we give our enemies a chance to say so. Does it not sometimes happen that when one of our members succeeds and goes up the ladder of success, that we manifest a disposition to pull down the ladder? We forget that his success is our success and the success of our race and Church. Our companion's prosperity enables him to assist us and our organization. The ends and aims of society of all kinds are every day attained more by the aid of organization. In unity there is strength. There are 200,000 Catholics in Iowa, and a larger number of Irishmen. For the attainment of the objects of the Church and race, what a power is here, if united, organized and rightly directed. And why not? Why should not morality, religion and patriotism, seek organization as well as Masonry, Odulfellowship and other principles? The time has come when organization is necessary. Members of the same Church should work together for each other's advancement. Irishmen must forget that there are county lines in Ireland. They must be true to the men of Irish birth or descent. They must glory in the success of each other, and forget their jealousies, and then they can occupy the places in their adopted country to which they are entitled. —*Iowa Messenger.*

THE ENCYCICAL HUMANUM GENUS.

(Rev. Dr. Mahar's Translation in the *Catholic Universe.*)

TO ALL PATRIARCHS, PRIMATEs, ARCHBISHOPS AND BISHOPS OF THE CATHOLIC WORLD,—IN COMMUNION AND GRACE WITH THE APOSTOLIC SEE.

LEO PP. XIII.

VENERABLE BRETHREN: GREETING! AND THE APOSTOLIC BENE-DICTION!—The Human Race,—after that, by envy of the devil, it had most miserably fallen from God, its Creator and Bountiful Bestower of Heavenly gifts,—went asunder into two differing and antagonistic camps;—the one striving earnestly for truth and right;—the other for what things assail right and truth. The one is the Kingdom of God on earth; that is the Church of Jesus Christ,—to which whosoever sincerely and consistently wishes to belong for salvation, must serve God, and His Only Begotten Son, with all his mind, and with all his will. The other is the kingdom of Satan;—under whose dominion and power are all those, who following the deadly example of him as their leader,—and that of the first parents of our race,—refuse to obey the law that is eternal and Divine, and vex themselves trying in many things to forget God;—in many things to set Him at defiance.

This twofold kingdom, after the figure of two States separating from each other, and by contrary laws seeking antagonistic purposes, was seen and sharply pictured by Augustine, who with exquisite terseness, put it in these words: "*Two loves made two States. Love of self, to the forgetting of God,—the earthly; love of God, to the forgetting of self, the heavenly!*"*

Various and manifold the method,—in battle array, or by skirmishing;—but through all the generations of man the one of these States has been in conflict with the other,—though not always with the same heat and violence. But at the present time, all those who have chosen the evil part, seem to have taken counsel together, and to make assault with utmost fury,—having as instigator and helper that Society of men, far and widely spread that they call *Masonry*.† For, now, in nothing concealing their purposes, they lift themselves up most audaciously against the very majesty of God, and openly plot the direct hurt of His Holy Church,—and this for the very purpose that,—were it possible they may rob Christian nations of the benefits brought forth for them through the Saviour Jesus Christ. Groaning over such evils, we are often compelled by the charity that stirs our soul, to cry out to God: "*Behold Thine enemies have sent forth a noise; and they that have hated Thee have lifted up the head. Over Thy people they have in malice taken counsel, and have plotted against Thy Holy ones. They have said: Come, and let us scatter them from being a nation.*" (Psalms LXXXII. 2—3.

In a danger so instant; in an assault so fierce and persistent on the name of Christianity, Ours is the duty of pointing to the peril, of naming the adversaries,—and, so far as in us lies of resisting their plottings and their wiles,—that the salvation of those committed to us may not perish for ever; and that the Kingdom of Jesus Christ, that we have received for its protection may not only stand, and endure unbroken,—but by new increases be extended over all the earth.

Roman Pontiffs, Our Predecessors, earnestly watching for the welfare of Christendom, recognised quickly this so principal an enemy,—from what time it leaped forth from the shades of its hidden conspiracy. They understood, at once, what it was, and what it sought. These same (Popes) with foresight, admonished Rulers and people alike, not to suffer themselves to be caught by the wiles and snares set for their deception. The first notification of danger was given by Clement XII., in the year 1738. (Constit. *In eminenti*, April 24, 1738),—a Constitution revived and ratified by Benedict XIV. (Constit. *Providas*, May 18, 1751.) Pius VII. followed the footsteps of each of these. (Constit. *Ecclesiam a Jesu Christo*, Sept. 13, 1821.) Leo XII. (Constit. *Quo Graviora*, March 13, 1825) gathered up the acts and decrees of former Popes, ratifying and confirming them in perpetuity. So, also, have given their utterances, Pius VIII., (Encyclical,—*Traditi*.)—Gregory XVI. (*Mirare vos*, August 15, 1852) and, repeatedly, Pius IX. (Encyclical, *Qui pluribus*, Nov. 9, 1845.—Allocution, "*Multiplices Inter*," Sept. 25, 1865, etc.

Thus, so soon as the constitution and purpose of Masonry was clearly ascertained,—by manifest indications,—by knowledge of its proceedings,—by the bringing to light of its laws, rites, and commentaries,—testimonies of those that were members thereto acceding,—this Apostolic See denounced the sect of Masons, and openly proclaimed that it was formed against justice and right, and not less hurtful to the Christian Church than to the State;—and interdicted it under the penalties which the Church uses to inflict in a heavier manner on evil-doers,—commanding that no one should join that Society. Angered at this its members, thinking to escape or weaken partly by contempt the force of these measures, charged the Roman Pontiffs who had decreed them with having either decided unjustly, or passed the bounds of moderation in decision. In this way they endeavoured to elude the authority and weight of the Apostolic Constitutions of Clement XII., Benedict XIV., and also Pius VII. and Pius IX. But in the very [Masonic]

* De Civitate Dei, L. XIV. c. 17.

† Our Holy Father Pope Leo XIII., who, in the lately published volume of his "*Carmina*," is shown to be thorough in the niceties of the Latin classicism of the Augustan age, has conferred on Christendom a greater benefit by the adaptation of a new word. Hitherto Popes and Congregations have designated Free Masons by the literal, but awkward, term: *Liberi-Muratores*. Pope Leo XIII., after the example of the learned Christian Fathers—and wholly consonant with Horace's famous rule,—in the letter on the art poetic,—has given us the word *Masones*.

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society itself there were some who, though unwilling, acknowledged that what the Roman Pontiffs had done was rightfully done considering Catholic doctrine and discipline. To the same purpose, many princes and rulers have been found assenting to the Popes, in that they (princes and rulers) took care either to accuse the Masonic society before the Apostolic See, or of themselves, by laws against it condemned it, as in Holland, Austria, Switzerland, Spain, Bavaria, Savoy and other parts of Italy.

What is of special interest, the result bore witness to the prudence of Our Predecessors. For their provident and paternal cares did not at all times and everywhere have the desired effect: and this either through the dissimulation and craft of those who came under the condemnation, or through the inconsiderate levity of others whose chief interest it was to give watchful attention to the matter. Hence, in the space of a century and a-half the Masonic sect increased beyond expectation; and entering through audacity and wiles into every rank of Commonwealths, has begun to attain so much power that it seems to dominate in Governments. From this speedy and formidable development there has come to the Church, to the power of princes, to public welfare, that great injury which Our Predecessors long since foresaw. For it has come to this, that great fear is to be had for the future not indeed of the Church, which has far too firm a foundation to be ruined by the work of men,—but for that of those States, in which the sect (Masons) of which we speak,—prevails exceedingly,—or other sects, of like character, composed of men who give themselves to the aforementioned, as its servants and satellites.

For these reasons, when we first came to the government of the Church we saw and clearly felt that it was our duty to oppose our authority to this great evil as far as possible. Having then several times taken opportunity occurring, we have treated certain principal heads of the doctrines on which the perversity of Masonic opinions seems to have borne most influence. Thus, by the Encyclical *Quod Apostolici muneris*, we undertook to portray the horrors of the *Socialists* and *Communists*; by the Encyclical *Arcanum* we strove to strengthen and explain the true and genuine character of domestic society whose source and origin is in marriage; by the Encyclical *Diuturnum* we displayed the form of political power according to the principles of Christian wisdom, and as wonderfully in harmony with the nature of things and with the welfare of peoples and princes. But now, according to the example of Our Predecessors, we have determined to apply our mind directly to the Masonic society itself, to its whole teaching and designs, and its usual sentiments and course of action, to the end that its maleficent force may be made more and more clear, and we may thus avail to preventing the contagion of the destructive pestilence.

There are various sects which, though different in name, rite, form, origin, are yet so united by mutual aims and supreme tenets that they really are one with the Masonic sect, which is as it were a centre whence all came, and whither they return. These, though they now appear unwilling to hide in darkness, and are holding their assemblies openly and before the eyes of the people, and publish their papers, nevertheless retain, to consider them closely, the character and custom of secret societies. For there are many things resembling mysteries which it is the rule to conceal by most careful diligence not only from those not members, but even from very many that belong to them. Of this sort are the private and ultimate designs, the supreme leaders of the factions, certain secret and and interior conventicles; also the determinations and the methods and aids to accomplish them. To the same purpose is the manifold distinction of members, of rights, of duties, of offices; to the same purpose is the distinction of ranks and grades and the severe discipline by which they are ruled. The initiated are commanded to promise, nay, to swear, by a terrible oath that they will at no time, in no way, make known to any one,—members, marks, teachers.

Thus, by a false appearance, and ever the same method of dissimulation, the Masons, like the Manicheans of old, seek to hide themselves, and have no witnesses but their own. They seek the advantage of seclusion under the guise of literary and scientific reunion for the advancement of the members: they have on the tongue a prompt zeal for increase of social culture, love for the poor people: that they seek alone the betterment of the multitude, and to extend as widely as possible the advantages of civil society. These designs, even if they were true, are not all. Besides, those who are admitted to membership must promise that they will obey the leaders and masters with the greatest submission and fidelity: if they act otherwise they accept all sorts of dire things and even death itself. And, as a matter of fact, if any are judged to have betrayed the discipline, or resisted the commands, the supreme penalty is not rarely exacted of them, and with so much audacity and dexterity that the assassin very frequently escapes the investigation and punishment of justice. But, to dissemble, and hide themselves in the dark; to bind men to them like slaves, by a most tenacious link, and for reasons not sufficiently declared: to subject them to another's will and for every evil deed: to arm their right hands for murder, and seek impunity for the crime, is a monstrous course that nature does not endure. Wherefore, reason and truth itself convict the society of which we speak as at war with justice and natural virtue.

This is found all the more true when other and clear arguments prove that the character of this association is opposed to virtue. For though there is great cunning of concealment in men, and the custom of lying, yet it cannot happen that the nature of a cause shall not in any way appear from its effects. "A good tree cannot bear bad fruit; nor can a bad tree bear good fruit (Math. vii. 18)." But the sect of Masons brings forth pernicious and most bitter fruit. For from the very certain signs we have mentioned is displayed their ultimate design, namely, of completely overthrowing that discipline of religion and of the commonwealth that Christian constitutions brought forth;—and of constructing a new one, according to their own invention, with basis and laws drawn from *Naturalism*.

What we have said or are about to say of the Masonic sect is to be understood of it in general, and as embracing societies cognate and allied to itself: not of each and every one of the members. Among them there may indeed be some, and not a few, who though not guilty of having implicated themselves in these societies, yet do

not directly partake in flagitious deeds and are ignorant of what these societies ultimately strive to obtain. Similarly some, perhaps, of the Associated Societies themselves do not at all approve certain extreme determinations, which, following necessarily from their common principles, consistency would accept, if their intrinsic immorality did not cause abhorrence. Also consideration of time and place induce some (affiliated societies) to attempt less extremes than they desire, or others pursue. But, not for this, however, are they to be thought as alien to the Masonic covenant, because that is to be judged not so much from deeds accomplished as from supreme principles.

Now, the principle of the Naturalists is this, as their name sufficiently declares, that human nature and human reason should be in all things the master and leader. When being laid down, they either pay little attention to duties to God, or pervert them by erroneous and vague opinions. For they deny revelation: they approve of no dogma of religion, no truth, which human intelligence does not grasp, they admit no teacher as having by virtue of his office the rightful authority to demand assent. But since it is the special office of the Church, and one proper to her alone, fully to embrace and guard in uncorrupted integrity the doctrines divinely received, and the authority of teaching, with the other heavenly aids to salvation,—for this reason,—against her the greatest wrath and assault of the enemies are directed. Now, in those things in which religion is concerned let the action of the Masonic sect be considered, especially where it has more unrestrained freedom of action: and let it be judged whether it does not seem bent on carrying out the decrees of the Naturalists. Long and pertinacious labour is given to this that the Church's teaching power effects nothing, her authority effects nothing in the State: for this reason they proclaim everywhere and contend for the total separation of sacred and civil power. By this they exclude the exceedingly wholesome influence of the Catholic religion from laws, from the administration of the commonwealth, and it follows that they think to regulate the State without the teachings and precepts of the Church. Nor are they satisfied to neglect the excellent guidance of the Church, but they must injure her by hostile action. It is allowed with impunity to assail the foundations of the Catholic religion in speaking, writing, teaching: the rights of the Church are not spared, nor are the prerogatives safe which she has divinely received. The least possible liberty of action is left to her, and this by laws that do not indeed, bear the appearance of excessive violence, yet in fact have a born aptitude to restrict the liberty of the Church. Also we behold special and grievous laws imposed upon the clergy much to the purpose of decreasing their number, much gradually to deprive them of things necessary for them: we behold the remainder of the property of the Church hampered with the greatest restrictions, and subjected to the power and whim of the Ministers of State: we behold religious associations destroyed, scattered. But against the Apostolic See and the Roman Pontiff the combat of the enemies is most exasperated. He was first deprived, for fictitious reasons, of the bulwark of his liberty and rights, the civil priesthood: then forced into a condition iniquitous at once and made intolerable by difficulties cast up on every side: until it has come to these times in which the favorers of the sects openly declare what they had long agitated secretly among themselves, that the sacred power of the Pontiffs must be destroyed, and the very Pontificate, by divine law established, totally abolished. This is attested sufficiently, if there were no other, by the testimony of participants, many of whom as often at other times so recently declared it to be true of the Masons that they desire to assail Catholicity with implacable enmity, and are not to rest till they have cut off whatever the Supreme Pontiffs have for the sake of religion established.

But that those who are enrolled are not at all commanded to abjure Catholicity explicitly, far from opposing, rather serves Masonic designs. In the first place they thus easily deceive the simple and incautious, and present attractions to many more. Then by receiving all who come from every religious rite, they gain this, that they really insinuate that great error, of this age, that regard as to religion ought to be dropped, and that there is no distinction between one kind and another.

Which plan is indeed adapted to the destruction of religion of any kind, but especially of the Catholic faith, which as alone of all it can be true, cannot without wrong be put on a level with others.

But the Naturalists go farther. For whether from the weakness of human nature, or by the judgment of God inflicting on them the penalties due to pride,—having entered rashly on the fall road of uncertainty, they have slipped, by a steep decline to the bottom; so that there remain not to them as sure and certain even such things as are seen by the natural light of reason,—such as that God is, that the souls of men are distinct from every aggregation of matter, and that they are immortal.

But the Masonic Sect, by a not unlike mistake of their course, go aground on these same rocks. For, though in some general way they may profess God's Being, they themselves are witnesses this profession does not cleave to the minds of each one of them, established on a firm assent, and fixed judgment. For neither do they disguise that this question of God is very greatly the source and occasion of discord among them. Nay, it is in evidence that, even at a recent period, no small dispute has been among them. But, in truth, the Sect gives wide liberty to the initiated, that one side or the other may hold independent opinions,—that God is!—that there is no God! And they who stoutly contend there is no God, are as readily initiated as those others who hold the opinion there is a God, but after the depraved conception of Pantheists,—which is nothing else than retaining a kind of absurd appearance of a Divine Nature,—the truth of it is not there. (*Quandam speciem retinere—veritatem tollere.*) This chiefest foundation upset or weakened, it follows that they doubt as to those things which are known by what is shown naturally;—that all things have had existence by the free will of God the Creator;—that the world is ruled by Providence;—that there is no death for souls;—that to this life men lead now on earth, there succeeds another, and it eternal.

These ignifled, which are as fundamentals of nature, things principal for understanding and for practical life (*ad cognitionem*

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usumque praecepua), it is quickly seen what comes of private or public morals.

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We speak of duties drawn from natural probity. For God, the Creator and provident Governor of the world;—the Law Eternal, commanding the natural order to be kept;—forbidding it to be tampered with;—(man's final end constituted, far higher than human affairs;—beyond these earthly tabernacles;—) these are the principles, these the fountains, of all justice and probity. Take these away, what Naturalists, and what Masons make use of, will have no ground on which to stand, to know right from wrong, or to stand in their own defence.

(Conclusion in our next.)

WHAT THEY SAW IN THE BOSTON CATHEDRAL.

A PROTESTANT lady (says *The Pilot*), writes in *Every Other Saturday*, Boston's newest and admirable periodical, a sketch of a visit to the Cathedral of the Holy Cross. After a description of the interior of the great church, and the ceremonies they happened to see, in which, by the way, occur a few natural and pardonable errors, she says:—

"But, if we were heretics in a Roman Catholic church, we had enjoyed it intensely. It is pleasant to one's heart to sit for an entire morning in so beautiful an edifice. To hear the 'upward streaming prayers' which one might not always understand. To listen to words of mercy, we supposed were uttered, and to recall to our imagination the time when most all Christendom was Romish. Days of monasteries, monks, nuns, and knights flooded our thoughts. For an instant we were back again hundreds of years this bright nineteenth century morning, and then as suddenly occurred to our memory the well-known lines of Barry Cornwall:—

"Fast are the steps of the knightly feet
And the clang of the steel is o'er,
And the priestly masses chanted sweet
Are heard through the aisles no more."

"But we had not seen all. The old Bishop still sat quietly, with the two youths on each side. We looked, and as we turned, a third youth, in purple, appeared, with a snuff-colored baldacchino, or canopy, of oblong shape, adorned with gold fringe. It had a long, crooked handle. This baldacchino was held over His Grace's bare and venerable head, and, rising, he also passed before us, bearing in his hands the Holy Eucharist, solemnly pacing through the little chancel-rail opening, and then we knew it was all over; this was the last ceremony for that morning.

"Finally we entered into the charming little chapel on the south side dedicated to the Blessed Virgin. Fresh flowers adorned her altar, and her well-known features beamed on us from above, as we stood near. At the foot of this altar knelt a poor poverty-stricken woman prostrated with apparent grief and penitence. I saw the tears flowing down her sunken cheeks. I was moved to cast a pitying glance on the kneeling form. She appeared to have some wound in her head, for an old bandanna handkerchief was tied around her tangled hair. I had left the others, and was alone with this woman who seemed unconscious of my presence. A priest sat in one corner reading aloud from a little book. I listened and the words which I heard were these: 'Behold, be not dismayed when fiery trials surround you; these woes, tribulations, and sufferings are intended to lead us nearer to God.' I looked at the poor penitent. I heard her sobs. Did a ray of consolation spring up in her heart? Could she comprehend the balm intended?

"I glided away, and as we passed out into the streets of the city, into the noise, the bustle, the crowds, and saw the numerous equipages—the world in their fine clothes, the bright sunshine, the gay streets—the contrast of the solitude of that little chapel, and the tear-stained penitent, was so striking—riches and plenty on one side—woe, suffering, and poverty on the other. The scene haunted me for days, and haunts me yet. I was thanked by my friend, the travelled Bostonian, as we joined the throng, for showing her a scene in, and a part of, her native city, to which she had hitherto been a stranger.

"MADALINE DURANT."

At Tuesday's meeting of the Statistical Society a paper was read by the Registrar-General on the subject of Waste Lands in Ireland. The Registrar-General stated that since 1841 there was a gradual reclamation of waste land, an improvement, however, which has not been maintained during the last ten years, in which period the land is again falling out of cultivation. The Registrar-General objected to the statements made that there were five million acres of reclaimable land in Ireland. He placed the number of acres at less than three millions, an extent which everybody will yet say can be but ill spared. A great deal of that, he thought, never could be made good land. While far from discouraging this reclamation, he thought an equal amount of attention paid to good farming would be productive of better results. An interesting discussion followed the paper.—*Dublin Freeman*.

The Rome correspondent of the *Dublin Freeman* says that the article which recently appeared in the *Moniteur De Rome* on the subject of diplomatic relations between England and the Vatican has been strongly disapproved of by the Pope and Cardinal Jacobini. The article is attributed to Mr. Errington, and I believe there is little doubt that, if not the writer, he was at least the inspirer of it. It is also stated that Mr. Maziere Brady's article in the last number of the *Fortnightly Review* upon the same subject has caused much displeasure at the Holy See, and that the writer, who held an official position in the Pope's household, has been granted leave of absence for an indefinite period.—*Pilot*.

BRUTES AND RUFFIANS.

(New York Freeman, May 24.)

THERE is, it seems, an advanced "Irish Nationalist's" society in New York city. On May 14, the members of this society held a meeting in the hall of the Cooper Union, to do honour to the memory of Kelly, Brady, Curley and Fagan, the "Phoenix Park martyrs." The leading spirit in this assembly, according to the reporters, was a certain Dr. Hamilton Williams. The voice of the meeting, which was a large one, was for dynamite. Among those present were, we are informed, many Irishmen who claim to be Catholics. Here is one of the alleged sentiments, uttered by Dr. Hamilton Williams, which drew out "long-continued" applause:—

"It has lately been said," continued Dr. Williams, "by a fat-beef loving, sleek-looking English priest, Mgr. Capel (bisses), that the Irish women have before them a missionary work, and that they should content themselves with attending to it. This sentiment has been re-echoed by Cardinal McCabe, of Dublin, and if I were in command of Dublin, now, as Ben Butler was in command of New Orleans, I would make the Cardinal take back those words, or he would be soon hanging from the nearest lamppost. (Wild applause.) I would strip him of his robes, for he is a disgrace to Ireland."

There is no evidence that this Dr. Williams is an Irishman. It is certain that he is not a Catholic; but what can be said of Irishmen, the sons of Catholic mothers, who could applaud a speech like this? It is bad enough that they should attend a dynamite meeting, which is usually a gathering for the letting off of silly threats; but when they applaud an insulting allusion to a Christian prelate, one of that noble band who have always been the best of Irishmen at home or abroad, they stamp themselves with a hideous mark. They range themselves with the Parisian Revolutionists of '93, who murdered priests as if they were sheep; they put themselves shoulder to shoulder with the Communistic mob that massacred Archbishop Darboy and the hostages in Paris not so long ago.

Demagogues, who have no interest in Ireland or the Irish, except that interest which the devil has in both, would make petroleum-throwers of the Irish women. They would have them drop their rosaries and seize missiles of vengeance, forsake the Mother of God and dance in the train of the goddess of reason.

It is said over and over again that O'Donovan Rossa is crazy. Perhaps he is; he has certainly suffered enough from the British Government to craze any man. His mania of late has taken a very dangerous form, if his words are more than wind. Crazy people, whose mania involves annoyance or injury to others, are usually locked up.

The spirit shown by these talkers, who threaten murder at a safe distance, is indicative as to what patriotism may be reduced to in the hands of "professional orators." Dr. Johnson well said that "patriotism was the last refuge of scoundrels."

THE ANGLICANS AND FATHER CURCI.

THE important British Reviews are much exercised over Padre Curci's wretched book, "Il Vaticano Regio." Padre Curci is that unfortunate ex-Jesuit who, not daring to follow Campello or Savarese, assumes the role of a reformer and martyr, and preaches risky doctrine and commonplace platitudes in a theatre. It is difficult to be a martyr when there is no persecutor. The only explanation of Padre Curci's attacks on the Church, on the Italian priests, and on the devotion of the Sacred Heart, is found in the proverb: "Whom the gods wish to destroy, they first make mad."

What Padre Curci says is not at all important to Catholics; but to Anglican Protestants it seems almost oracular. Both the *British Quarterly* and the *London Quarterly* treat Padre Curci with awful seriousness. They both weep over the "abuses of the Church of Rome," and then tell their readers that no power on earth can save her, and that they ought to rejoice. The *London Quarterly* with less self-satisfaction than the other, takes occasion to lecture the younger Anglican clergy on their ignorance; it hopes that in the twentieth century, the Church of England may not become "the Church in England," instead of the English Church. The *British Quarterly* plainly infers that a great number of the Italian clergy are waiting for a chance to range themselves beside Campello, Savarese, and Loyson—in a word, to marry and join the Anglicans!

Padre Curci's method of writing is very like that used by M. Loyson, when referring to Bishops and priests. Bishop Hendriken recently exposed it in a trenchant letter. He quotes mysterious sayings of mysterious priests, prevented from talking out by "Roman terrorism." He seems to forget that confidential communications have little weight when quoted by the party of the second part, since they cannot be substantiated. His sincerity, and the tone he takes may be judged by this one sentence:

"For myself, if, in the rage for saints and madonnas (*a furia di Santi e Madonne*), I were ever obliged to forget Christ, I would fling them all to the winds to attach myself to Him, without whom neither saints, nor madonnas, nor I, as a Christian, could exist!"

This fustian could only be intended for the Anglican ear. To Catholics, it is simply bathos. Padre Curci might as well have said: "If Satan founded the Church, instead of Christ, it would be an entirely different thing!"

It is amusing to see the ponderous "Reviews" shaking their heads over Padre Curci's blasphemy and drivell.—*New York Freeman*.

"Make jam," says Mr. Gladstone, in effect, to the English farmers; "raise berries and make jam: there's millions in it." The English farmers had better investigate before they invest. The fact is the jam of universal commerce is now being made in the United States—jam of all kinds, raspberry, apple, plum, currant, strawberry—and we save the whole expense of the berries. All our jams are made from Swedish turnips, mostly raised in Canada.—*Pilot*.

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THE NEW ARCHBISHOP OF SYDNEY INTERVIEWED.

(Special Rome Correspondent of *The Pilot*.)

Rome, May 3rd.

The Most Reverend Patrick Francis Moran, D.D., formerly Bishop of Ossory, Ireland, appointed Archbishop of Sydney, Australia, in the Consistory of March 27th last, at present residing in the Irish College of St. Agatha in *Suburra*, Rome, was kind enough to grant me an interview this afternoon. After inquiries were made concerning mutual friends, and the last occasion on which I had the honour of meeting the Archbishop referred to, his conversation with me turned first on the gracious act of His Holiness in raising the Bishop of Ossory to the very important archiepiscopal See of Sydney. The Archbishop said that his appointment to so distant a diocese would indeed bring about a great wrench in his life from all those whom he had held dear for so many years, and he keenly felt his prospective removal from the people among whom he had laboured so long, and with whom the circle of his episcopal duties had made him so intimately acquainted. But, he said, like a soldier who goes where he is ordered by his leader, he was willing to obey the wish of His Holiness. It was not altogether to a land of strangers that he was setting out, but to the faithful Irish people in Australia who had brought the Catholic Faith to that country. Fifty years ago, said the Archbishop, there was not one Bishop in Australia. The whole continent was under the jurisdiction of the Vicar Apostolic of Mauritius. Now, in that vast continent there are seventeen bishops and three Vicars Apostolic; that is to say in Australia and New Zealand. The growth of Catholicity there has been remarkably great, and this result, it may be truthfully said, is chiefly, if not wholly, owing to the Irish. As in England, and in Scotland, and the United States, the very great bulk of the Catholic population is Irish or descended from the Irish people.

The great and rapid growth of the commercial interests of Australia were then spoken of by Mgr. Moran. It appears, from a report furnished to the Home Government by the authorities of Australia, in connection with the question of the contemplated annexation of New Guinea, that the exports and imports of Australia at the present time are equal in value to the exports and imports of England at the date of the accession of Queen Victoria, that is to say, in 1837. The trade with China and India is very extensive. Sydney, Melbourne, and other cities supply to these countries manufactured goods, which were formerly sought in England; and this resource, in addition to its natural productions which are exported, has given a great impetus to its commerce. There is, besides, said the Archbishop, a great and splendid future in store for it when all its abundant natural wealth will be realised. Railways are penetrating into the interior; the dearth of water is supplied by the boring of wells; and the mineral wealth of the country is, in many places, being gradually brought to the populous districts and turned to account there. A recent traveller related to Mgr. Moran that there were vast mineral treasures—gold in considerable quantity amongst them—in the interior of Queensland, which have not yet been either known or wrought, and which, at present, are profitless from want of means to work and transport them.

In reply to a question concerning the state of Ireland at the present time, the Archbishop, whose knowledge of the country is extensive, said that since the landing of the English in Ireland, ay, since the time of Brian Boru, Ireland was never so strong and so promising as now. The land laws in operation, though perhaps not at all what might be justly desired, were working well for the people, and they will in time be still more improved when the necessity for it is made clearly evident. Even the landlords are more contented now than they formerly were, as rents are paid more punctually, and there is a prevailing sense of security. There is a greater opportunity for the tenant to better himself than there was before, especially within the last two years. The people are quiet and peaceable and united together. There has been no period when they have been so united at home and abroad. Education is well attended to; bigotry is gradually dying out, and in most parts of the country good opportunities are given for the instruction of children. The measure of compulsory education proposed to be introduced by the Government, will not, in all probability, be opposed by the bishops, unless, indeed, it contains some clauses to which they could not conscientiously consent, for example, such as would be prejudicial to the Catholic instruction of the children, or clauses which might be annoying or obnoxious to the people, such as the infliction of fines on the parents of absentee children. These, of course, would be objectionable; but the ensuring of the education of each child is not objectionable, but, on the contrary, to be accepted. In fine, the Archbishop spoke in the most hopeful manner of the present and future of Ireland, and dwelt, with what seemed particular satisfaction, on the harmony prevailing amongst the Irish people at home and abroad.

The audience of the Archbishop with the Holy Father on Tuesday last, the 29th of April, was of the most pleasing and affectionate character, and lasted for over an hour. His Holiness expressed his special desire that Mgr. Moran should visit him again before his departure from Rome. On to-morrow evening (May 4), therefore, the Archbishop, in accordance with the Pope's appointment, will have another and a farewell audience. On that occasion he will be accompanied by seven students from the Propaganda who are studying for the Australian Mission. He hopes that by and by the number of students for this Mission, which especially requires priests, will be increased. Mgr. Moran expects to leave Rome on Tuesday or Wednesday next for Ireland, where important business requires his presence; and to sail for Australia, from London, about the end of June, which he expects to reach about the middle of August, towards the commencement of the Australian spring.

P. L. CONNELLAN.

[ADVT].—Sour stomach, sick headache, and dizziness, Hop Bitters cures with a few doses. See.

THE UNIVERSITY OF LOUVAIN.

(From the *Dublin Freeman*.)

THE Catholic University of Louvain has celebrated its Golden Jubilee—the fiftieth anniversary of its reestablishment. Founded in 1834 by the Belgian Episcopate, in virtue of the liberty of education guaranteed after the revolution of 1830, which brought to an end the hated Nassau dynasty, its seat was first fixed at Malines. When the Government college at Louvain, one of the three State establishments then existing, was suppressed, the Burgomaster and Council of that city petitioned the Bishops to restore to them the University. The Catholic University was then transferred to Louvain, and obtained possession of the "halles" and some of the colleges belonging to the old University. Since its installation there it has been extending itself year by year, and now it possesses buildings and a "plant" equal, at least for practical purposes, to any similar institution.

The jubilee festivities were worthy of the occasion, and served as a demonstration in favour of religious education. A central council of organization, at the head of which is Senator Willems, had charge of the celebration arrangements. Among the members of the provincial councils formed to organise the country appear the names of Prince de Ligne, Count Albert de Beaufort, Barons Bethune (2), several senators, former ministers and provincial governors, and many members of the Chamber of Representatives. The programme was large, and embraced religious solemnities, *fêtes* academic and musical, a magnificent procession, reproducing, in tableaux (17), the principal events connected with the mediæval history of the University, as well as representing its present establishments, and a grand banquet.

At seven o'clock on Sunday evening the *carrillons* (2) and the church bells of the city were rung in the *vielle* of the festival. Monday, at 10 a.m., the organization committee and various societies of the University received the Archbishop of Malines, Primate of Belgium, and the others members of the Episcopate, at the College du St. Esprit, after which reception a *dejeuner* was given by the organising council.

At 12 o'clock the Primate, Bishops, University authorities and students repaired to the Collegiate Church of St. Peter to sing a solemn *Te Deum*.

The academic part of the festivities opened at one o'clock in the great auditorium of the College du Pape by the reading of the Pontifical Brief for the foundation of the University. The Rector Magnificus pronounced a discourse, addresses were read, and the Primate delivered an allocution. The Rector then proceeded to promote to the doctorate *honoris causa* some distinguished foreigners.

At 2.30 p.m., the first march of the grand *cortège* took place. A banquet was given by the professional staff to the authorities of the University. In the evening a musical *fête* organised by the students' Choral Union, closed the events of the first day.

Tuesday's festivities began with a Pontifical High Mass, celebrated by the Archbishop in St. Peter's Church. In the great hall of the College of the Holy Trinity, at eleven o'clock, a grand musical festival, arranged by the Flemish Society, "Met Tud en Viut," came off. In the afternoon the historic procession made its second *sortie*. The "grand banquet universitaire," at which the Episcopate, University authorities, etc., were present, was held at 4.30 p.m., in the great academic hall of the Brothers of Charity attached to their monastery (the old Irish Franciscan Convent) of St. Anthony.

At 8.30 p.m., in the parc St. Donat, a *Feu d'artifice*, reproducing the siege of Louvain, 1542, was presented. The illumination of the town followed, and a retreat *aux Flambeaux* terminated the proceedings for that day. The intervening time, up to Sunday, 18th, was occupied with minor festivities, chiefly of the students and inhabitants, and on that day the procession made its final tour of the town.

THE THEOSOPHISTS.

At the beginning of May there is to be a great gathering in Paris of the so-called Theosophists, a mysterious body of men and women moving from America and Asia upon Europe. Colonel Olcott, one of the pontiffs of the sect, is expected, and Madame Blavatsky, a Russian, who started the society somewhere up in the Himalayas, is actually in Paris. It would be useless to go through the lumber of false mysticism and semi-paganism which goes to make up the creed of the Theosophists. In India there are a thousand of them in every city. It appears that Colonel Olcott professes to work miracles, although he complains that this function is too great a strain on nerve power, and that he will have to give it up. A French paper, speaking of the *Theosophist*, the organ of the society in Europe, says that it contains the narration of more miracles in one number than may be found in all the Four Gospels. The new craze will probably be the sensation of Paris *salons*, for Lady Caithness is the president of the association. It is probable that crowds of superficial *savants* of both sexes, who would never dream of believing or even reverently examining the mystery of the Blessed Sacrament, or even of the Incarnation, will jump at Theosophism as a new dispensation. Half the infidels of Paris are Spiritualists, who believe that table-turning will save the world and heal all the ills of humanity. *Séances*, which Meers, Maskelyne and Cooke have proved to be fraudulent, are nightly held, and the men and women who sneer at the doctrine of Christianity flock to hear the spirit of Mozart play his own requiem, or to chat with Gambetta's ghost on the future of France.—*Liverpool Catholic Times*.

A report forwarded to Glasgow states that at a mass meeting of crofters of the Stenshill district of Kilmuir, in Skye; held to protest against threatened evictions for giving evidence before the Royal Commission, resolutions were passed calling on the Government to protect tenants against the abuse of landlord power, and to bring in a bill to provide the necessary protective remedy.

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THE CHURCH MUST EDUCATE!

A UNIVERSALIST minister read a paper some time ago before a meeting in this city, in which he argued the question whether it is not time to do away with the Sunday school, on the ground that it interferes with religious training at home, and usurps a function which belongs to the minister and the regular services of the Church.

This a question which is often raised, and with good reason. Many parents turn their children over to Sunday school teachers to get their religious instruction, because they are glad to escape the trouble of teaching them their religious duties at home. Frequently, too, the teachers are young people who are entirely unfit for the task, and who confuse rather than enlighten the young minds under their charge. They try to teach what they themselves know nothing about, or, at least, sow the seed of narrow and false notions, which do the children harm in after years. The pupils grow up to find that their preceptors were blind guides, and consequently they may be impelled to revolt against all religious doctrine.

But a very large share of fathers, especially in these days, are utterly unfit to teach anything like dogmatic religion to their children. They do not believe in the old theology, and have no definite religious teaching to give. They do not care to have their children grown up without some religious instruction. They prefer that the boys and girls should believe too much rather than too little, and do not care to take the responsibility of bringing them up as little agnostics. They are, therefore, glad enough to see their wives going to church and their children to Sunday school.

If the Sunday school was abandoned, a great part of the young people would go without other religious instruction than that given them at the mother's knee, instruction which very likely would be counteracted by listening to the doubts and denials of agnostic fathers. Even what the children learn in Sunday school they are apt to soon find does not command parental respect.

But unless the Church keeps up its training of the young, it will be in a bad way for recruits. It is a question, however, whether the Roman Catholics are not right—whether the Church can afford to permit any except a religious education for the young.—*New York Sun*.

STATISTICS OF CRIME AND MORALITY.

MRS. MARGARET F. SULLIVAN collects some remarkable statistics in an article in the *Buffalo Catholic Union*. We extract and condense the following:—"The total drink consumption,—wine, beer and spirits, of the world is equivalent to nearly six hundred millions of gallons of alcohol a year. In the order of consumption Russia is the most temperate, Ireland is second, Austria third, Spain fourth, Portugal fifth, Germany sixth. The average for the Russia is 1.31 gallons per inhabitant; for Ireland, 1.32; for England, 2.05, and for Denmark 2.60. Turning from intemperance to crime we find much less in Ireland than in England or Scotland or the United States, in all grades of offences; and, taking capital crime, we find an annual average of 2,400 homicides in Russia, 2,060 in the United States, 377 in England, and 905 in Germany. The population of Ireland is 5,000,000, or one-eleventh of that of the United States. She ought therefore, to be as peaceful and law-abiding as the United States, have an annual average of 187 murders. But her figure is only ninety-one, and includes those committed by the Government agents among an unarmed people. . . . In crime against the fundamental moral law, Austria is the most culpable; then come Sweden, Denmark, Scotland, Norway, Germany, and other countries. Greece is the least culpable and Ireland is second. Ireland is quite alone under one head. Only in that virtuous land is the grim horror of eviction recorded. The figures are appalling. From 1849 to 1882, 70,000 persons have been annually expelled from their rude homes to perish on the highways, to decay in poor houses, or to seek shelter in foreign countries. It was Mr. Gladstone who said, "An eviction is nearly equivalent to a sentence of death." In no other country on the globe is this social fact existent. Ireland is also at the head of another column. It is that of school enrollment. In proportion to population, there are more children enrolled in school in that island than in any other country; the United States is second. In 1851 the population of Ireland to the square mile was 205. That of England was 810, and of Scotland, 94. In 1881 that of Ireland had fallen to 116, while that of England had risen to 443, and of Scotland, to 122. Yet it is only from Ireland that emigration is forced?"—*Pilot*.

The Brothers of the Christian Schools are to make an exhibit in the Educational Department of the London Exposition, which opens in May. The display was exposed at the De La Salle Institute, No. 48 Second street, yesterday. It comprised the work of pupils in twenty-five schools included in the District of New York, and the samples numbered over 1,000. In the exhibit were specimens of drawing, penmanship, essays, literature, the higher mathematics, and shorthand writing. In the latter one pupil showed a speed of two hundred and ten words a minute. The display was most creditable in every way.—*N. Y. Times*.

Charles O'Connor died last Monday at his home in Nantucket, the sea-girt isle which the old man chose as his last earthly abode. The world will be the poorer for his loss, as it is the richer for the example of his eighty years of unsullied purity and transcendent ability. He had been sixty years a lawyer, and always an honest as well as an able advocate. Of how many brilliant men in his profession can it be said, as all men must say of this man who outshone them all in brilliancy, that he never swerved in his public or private relations from the strict line of integrity and purity? The country may ponder to advantage the life of this illustrious citizen, crowded with every worldly success, without his sacrificing one iota of his noble principles, and ending, as is fitting, "full of honour and years."—*Pilot*, May 17.

CREMATION NOT CHRISTIAN BURIAL.

(From the *London Month*.)

It is important that the Church's supreme authority over the matter of disposal of the Christian dead should be recognised, as well as her power of adaptation to the necessities, though not to the vagaries of modern civilization. If the burial of the bodies of her children in the earth were accompanied by some serious mischief or danger, she could at any moment authorize their committal to the flames. But no such need can be asserted at present. The movement in favor of cremation has its origin, not in any difficulty in finding a place where the dead may be conveniently and safely laid, but in a Pagan renaissance. Even though many of the advocates of cremation are, at least nominally, Christians, yet none the less is the movement a heathen one. A few eccentric enthusiasts may be found to advocate almost any novelty, especially one which has certain plausible arguments in its favor. But the strength of the movement is to be found in the desire to throw over all that is distinctively Christian. Many among our literary men are open advocates of Greek and Roman as distinguished from Christian civilization, and such men are instinctively cremationists. On the Continent the anti-Catholic and anti-Christian nature of cremation is far more clearly marked than in England, just as Free Masonry comes out far more into relief when it is in the midst of Catholicity, and implies a hostility to all religion which it does not profess in Protestant England. The cremationists are but repeating the policy of the persecutors of the early Christians. They burned the bodies of their victims in order to demonstrate thereby the impossibility of the resurrection. When they scattered to the winds the calcined ashes, they cried in mockery: "Now let us see if they will rise again."

All who favor cremation are playing into the hands of modern heathenism. The well-instructed Catholic may know that the scattered ashes can re-assume their former shape just as easily as if the body were laid in the ground. But the ignorant and ill-educated are led mainly by imagination and by sense. By the side of the crematorium and in sight of the little urn containing the ashes of the dead, they would find it far more difficult to realize the future resurrection than if they stood by the open grave or walked among the quiet mounds in the Christian cemetery. It may be an utterly absurd and *ad captandum* argument to point to the handful of calcined dust and to appeal to it as an argument against the identity of the bodies after the resurrection, but it is one which would catch the vulgar mind and furnish an excuse for unbelief to those who are, for whatever reason, tempted to lose their faith.

Our readers will already have gathered the conclusions to which our line of argument, has led us. Cremation is, under present ecclesiastical legislation, a practical rejection of Christian burial; it is not in itself unlawful of its own nature, but it is rendered unlawful by the obligation of Christian burial which lies upon the faithful. If the case should present itself of a Catholic leaving directions in his will that his body should be burned, without there being any urgent necessity for this mode of disposing of his body, such a man could hardly be absolved by a priest without reference to the Bishop, who would be the judge whether cremation was so distinctly excluded by the ritual of the Church as to involve a mortal sin, and whether the circumstances justified in this particular case a departure from the usual ceremonial of the Church. At the same time it is quite possible, though scarcely probable, that the time will come when the Church, exercising her supreme right, will authorize cremation to prevent greater evils.

There was great excitement in Kingston, last week, over a discovery of gold in large quantities at Kaladar, about fifty miles from Kingston. Gold was found in pockets on the farm of Mr. McLaughlin by men who were engaged in blasting a rock near a stream that runs through his property. During the first half day the men found over 5000dols. worth of the precious metal. People are flocking to Kaladar village in crowds.—*Pilot*.

The *Panama Star* and *Herald* publishes the following, which it credits to the *Monitor Republicano* of Mexico:—"A wild boy was recently caught in the Santa Rosa Mountains, in the vicinity of Tancanhuitz. He was carried to that town and put in a well-fenced garden, where he greedily consumed fruit, lettuce, roses and the roots of several plants. He never spoke nor appeared to notice those who went to see him. He seemed perfectly harmless, but one day he seized a little child, three years of age, and began to eat it. The child's cries attracted attention, but before assistance reached the spot the young savage had devoured the flesh of the right arm and a part of the face. On seeing the child was about to be taken away, he squeezed it to death in his arms. The wild youth is now chained up, but his captors are at a loss what to do with him."

Waynesboro, Ga., April 18.—Edward Dowse, who is held in gaol charged with the murder of his five children, has confessed his guilt. He states that his children kept accumulating upon him, while his ability to support them diminished. The children were, according to the custom among southern field hands, locked up in the cabin while the parents were at work. At ten o'clock in the morning he felt an uncontrollable desire to rid himself of his burden, and, pretending to his wife that he wanted some necessary article in the cabin, he mounted a mule and went there. Opening the door, he closed it behind him. He attacked the youngest child with an axe and killed it. Meantime the others had hold of him by the legs, beseeching him to spare the child. Turning from his dead victim, he grasped two others of the children, one in each hand, and beat the heads against each other until they became unconscious. With the axe he then killed them. The two remaining children had sought refuge under the bed. Closing the door, he returned to work, giving no sign of the bloody work in which he had been engaged. It was the absence of an explanation of the tragedy, more than anything else, which led to his arrest. At first he stoutly denied all knowledge of the crime. It is believed that his wife and sister, who have disappeared, are also guilty. He will enter a plea of emotional insanity.

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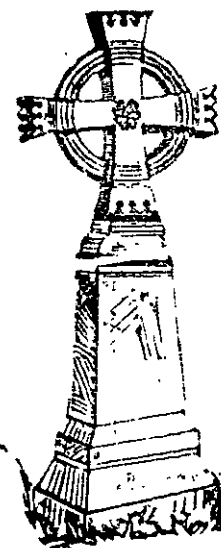
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