

New Zealand Gazette

VOL. XII.—No. 13.

DUNEDIN : FRIDAY, JULY 18, 1884.

PRICE 6D.

Current Topics

AT HOME AND ABROAD.

A PRETTY
"MORNING
STAR."

WE do not know whether other Protestant peoples will be content to grant to England the glory claimed for her of having given rise to the "Morning Star of the Reformation." We do not believe that any student of ecclesiastical history, even the most superficial, can admit that Wycliffe, for whom the title in question was claimed, in a hymn sung the other day at the Quincentenary Celebration in London, was by any means the first rebel against the authority of the Holy See, or the first teacher of heresy. He was not, even in England, the first translator of Holy Scripture into the vulgar tongue, for before him many portions of it had been badly translated, and many false doctrines founded on their private interpretation. Before his day, moreover, the Scriptures had been translated into the vernacular of Southern France, and on them so translated were based the tenets of those various and multitudinous sects—with their wild, strange, or grossly immoral creeds—that we know under the general name of Albigenses. True, it may be claimed for Wycliffe that he had marched in the van of the Reformation, as such a distinction may be claimed for heretics from the beginning. And, if British Protestants must celebrate the memory of all the "reformers" who were born within the boundaries of their island, why should they, for example, pass over that of one who centuries before the time of Wycliffe, had produced an effect in the Church that Wycliffe's efforts never reached?—that is, Pelagius, who was a native of Wales, and who exercised the right of private judgment very remarkably—who was, moreover, as Wycliffe seems principally admired for being believed to have been, an enemy of the Holy See—for all who teach false doctrine are the enemies of the source whence true doctrine proceeds. But Wycliffe was rejected by Luther, and condemned by Melancthon as having taught doctrines wholly opposed to those of the Reformation that he, his chief, and his companions championed. Wycliffe's doctrine, indeed, alone, that sin committed by a Prince stripped him of his authority and absolved his subjects from their duty of obedience, was one that, of all people in the world, the so-called "Reformers" durst not receive as their own. For the very essence of their movement, its very life-blood, and the power that quickened, upheld, and made it successful was that princes should sin to the top of their bent with all impunity, both temporal and spiritual. The Reformation whose results obtain to-day—in England, in Germany, everywhere it took root and grew, was the creature of princes whose vices were not only pardoned, but encouraged, and pandered to by the leaders among the reformers. What Cranmer, for instance, was in England Luther was in Germany. So far as it is possible to make them out, for his writings are very confused and contradictory, Wycliffe's chief distinctive doctrines seem to be that the clergy should live in absolute poverty, and, as we have already said, that authority depends on the sinlessness of him in whom it is vested,—neither of them doctrines of the Reformation, for, if the princes who supported that movement were notoriously of evil life, the clergy who inaugurated and promoted it were fully convinced, and their successors have always remained so, that wealth and comfortable living were not only allowable, but very desirable for the teachers of religion—and that asceticism of any kind was to be avoided as a Romish superstition. As to the attitude of Wycliffe towards the Papacy, it is exceedingly difficult to ascertain with certainty, from his writings so far published, what in truth it was, but he does not appear at all to question the spiritual supremacy of the Apostolic See as derived from St. Peter, and the Protestant position has but little to gain, even in so far as he is an authority, from anything he has said. There is, however, no particular reason why we should contradict the assertion that Wycliffe was the "Morning Star of the Reformation" if our Protestant friends desire to claim him as such. One star in that particular firmament must be pretty much the same as another to all Catholics. But since our Protestant friends seem determined on obtaining as high an antiquity for their various creeds as possible it seems, as we said, quite as open to them to go back to some more ancient heretic as to Wycliffe—and by doing so they will prove quite as much in favour of their various sects.

ABLE
TACTICS

THE advance of the Russians in Central Asia has been the cause of much interest of late in Europe. In England it has occasioned a good deal of alarm and its importance has been in particular explained by General Sir E. Hamley, in a lecture delivered by him the other day in London, and at which many military men of high rank, and Indian diplomatists attended. The lecturer explained the routes that had been followed, and the means of transport that had been prepared until the way was now ready for the easy conveyance of the army of the Caucasus, whose war strength is 160,000 men, to Kizil Arvat, whence there is nothing to prevent the railway's being carried on to Herat. Persia, the General added, could not check the Russian advance in any way;—and this opinion has also been published by a well known German editor who declares that the Shah is now dependent upon St. Petersburg, and that the English advance to Quettah on which so much reliance has been placed can make but little difference in the state of the matter. General Hamley, nevertheless, recommends that Candahar shall be occupied by the English, which step he considers would be an effectual barrier against the Russian designs, and which he says, is necessary, if Afghanistan is to be prevented from likewise coming under the sway of the Czar. Meantime an official paper published at Tiflis repudiates the idea that Russia has any intention to conquer Afghanistan, a country, it says that in its independent condition is so situated as to play towards Russia at need the part played by Roumania during the late war with Turkey—Russia having at the same time no intention of conquering India and charging herself with the burden of governing it but remaining content with the power of dealing England a heavy blow at any time by liberating the Indians from the British yoke. The indiscreet utterance indeed made by this newspaper has caused confusion in Russian diplomatic circles, and an effort has been undertaken to remove the impression produced it, and give it a contradiction. Contradictions, however, come easily from official lips in Russia, and in nothing have they been more easily or more frequently made, or with a greater breach of the truth, than in everything connected with the advance in Central Asia. Over and over again, as General Hamley also pointed out, mis-statements and denials have been made in connection with it, and almost every step taken in carrying it out has been disowned in advance or misrepresented. The certainty almost, is that the Caucasian newspaper has spoken the truth, and allowed the policy of the Government to appear. In fact, there is too great an agreement between the probabilities of things and the statement thus made to admit of much doubt in the matter. To take the place of England in India would, first of all, need a struggle in which the issue would be uncertain. There is no reason in the world to suppose that the native races would side with Russia rather than with England in a contest that would merely result in a change of masters, and there are grounds to believe that, at least, the Mohammedan element in the population would prefer the English rule to that of Russia. If the conquest were gained, again, there would be the strain of sustaining it, and keeping the native races in subjection. The gain to Russia would be very doubtful, and would, most probably, as the newspaper in question says, result in half-ruining her. On the other hand, to excite the native races at any moment to rebel by promises of effectual assistance, and to aid their rebellion so as to ensure its success would appear most feasible. And it is for this that England must now prepare herself. As to the advantage of the situation to Russia it is obvious—its effect on the Eastern question, as it is called, is enormous, and we shall see that it is so whenever another opportunity offers of a Russian advance towards Constantinople. The movement has been one as ably planned as it has been executed, and it now remains to be proved whether its complete success can be prevented by the occupation General Hamley proposes of Candahar—a matter that, perhaps admits of some doubt.

WE have at various times heard various speculations as to the causes of the English Reformation and what it was that prepared the people so willingly to receive the new religion. English Catholic writers anxious for the reputation of their country, and desirous to save from the disgrace of the great apostasy the

memory of their forerunners, have explained the event with much plausibility, and in particular we once read a very excellent essay showing how the people were robbed of their religion by the various changes in the Sovereigns—from Henry to Mary and from Mary to Elizabeth, with the hope of a Catholic successor—while without any intention of renouncing the Catholic faith, they accommodated themselves for a time, as they believed, to circumstances. If, however, the measure of the English character taken by a French ecclesiastic who visited England in the reign of Queen Mary was a true one, in that character we find quite a sufficient explanation of how the change was made, and it becomes most clear to us that the ground had been ready to receive the seed of the evil crop that was sown in it.—“That the common people are proud and seditious,” says this writer, “of an evil conscience and unfaithful to their promises, is apparent by experience. These villains hate all sorts of strangers, and although they are placed in a good soil and a good country, . . . they are wicked and extremely fickle; for at one moment they will adore a prince, and the next moment they would kill and crucify him.” (*Spectator*, May 10.)—It would evidently be easy for a people like this to accommodate themselves to such circumstances as required a change on their part, but we should find it difficult to believe that in their change, or the pretence of it, they remained sound at heart, and resolved, on the possibility's presenting itself, to return to the better path.—Let us, however, hear our traveller once more.—“They are likewise great drunkards, for if an Englishman would treat you, he will say . . . ‘Will you drink a quart of Gascoigne wine, another of Spanish, and another of Malmsey?’ . . . When they are drunk, they will swear blood and death that you shall drink all that is in your cup, and will thus say to you, *Bigod, sol drink iou agoud oin*. . . . It is to be noted that in this excellent kingdom there is, as I have said, no kind of order. The people are reprobates, and thorough enemies to good manners and letters, for they don't know whether they belong to God or the Devil,—which St. Paul has reprehended in many people, saying, ‘Be not transported with divers sorts of winds, but be constant and steady to your belief.’”—Here, then, was a people most fit to join themselves to an apostasy and little requiring to be robbed of their faith all unawares.—Can we wonder that, being such, they readily fell away? As to Queen Mary, for whom it has been sometimes claimed that she was a very holy woman, and by no means to blame for the bloodshed which disgraced her reign, the French Priest in question seems to have had no very high opinion of her. He certainly did not approve of her cruelties as done for the sake of religion. “The Queen,” he says, “made use of such horrible punishments, and by the effusion of human blood so established her authority, that everybody was astonished and terrified at remaining in the kingdom. . . . All the English preachers left England. . . . Then the canons of St. Paul's might be seen saying their vespers and mattins as in France.

AN INTERPRETER OF SCRIPTURE.

Now that the topic of the Bible-in-schools is so much under discussion, it is of peculiar interest to us to find a striking example of the manner of religious man which a deep study of the “unaided Word” is capable of producing.—The particular man is General Gordon, who has framed for himself a religion of a somewhat mixed and extraordinary character. His deep and constant study has been the Bible, and the result can hardly be regarded as satisfactory, at least to the evangelical mind. What to this mind, however, would perhaps be the most alarming feature in the whole matter is that the Bible, according to the private interpretation of General Gordon, reveals a sacramental system, in some respects like that of the Catholic Church. He finds there baptismal regeneration, and asserts that “man comes forth from baptism a new creature, and he can then feed on the tree of life in the Holy Communion.” The, or rather a Real Presence he has also discovered to be revealed in Holy Writ, and his rebuke to the ministers who explain it away in their far-fetched and wholly groundless, inconclusive arguments is very note-worthy. “These words to our first parents,” he says, “You had the full warning of the effects of disobeying My command, *not to eat*, continually during your life before you—should be changed for us into this saying of the Lord:—I said to you in words solemn enough to call your attention, ‘Verily, verily, except ye eat the flesh of the Son of Man, and drink His blood’—that I would raise him up who ate My flesh and blood at the last day; that I would dwell in him and he in Me; and I showed you how to eat My body and to drink My blood. . . . I gave you the charge of My mysteries; I appointed you as overseers of My flock; I honoured you to administer these mysteries to that flock. My words were clear as to what was to be done; equally clear was what I said would result from obeying My commands, and what would result from disobeying them. Your parents had My words, ‘In the day thou eatest thereof thou shalt die. Were not these words true? Did I explain how eating would bring death? Have I ordered you to explain how My words, to ‘take, eat,’ will enable Me to live in a man and he in Me. I told you that if you ate in the beginning you would die. Did I not speak truth? And now that I tell you that

whoever eateth My body and drinketh My blood dwelleth in Me, do I speak a thing not to be credited, and require you to qualify My words with your explanations? My words to your father Adam were clear and distinct. ‘In the day thou eatest thou shalt die? My words to My flock through you, My, shepherds, are, ‘Take, eat; this is My body; do this in remembrance of Me? You say you fear that evil will come to your flock unless you explain. You hereby imply that I have given a command which needs your explanation to render obedience to it beneficial; that, unless you explain, My command may, by *being obeyed*, be an evil thing. I have anticipated this view by My words, that those who *disobey My command* have no life. Do you reason that they who *obey My command* will be worse for doing so?” Such, then, is the doctrine that a man teaching himself a religion by the unaided use of the Bible may attain to—how would it suit our evangelical friends to find the children in the public schools interpreting their scripture-reading in a similar manner? It is not, however, all Catholic doctrine, or rather, doctrine in some degree approaching that of the Catholic Church that General Gordon has discovered in Holy Writ by means of his private interpretation. Many strange tenets he has also found there and fervently adopted such, for example, as the good and the evil principle of the Manichean system, and a fatalism controlling all things great and small. His allusions to this latter doctrine are frequent and sometimes very amusing. He consoles himself for the loss of a collection of arms by recollecting that “these things were settled years, a million million years ago,” and on relating how his stupid German servant let his favourite rifle drop into the Nile, his reflection is “However, as it was ordained to be lost, I soon got over it.” A graver instance of the belief in question occurs in his narration of the death of a comrade in the Crimea. “The shell burst above him, and, by what is called chance, struck him in the back, killing him instantly.”—A fuller explanation of his theory is the following. “It is a delightful thing to be a fatalist, not as that word is generally employed, but to accept that *when* things happen, and *not* before; God has for some wise reason *ordained* them to happen.”—General Gordon, then,—who has studied the Bible deeply to find a religion there, and, not, as it has always been the habit of the sects, taken it up with the resolution of forcing it to prove some point or theory previously conceived and determined on—has drawn from it a strange jumble of beliefs including as well the transmigration of souls, and what is there to prevent any one who makes a like unauthorised use of the Word of God from faring in a like strange and unfortunate manner? “Looking at his sayings as a whole,” says a writer in the *Month*, we find in General Gordon a good instance, and a very good instance, of the sort of religion which a high handed man, nursed in Protestantism, a man with a strong individualism, has elaborated for himself. The basis upon which he builds is the theory of personal, individual, inspiration. A man whose natural vigour and ability are of such a high order, under the influence of this theory, would not unnaturally be exposed to the danger of sometimes mistaking the flashes of his own genius for light from on high. Believing that all things are immovably ordained by the sole will of God, he must naturally reject with horror the Calvinist hell, and his sincere nature would find much to shock him in what he strongly denounces as Protestant ‘Phariseeism.’ One cannot help feeling that General Gordon is what he is religiously in spite of the Protestantism in the midst of which he has lived; it is the only form of conventional Christianity with which he is acquainted, and he calls it a ‘vapid, tasteless thing, of no use to anyone.’ If he had only known from within, that Christianity which is Catholic, universal! As it is, it is quite possible to admire General Gordon as a brilliant leader, a man of exceptional greatness of character, sincere, single-minded, generous and upright in all his dealings, without shutting our eyes to theological vagaries which are neither to be admired nor imitated. Christianity knows nothing of the pre-existence of our individual souls, it rejects fatalism, whether taught nakedly by Calvin or by Mahomet, or in the mitigated form adopted by Gordon. It believes that Christ taught one very definite system of religion which is the whole truth, truth which demands the assent of our intellect as well as practical obedience to its ordinances. Obedience to the dictates of our individual conscience is pleasing in the sight of God, even though such obedience may be at times materially erroneous; but such obedience, however complete, is not yet all sufficient, though quite indispensable, in the formation of a character according to the high type of Christian perfection.”

A WORD ON LOVERS.

THE London *Spectator* writes, apropos of certain Irish songs, an article in wonderment over the Irish character, which, according to his showing, is one particularly framed to cause perplexity. “How,” he asks, “are Englishmen, indeed, with their fixed ideas, to understand a people who, while always looking back to the past, are always Utopians in idea; who are among the most humorous and the most gloomy of mankind; who are as reckless as boys and as *rusés* as old men; who never in their wildest moments lose sight of ‘interests,’ and never in their soberest moods are quite free from be-

devilment; who positively enjoy self-pity, yet are keenly sensitive to any remark which trenches on their dignity; who have, as a people, no care for beauty or grace of surroundings, and will live in voluntary squalor rather than take trouble on behalf of external refinement, yet who exhibit perpetually in their lives, their literature, and their likings, an inborn susceptibility to grace and fancy, like that of a race of artists?" Verily, here is a goodly list of contradictions, and honest Pat may well scratch his head in bewilderment at finding himself identical with a kind of unfathomable sphinx.—But were not Egypt and Phœnicia neighbouring countries, nay, did not the remote ancestors of the Irish people encounter Moses and his Israelites in their exodus? What wonder, then, if a nation that has preserved so much of the excellence of the distant past has also maintained profound depths of nature, derived from a mysterious and magnificent origin? It is but a paltry conceit of the Anglo-Saxon to pretend that he should be able to fathom this nature, or to make deep researches requiring an eagle-glance not to be conferred by any quantity whatsoever of roast-beef and plumpudding. But there is more to come—"How is an Englishman to understand, for example, the kind of emotion which prompts so many Irish love-songs—the half-adoring, half-quizzing, half-devoted, half-self-ridiculing emotion which shines out in so many of them?" And then, referring to certain of the songs in question, he continues, "Without an exception, they are pervaded by a spirit, which, so far as we know, we could not find in any English love-songs whatever—a spirit of graceful, and, to our minds, charming playfulness, so expressed that you never doubt for a moment that the light, sometimes even derisive, words cover an affectionateness—not a passion, mind—so deep, that but for the laugh, it might give way in tears. English poets have many moods in their love-songs, but not, we think, exactly this one, and not this union of sincere feeling, sometimes even of worshipping feeling, with an inner sense of a certain comedy in the situation as if the poet would not suffer himself to be quite serious. We could produce from English collections specimens burning with passion, alive with worship, saturated with affectionateness, full of longing, of rapture, or of that melancholy 'want,' that sense of something missing and never to be replaced, which is the distinctive note of the English poetry of love. But for the special tone of these Irish songs, this love-making by a man who is dancing the while, yet in dancing is full of the wish to win his love and fearful lest in his highest jumps he should ever cease to seem as admiring as he feels, we should, we fear, in English poetry look in vain." For our own part we do not pretend to be an authority on love affairs, and far be it from us to enter upon the task of deciding as to the shades of difference that distinguish the love-sick heart of the Englishman from the love-alive heart of the Irishman. Still, we can understand how no blithe Irish girl would care to have a long-faced fellow "fooling around" her, as Yankee say, as lackadaisical as if he were contemplating the possibility of damages. It is the taste of the colleens, most likely, that determines the conduct of the boys. As to an Irish lover's kicking up his heels and jumping sky-high, and yet continually keeping an admiring eye on the beloved object, it is a phenomenon that we protest we have never yet seen, and we should say that the sooner such a born *omadharra* were reduced to a lasting state of quiescence and sobriety by the natural effects of matrimony the better. We should, in fact, feel inclined to send for the priest on the spot, and have the knot tied at once. If anything would stop his prancing and take the twist of admiration out of his eyes—that would. There is something more grave, however, to come, and the writer thus concludes his article: "How is it that the men who by preference wish love to be expressed with this note in it, with this tone of sweet graceful humour bursting now and again . . . into open laughter, not unconscious of positive absurdity, are in malice so sullen and black, and, as Englishmen feel, so unreasonable? It is all the stranger, that laugh, because, though Irish prose is often witty, the laugh is seldom heard in it, any more than it is in Irish oratory, which, though far more poetical, is usually quite as grave in meaning as English eloquence. We never read the lighter poetry of Ireland, however slight, without fancying that somehow an elf and a peasant have been bound up in one form; and, perhaps, after all that is true, and it is through a certain doubleness of nature produced by centuries of a double life—the true life passed at home, the other life lived before the stranger—that an Irishman eludes the Englishman's comprehension. The latter, consciously or unconsciously, thinks all men not only are, but should be, single-natured—whence part of his rather Philistine admiration for consistency—and when he discovers a man who is not so, recoils, half in fear and half in a kind of contempt, both of them feelings fatal to mutual intelligence." But the black and sullen malice and unreasonableness of the Irish people may be attributed to the evil imagination of those men, who, being masters of the country now for many centuries, continue, as this writer says, still strangers there. To their door, moreover, be laid any fault in the double nature of the Irishman, if such there be, and to their shame be it recorded if they blame, as the hypocrites do, the evils their own infamous tyranny has created. There are in this article both fun and fancy, but there is also some bitterness.

Correspondence.

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

ST. PATRICK'S COLLEGE, WELLINGTON.

TO THE EDITOR N.Z. TABLET.

SIR,—A few days since, I paid a visit to the Catholic college which is being erected in the metropolis of New Zealand, to judge by myself of the progress of the edifice. I was really surprised to see how wonderfully this handsome and extensive structure had advanced by the energetic efforts of the contractor, to the complete satisfaction of all those interested.

The main building presents already an imposing appearance, and by what is done any one can judge of the effect the elegant simplicity of the stately edifice will produce when finished. The concrete foundations have been laid on solid ground; the thick walls are built with very good bricks, bound together with cement, with bands and plates of iron, and when plastered over again with cement, they will be as firm as a rock. The out-offices are covered in, and the rafters on the spacious kitchen and servants' room are ready to receive the roofing boards. In the main building, which is now over 40ft. from the foundations, the joists of the third floor have been just laid down. The grand edifice towers already over all the city, of which it will be one of the principal ornaments, and will command a splendid view of its noble harbour and surrounding mountains.

The visitor, by inspecting carefully the large and lofty halls, dormitories, dining-rooms, class-rooms, and professors' rooms, will plainly see that no pain or expense has been spared to make St. Patrick's College a comfortable, cheerful and healthy institution, in which the pupils will receive all the care and attention that may be reasonably bestowed upon them. All the halls and rooms are lofty, well aired and lighted. The edifice is being erected in a pleasant and salubrious part of the city; and spacious grounds, which will be divided into play-grounds and cricket-field, have been already fenced in, and soon will be surrounded with evergreen and ornamental trees and shrubs. So the Catholics of the Diocese of Wellington, and of all New Zealand, may be justly congratulated on the success which has so far crowned their generous efforts. In about two months, if the contractors are not stopped in their work by inclement weather, the whole building will be roofed in.

St. Patrick's College will be under the high patronage and supervision of his Lordship the Right Rev. Dr. Redwood, Bishop of Wellington, and under the direction of the Marist Fathers, who have had a long experience in the management of colleges at Home, and who have been very successful in the training of the pupils entrusted to their care. No pains nor expense will be spared to give the pupils a liberal, useful, and religious education,—in a word, such an education as may fit them for the learned professions, for mercantile life, or the Civil Service. St. Patrick's College will also afford the means of preparing candidates for the priesthood; a matter of paramount importance for supplying New Zealand with holy and learned ecclesiastics taken from the ranks of her own sons.—I am, etc.,

Wellington, July 10, 1884.

A VISITOR.

ARMAGH CATHEDRAL.

THE original edifice was erected by St. Patrick in the year 445. It appears from the authority of the tripartite life of the founder, to have been an oblong structure 140 feet in length, and divided into nave and choir, according to the custom of all our ancient churches.

This sacred edifice did not escape the sacrilegious devastations of the Northern Pirates. It was pillaged and burned, together with the other buildings of the city, in 839 and 850.

In 890 it was partly broken down by the Danes of Dublin, under the command of Gluniarn. In 995 it was burned, by an accidental conflagration, generated by lightning; and again in the year 1020.

In 1125 the roof was repaired with tiles by the Primate Celsus, having, for the period of one hundred and thirty years, after the fire in 995, been only repaired in part.

A more perfect restoration was effected by the primate Gelasius in 1145, on which occasion, according to the annalists, he constructed a kiln or furnace for the preparation of lime, which kiln appears to have been quadrangular, and was of the extraordinary dimension of 60 feet on every side.

After this period this venerable remain appears to have suffered little, save from age, till the 17th century, when, on the 2nd of May, in the year 1642, it was burned by Sir Phelim O'Neill. After this injury it was deemed no longer serviceable, and the late church was erected on its site in 1875 by the benevolent Archbishop Margetson.—Exchange.

There is a healthy activity being shown in several of our Irish constituencies just now in the matter of choosing reliable national candidates to contest the seats at the next general election. In Athlone the subject is receiving close attention, and the choice of the patriotic electors of the borough will probably fall either on Major D'Arcy, J.P., or Mr. Justin H. McCarthy. According to a statement published in Tuesday's papers, the Irish party decided at its meeting on Monday that Newry will be fought at the first opportunity. Mr. George Delany, we hear, is prosecuting a vigorous canvas in Cavan, and we note that at an influential meeting of the Kileenadeema branch of the National League on Sunday the question of the representation of the county Galway was seriously considered, and a resolution was unanimously carried in favour of paying the two members for the county.—*Nation*, May 10.

SAN FRANCISCO MAIL SERVICE FOR 1884

Leave Hokitika.	Leave Grey-mouth.	Leave West-port.	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 25	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 4	Feb 4	Feb 5	Mar 15
Mar 1	Mar 2	Mar 3	Mar 3	Mar 3	Mar 4	Apr 12
Mar 29	Mar 30	Mar 31	Mar 2	Mar 31	Apr 1	May 10
Apr 26	Apr 27	Apr 28	Apr 2	Apr 28	Apr 29	June 7
May 24	May 25	May 26	May 24	May 26	May 27	July 5
June 21	June 22	June 23	June 21	June 23	June 24	Aug 2
July 19	July 20	July 21	July 19	July 21	July 22	Aug 30
Aug 16	Aug 17	Aug 18	Aug 16	Aug 18	Aug 19	Sept 27
Sept 13	Sept 14	Sept 15	Sept 14	Sept 15	Sept 16	Oct 25
Oct 11	Oct 12	Oct 13	Oct 11	Oct 13	Oct 14	Nov 22
Nov 8	Nov 9	Nov 10	Nov 8	Nov 10	Nov 11	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 in book form 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. Counc. R.C.S., Edinburgh; William Walker, Oculist to Her Majesty, Scotland.

For further particulars see circular, or address,

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WANTED.—A SCHOOLMASTER holding First Class Certificate for the Catholic Boys' School, Reefton salary, £150 per annum, with Board. Applications will be received up to 1st April, 1884, by

REV. FATHER ROLLAND, Reefton.

MR. DAVITT ON THE LAND QUESTION.

(The Nation, May 31.)

AT a meeting of the Bray branch of the National League, on Sunday, Mr. Davitt delivered an address from which we take the following passages:—

The coming week is likely to witness what is to be the next legislative phase of the great Irish land question. The Purchase Clauses Bill will either be introduced or its scope outlined in the House of Commons on Tuesday, and we shall then know what the Westminster law-makers are about to do towards meeting the demands of the landlord agitators for a measure which they hope will lift those of them who are embarrassed out of the pecuniary boghole into which they were flung by the Land League (laughter and cheers). Of course our hearty wishes go with them—further into the same hole (renewed laughter). They have recently assumed the new position of a persecuted class, and anyone who has read the accounts of their meetings and the speeches of their orators—from Ajax Mahony to Bombastes Furioso Harman—must admit that they play the new parts which the fortunes of war have assigned them in a poor and beggarly spirit (laughter). As agitators I am inclined to think they have but scored a one-horse success (laughter), because they have not yet frightened the Government into a Crimes Act for their special benefit, and I have not yet heard of any banners or drums being utilised to muster the warrior spirit of a seditious landocracy (renewed laughter). They have grievances sore to ventilate, if we are to credit their stories, and they have essayed to bring them again before the notice of Mr. Gladstone. But tell it not in the Castle, nor whisper it in the halls of the former champions of loyalty and order, the head of the Government of England has refused them an audience! (Cheers.) The mighty are fallen, indeed; but inasmuch as they set out to copy the methods of the Land League they deserve none of our sympathy for the snub they have received for having resorted to the un-Land League expedient of petition and deputation. Not being welcome in London they have recourse to the Press, and in yesterday's landlord papers might be read the rejected petition which was to have been spoken or handed to the Prime Minister. It is a production worth reading for the many lessons which can be learned out of it. Let them tell their grievances in their own language:—

"At present there is a deadlock in the land market in Ireland. We show that in this way. The Landed Estates Court, since 1849, has sold some, and through it passes almost all the properties sold in Ireland. We do not here attempt to assign the cause, but the facts are (we quote from a statement on behalf of the Landowners and Incumbrancers Association) the percentage of estates put up for sale which found no efficient purchasers were, in 1881, 50 per cent; 1882, 63 per cent; 1883, 72 per cent; and since the commencement of the present year no less than 88 per cent of the estates put up for sale found no efficient buyers, whilst at the present moment the debts due by the estates now lying in the Landed Estates Court amount to no less than £11,000,000. And this is the case, although owners and mortgagees are, of course, naturally keeping back estates from the Court, which is shown by the fact that, although the value of estates sold by the Court has been each year up to 1878 rather more than £1,000,000, since then it has diminished until last year (1883), when the total value of the estates sold was only £200,000." (Cheers.) I assure my friends the landlords that there is every probability of the record for next year being 99 per cent unless they come down to the market value for their commodity. "Debts due by estates now for sale, £11,000,000"! But if the tenants' property in these estates be added to this sum, how much will these estates then be worth to would-be purchasers? But the landlords look ahead. They apprehend that their debts may not find purchasers, and they point how certain evil-disposed non-buying people may spoil their little game, and they say:—

"Let us suppose for a moment that a bill is brought in and passed for simply facilitating the purchase of their farms by the present tenants, and that the bill provides no means of protecting the interests of the owners or encumbrancers. The danger we fear and ask protection from is this: that the heads of that organisation which has such power over the Irish tenantry will immediately issue its orders for the tenants not to purchase without its leave, and at the same time will keep up an agitation sufficient to prevent others bidding."

That terrible organisation! How it has made the galled jades wince; and yet they fail to see how they are teaching us lessons by which, if we only follow them, we can yet bring them to justice. Listen to the conclusion which they draw:—

"The result, of course, is clear: the mortgagees begin to press, and by the invariable law of supply and demand, estates becoming a glut in the market, the prices would be forced down to an extent that must bring ruin upon hundreds and thousands of landlords."

(Cheers.) Exactly; and what will that matter to the people of Ireland? When hundreds of thousands perished like dogs in '47 and '48, when hundreds of thousands more of our people were evicted and scourged since then up to the present date, did the landlords open their bowels of compassion for the victims of their accursed greed, and endeavour to mitigate the lot of our kith and kin? No; they drove them forth like vermin upon the face of the earth, homeless and landless, and we who have survived their vengeance and their hate would be more that human did we now concern ourselves over their adversity and their ruin (cheers). I want the farmers of Ireland to mark well these words which I have just quoted from this landlord petition. If only acted upon they will be worth ten years' purchase to the tenants. Listen to them again—"By the invariable law of supply and demand, estates becoming a glut in the market, the prices would be forced down to an extent that must bring ruin to the landlords"—in other words compel them to sell at prairie value, and this is precisely what I have been preaching to the tenant-farmers for the last twelve months, until the landlords themselves now advance them in an *ad misericordiam* appeal to the Government (cheers).

Although heartily supported by many Liberals, and not opposed by some Irish landlords, our legislative eel of a Chief Secretary succeeded in wriggling out of the situation again by virtually conceding the fairness of the proposed amendment, and the unanimity of the demand for it, and then declaring that it was too much for his Government to grant. This week this same Government is to announce another bill for the benefit of the battered and torn battalions of broken-down rackrenters, and they doubtless imagine that this landlord relief measure will be allowed to pass under a pretext that it will enable some tenant-farmers to purchase their holdings. I say that this bill should not be permitted to become law until Mr. Trevelyan promises to reconsider the decision which he gave last Wednesday, and undertakes to promote even much better legislation that will speedily put an end to the mud hovels and the semi-mendicant condition of the agricultural labourers of Ireland (loud cheers). If such a course is not adopted, or if unsuccessfully attempted, I would remind the labourers of a piece of advice which has been given by way of a threat by Lord Casteletown recently. Writing to the landlord martyrs' meeting at the Rotundo, this furious loyalist, anticipating the rejection of the landlords' scheme, said:—

"If this right be not acknowledged, we must adopt another line of action and force those who cannot be induced to understand that statecraft does not only consist in injustice to the weakest, to learn that any class in the body politic, if resolute and united, has weapons not of defence only, but of offence as well (cheers.)"

The labourers of Ireland have weapons of offence likewise, if they are driven to resort to them: and unless justice is done them speedily, men will not be wanting who will rouse them both to a sense of their rights and to a knowledge how to enforce what in justice is their due (loud cheers).

MICHAEL DAVITT INTERVIEWED.

THE following is an extract from a report in an American paper of a recent interview with Mr. Davitt:—

In an interview with a correspondent on Tuesday evening Mr. Davitt denied that he has resolved to retire from Irish politics. Being asked if it were true that he was quitting politics in consequence of a rupture with Mr. Parnell over Mr. Henry George's land nationalisation doctrine, Mr. Davitt said: "No, that story is absurdly false. I have quarrelled with no one, but, on the contrary, have received assurances of continued sympathy from Parnell this very day, and from many others among my co-workers within the past week."

"Is it true that you have decided to abandon the national party because Mr. Parnell has defeated your endeavours to have the League commit itself to your land nationalisation policy?"

"Any statement to that effect is a falsehood. I have never bent my energies toward having the League adopt my land theories, and if I had I could not be silly enough to desert the League because a majority of its members differed from me. I have no intention of abandoning the Irish Nationalist party."

Being asked if it were true that he had determined to go to Australia to establish himself in business, Mr. Davitt said: "That is another yarn. I am going to Australia to fill a course of lecture engagements which I have accepted. My projected lecture tour in Australia is, to be sure, chiefly contemplated by me as a means of relaxation for the purpose of restoring my health, but still I propose to labour energetically there for the advancement of our cause."

"If you mean to remain in the Parnell party why go to Australia as an agitator?"

"Because the experience of the past few years has amply demonstrated that solid work for Ireland can be done quite as well and to quite as good purpose among her exiles abroad, as among the remnant of her people remaining here, and I believe that work in Australia is quite within the bounds of the Irish national cause."

"Why have you refused to stand for a seat in Parliament? Do you believe that membership in the House would hamper your efforts in behalf of Irish nationalism?"

"No, for it has been proved by many brilliant examples that a seat in the Commons is no check on the acts or reflection on the principles of Irish Nationalists. I refuse to seek a seat in Parliament simply because I see that there is an abundance of work to be done outside of Parliament."

"But, mind, now, in saying that I do not desire to draw any distinction between the respective merit of the work done for Ireland inside and outside of Parliament. Both kinds are useful and necessary, perhaps equally so, only while I would have the Parliamentary agitation faithfully continued I would not have the outside work of education and organisation neglected. I think it is a mistake to regard membership in Parliament as the only useful career for an Irish Nationalist. If we were all to take that view and limit our exertions to Parliament we would be seriously imperilling the future of the cause, for, after all, nothing of importance may come of the Parliamentary warfare. But if all branches of the work are pressed equally, we will have a united, efficient, well-instructed organisation to fall back upon in case of Parliamentary failure, while at the same time if Parliamentary action should realise the hopes of the Nationalists the reward will be all the greater."

Father Lambert's "Notes on Ingersoll" is having a very extended circulation. The work has gone through its sixth edition, and may yet reach its sixtieth. The Young Men's Christian Association, of New York, sent an order recently for 125 copies to be distributed among the general secretaries with the view to its circulation among that body of Protestant young men. Mr. Wark, of Boston, was negotiating for 1,000 copies for distribution here on account of Ingersoll's lecture. This recognition by Protestants of all denominations of the value of Father Lambert's work is a great tribute to the author, and shows that infidelity can best be met by arms from the armory of the Church.—*The Catholic Herald*.

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but when I find other Butchers cutting down prices and doing their best to injure legitimate trade, I think it time to let the Public and more especially the working man, know that I intend to sell

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CONNELL & MOODIE,

LAND AND ESTATE AGENTS, DUNEDIN, will, as from 1st MAY, 1884, be carried on under the provisions of "The Companies Act, 1882," by "The Perpetual Trustees, Estate, and Agency Company of New Zealand, Limited," in the premises hitherto occupied by Messrs. Gillies, Street and Hislop, corner of Rattray and Vogel streets.

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Ladies' Kid (new elastics) from 6s 9d.
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MISSING FRIENDS MESSAGE.

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 Mr. 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.

IRISH NATIONAL LEAGUE—CHRISTCHURCH BRANCH.

THE first half-yearly meeting of the Christchurch branch of the I.N.L. was held at their rooms in Lichfield street, on Thursday evening, the 10th ult. The meeting was convened by circular, and it was hoped there would be a large attendance. The several political meetings, however, which were held in and around Christchurch on that evening had the effect of keeping a great many members away, and when the meeting was opened it was found that out of a total of about 160, there were only 14 members present. It is true that a large proportion of these consist of men who live a long way out in the country, and who, at this time of the year especially, find it very inconvenient to attend meetings in town, but still it was considered that we ought to have had a very much larger meeting than we had.

Shortly after eight o'clock the President took the chair, and opened the meeting by reading the circular and briefly explaining the purposes for which they were called together. He was sorry to be obliged to apologise for the absence of the Treasurer, Mr. Leahy, and regretted that that gentleman was prevented from attending by a slight indisposition. He then read several letters of apology from members who had been prevented by various causes from being present. Among these was one from the Rev. Father O'Connor, P.P. of Lyttelton, regretting his enforced absence, and enclosing a subscription of £1 towards the funds of the League. While commenting on the spirit which animated Father O'Connor, and thanking him for the good wishes expressed in his letter towards the League, he informed the meeting that he had received letters from several other Irish priests in various parts of the diocese, in which these good men, ever true to the land of their birth, expressed themselves in terms of sympathy with any movement that had for its object the amelioration of distress in poor old Ireland. Foremost among them he might mention the name of the late respected and beloved Father McManus, of Palmerston North, who, perhaps, was the truest, the best, and the most devoted friend the League had, when he was in Christchurch. He then read the following letter from J. Mullin, Esq., of Rangiora, enclosing a cheque for £10, which had been collected at the time of the Redmond mission, and remarked that Mr. Mullin was one of those men whose love of Ireland was of that generous and practical nature which is gradually becoming more rare in these colonies. Such men are few, but, like pearls, they are precious when you find them.

The following is the letter referred to:—

"Mr. Nolan, President Land League, Christchurch Branch.
"Dear Sir,—Enclosed please find cheque for £10 for Land League purposes, being amount subscribed by persons whose names are attached hereto, with amount given by each. Mr. O'Halloran, of Glentui, has been most active in collecting, and, indeed, to him is due the thanks of your committee, as he never neglects the Old Country's cause. Please acknowledge receipt and publish names. This is the sum *floating*, as mentioned by you and reported in TABLET.

"Yours truly,
"JNO. MULLIN."

In the absence of the Treasurer, the consideration of the balance-sheet was postponed until the next monthly meeting, which will be held on the second Thursday in August, after which the amount of the Rangiora subscription, with whatever other monies are standing to the credit of the League in the bank, will be sent to the Treasurer in Melbourne.

The President adverted in very strong language to the paucity of the attendance at the meeting that night, and said that although he would regret it exceedingly he would be obliged if members did not attend more regularly in the future than they had done in the past, if they did not exhibit more sympathy with the cause of their oppressed countrymen at home; in fine, if they did not prove that their love for Ireland consisted in something more than mere idle funning, he would give his vote to disband this branch of the League altogether. He had met men who boasted of being Leaguers, and who were vociferous when talking about the wrongs of their country, and yet these men were never seen at their meetings, nor did we even get a shilling of their money to send to their starving countrymen at Home. He had sent out some two dozen books or more, by men who asked for them, to collect money in the outlying and suburban districts, yet not one of these books had been returned up to this, nor did the men who took them ever turn up since. All this was very disheartening and discouraging, and unless the members present promised to attend the meetings more regularly in the future, and influence others also to do the same, he would call upon them to pass a resolution that night that the Christchurch Branch of the Irish National League be dissolved and cease to exist from that night forward.

Mr. John Barrett rose to apologize for the several occasions on which he was, through pressing business and absence from town, unable to attend the meetings of the League, and said that he would regard it as a misfortune if this branch of the League was to fall to pieces now. We had overcome some difficulties which are, for the most part, inseparable from all such societies, and we should therefore hold on as long as we could, even though our meetings were not large, and he would, therefore, regret to see the suggestion of the chairman carried into effect.

Mr. Mahalm proposed that, instead of every alternate Thursday, the meetings of the League, in future, be held on the second Thursday of every month. He was not able to attend regularly because he lived in Lyttelton, and was therefore prevented from being present at all its meetings. He would like, however, in order to test the mind of the meeting, to see some gentleman propose that this branch of the League be disbanded. Members would then have an opportunity of giving expression to their opinions about it. He himself always enjoyed those meetings, and, as a proof of the interest he felt in keeping alive the spirit of Irish sentiment and nationality, he would read a paper on a highly interesting subject to all Irishmen at the next meeting.

The motion that the meetings be held monthly was seconded by Mr. McCury, who said that, at the next meeting, he would bring forward a motion to discuss the advisability of opening a fund for the payment of Irish Members in the British House of Commons.

Mr. Milner certainly thought that it was a great farce for Irishmen to say that they loved their country, that they were Land Leaguers, and all the rest of it, and still, notwithstanding all this idle "blow" about their country and her wrongs, never so much as to attend a meeting that had been got up for the purpose of overcoming those evils which they complained of. In order to make our meetings as attractive as possible, it was intended to organise a series of readings, recitations, songs, lectures, and other things of an Irish national character. "We have," he said, "good men among us who are to take charge of these things. Some expense and trouble had been gone to, yet, what was the fact? He was sorry to be obliged to say that it was not at all to the credit of Irishmen, as Irishmen. He had come to those rooms time after time, often at inconvenience to himself, to find, perhaps, only one or two members before him." He was not an Irishman himself, and, therefore, he could not understand this inexplicable trait in their character. He knew certain Irishmen in this city who were in the habit of sometimes growing poetic in their fervour when describing the smiling plains, the green slopes, the valleys and the mountains of their native country, but who had never been known to put their hands in their pockets to relieve her distress, or to encourage or aid any movement that is set on foot for the relief of their distressed countrymen at Home. Such men do not deserve any gratitude from their country. He would be sorry to see this Branch disbanded, but he would much rather see it broken up than continue it in the languishing condition in which it has existed up to this time. It must be borne in mind that we have to pay for the use of this hall, and for a long time our meetings here only resulted in bringing the President, the Treasurer, himself, and sometimes one or two others from their homes in order to be compelled, as it were, to bear witness to the indifference of the majority of their countrymen to the wrongs of their country. He would now ask the President to request every member present to promise to be more regular in his attendance at all future meetings.

After some routine business being transacted, the chairman said that, before closing the meeting, he would ask those present to lay the words of Mr. Milner to their hearts, and to act as honourable men, who, when they became members of any society, felt that they were under obligations to it, and had responsibility to fulfil in becoming members of it. In every condition of life wherein men unite for any given object, they will certainly incur certain responsibilities, and are expected to perform certain duties for the advantages of membership. So it is with us; so long as we willingly consent to remain members of this Society we are, as honourable men, bound to do what little is in our power to support it. This cannot certainly be done if we do not attend its meetings and pay our subscriptions. This is what the Society was organised for, and if the purposes of its existence be not fulfilled, the sooner it ceases to exist the better. Before he would sit down he would ask the meeting to pass a hearty vote of thanks to Mr. Milner, their secretary, who, from its very inception, displayed a devotion to the cause of the League that put to shame many of our countrymen. He had known Mr. Milner, on one occasion, to get out of a sick bed to attend one of our meetings, lest his absence would cause inconvenience. When it was recollected that Mr. Milner was not an Irishman, his conduct deserved all the more praise, and his services to the League rendered its members all the more indebted to him. We must admire him if we contrast his unceasing and unwearying devotion to the League with those Irishmen whose love for their country seems to fall from their hearts into their boots when they cross the Equator.

This closed the first half-yearly meeting of the Christchurch Branch of the Irish National League, and it is to be hoped that the clouds by which its infancy has been overshadowed may soon pass away.

The Boston police have lately been instructed in surgery so far as to enable them to act in cases of emergency while waiting for a doctor. This is an excellent step, as is also the intention of the Commissioners to have the police trained in athletics, and particularly in scientific boxing. The police are the physical arm of the law; but the only arm they know how to use is the bludgeon or revolver. The first thing a policeman should be taught is how to conduct himself in a street fight or a row of any kind. It is not necessary or right that he should at once endanger the lives of the people by using his "billy" or pistol. Teach policemen how to meet a ruffian with a solid fist, and they will rarely draw a deadly weapon. Every great city ought to have a police gymnasium. Boston has done well in bestirring a system of "emergency" teaching; and it is well to remember that a police emergency is as likely to be the need of safely knocking a man down as of binding up his wound.—*Pilot*.

Dr. Armand Despres is one of the physicians of the Hospital de la Charité, of Paris. Dr. Despres is a Freethinker and Republican, but he manfully replies to certain calumnies uttered by M. Quantin, Superintendent of Public Assistance. The only charge made against the religious, whom the French Atheists are trying to drive out of the hospitals, is the one that they proselytize the patients on their sick beds. Dr. Despres admits this; but he regards it as an amiable weakness, without which the religious serving in the hospitals would be alone in the world the ideal of perfection! Dr. Despres asserts, after a keen glance at the abuses of the "laicized" hospitals, that the hospitals served by the Sisters cost only one-half of those in which paid attendants are employed. Dr. Despres informs M. Quantin that to "make a man like him, it required only a vacant place and the friendship of Gambetta," while the writer and his associates in the hospital earned their position by thirty or forty years' devotion to the unfortunate. In conclusion, Dr. Despres accuses the Government of having inaugurated a species of odious despotism, and adds significantly: "If we lose the Republic, if it takes us a century to regain it, you will have been the cause of it." When Republicans recoil from Republican tyranny, it looks as if the end of the despotism of "liberty" were coming.—*N. Y. Freeman*.

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Funerals attended in Town or Country with promptness and economy

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AERATED WATER AND CORDIAL
MANUFACTURERS,
MACLAGAN STREET.

Nothing but first-class goods turned out
An early inspection will oblige.
NOT TO BE RUBBED OUT.

GREIG, MEFFEN AND CO.
Wholesale and Retail
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TEA AND COFFEE MERCHANTS,
EDINBURGH EMPORIUM,
Corner of George and Hanover Streets.
(late Keir'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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AERATED WATER MANUFACTURERS,
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Cordials and Liqueurs of the finest quality.

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GREAT KING STREET,
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PRINCES STREET SOUTH,
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Thomas McNamara, for many years resident in Dunedin, has taken the above-named Hotel.

Trams pass the doors every few minutes for the Ocean Beach and Gardens.

Wines, Beers, and Spirits of the best quality.

THOS. McNAMARA, Proprietor.



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SIR GEORGE BOWEN, K.C.M.G.

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TRUNK AND PORTMANTEAU
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Sample Cases, Travelling trunks, and ladies' Bags.

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Trunks, Portmanteaus, and bags of all kinds Repaired.

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(Opposite the Criterion Hotel.)

STEPHENSON'S
BALSAM OF LINSEED.

A safe and valuable remedy for Coughs, Colds, Whooping Cough, Bronchitis, Hoarseness, and the various affections of the Throat and Lungs.

Being pleasant to the taste, children take it readily.

Prepared only by

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(Late Howard and Raymond),

DISPENSING CHEMIST AND PHARMACIST
30 Princes Street, Dunedin

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DIE SINKER, LETTER CUTTER,
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Name Stamps, Brass Plates, and Stencil Plates.



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(Off Stuart and George Streets).

KITCHEN RANGES all Sizes
SPECIALLY DESIGNED for burning New Zealand Coal, both portable and for building in, fitted with either high or low pressure boilers.

REGISTERED GRATES, and a choice assortment of Verandah and Balcony work and other builders' requisites always in stock.

H. E. SHACKLOCK,

General Iron and Brass Foundry, Crawford street, Dunedin.

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

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Also Made to Order—

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

All of their own make. Workmanship and Materials guaranteed.

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MRS. M'BRIDE ... Proprietress.

The above commodious and comfortable Hotel offers first-class accommodation to Tourists and others visiting the Lake scenery

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.

SCARED INTO SOBRIETY.

SEATED around the fire in the Antisdel House office, Tuesday evening, smoking their after-supper cigars, were half-a-dozen delegates to the Total Abstinence Convention. The name of one, whom they all seemed to know, was mentioned, when a story, of which he was the hero, was suggested to one of the party. "There were four of us," he said, "including John —, out together one evening, and we dropped into the billiard room of the hotel, where two of us engaged in a game. John had been drinkily rather freely, and soon after he sat down he was sound asleep. One of the boys suggested, after we had finished the game and it was time to go home, that we play a joke on John. Everybody had left except our party, and the landlord readily gave his consent. The gas was turned off and the room was as dark as pitch. One of us took the two balls and knocked them together, and we walked around the table talking about the shots, as if the game were in progress. Presently one of us, as if by accident, stumbled against John, and woke him up. He roused himself long enough to hear the click of the balls and call out, 'Let's go home.' He was told that we would as soon as we finished the game, and the balls were again knocked together. This programme was repeated at frequent intervals until John was quite awake. He apparently realized that a game of billiards was in progress, but was confused and then alarmed because he couldn't see. But one of the boys shook him and carelessly told him to wake up and open his eyes again, and assured him that the game was near the end, and as soon as it was finished we would all go home.

"But I tell you I am blind," he exclaimed. "I can't see a thing in this room."

"We then affected some interest in his case, and one of us put his hand on his cheek with the remark, in a tone of great anxiety, 'Why, boys, he's cold! Then another felt his pulse, Why, good heavens, he's paralyzed!'

This was more than John could stand, and he sprang to his feet fairly trembling with terror, and almost yelled, 'Boys, I'm ruined; for the Lord's sake, send for my wife!' Then the gas was lighted, and you ought to have seen that man! If ever a fellow was suddenly scared sober he was the one. He was so thoroughly reformed by the fright that to-day if you even point a corkscrew at him he will run."—American paper.

AN "INDIFFERENT'S" VERSION OF THE OUTRAGES ON THE PAPACY.

A VERY remarkable article recently appeared in the Paris *Figaro*. The *Figaro* is a paper like the New York *Herald*, not to be trusted. We give this extract, kindly furnished by "J. C.," to show that even Indifferents are moved to indignation by the position of the Holy Father—a position which Liberal Catholics misrepresent:—

The enemies of the Papacy affect to be amused at "the prisoner of the Vatican in his thousand rooms." They confidently assure us that his imprisonment is wholly voluntary; that there is no Italian law forbidding the Pope to come out of his "prison." Is this true? No! The truth is, the Pope not only dare not leave his palace, but he dare not even show himself at one of the windows of that palace. This has been proven by notorious acts, and by witnesses above all suspicion. For instance: One day in 1874, Pius IX., appeared for a moment at an open window; some young men, crossing the piazza of St. Peter's, saw the white garments of the Pope, and saluted him by crying: *Viva Pio Nono!* Some of the rabble following of the Piedmontese usurpers protested. The young men who saluted the Pope were placed under arrest by the Piedmontese authorities, and some of them were actually banished from Rome!

Could Pius IX., then, who dare not show himself at one of the windows of his palace, leave his "prison," if he pleased?

Again, in 1877, on the day of his election, Leo XIII. had the authorities asked if they could guarantee that order would be preserved, in case he, the newly-elected Pope, following the ancient custom, should give *urbis et orbis*, his benediction from the loggia of Vatican Basilica. What was the answer? Sr. Crispi, who was then Minister—the same Crispi who has lately uttered such violent threats against the Papacy—hastened to "decline the responsibility for anything that might happen."

And surely the world does not forget the disgraceful scandal of the night of July 13, 1881, on the occasion of the translation of the body of Pius IX. from St. Peter's to St. Lawrence, without the walls. The funeral procession was met with jeers and outrage, and attacked and stoned by the rabble. And in this same city of Rome where the Pope's freedom and respect were "guaranteed," the *Lega della Democrazia* could publish the next morning, with impunity, that the carcass of Pius IX. had been transferred to its last resting-place, and declare that "Pius IX. was an old imbecile." And it added: "He personified the Catholic Church, to-day reduced to a state of the most monstrous stupidity. His funeral procession was hissed; we applaud these hisses; and we would applaud still more if the remains of the old imbecile had been flung from the St. Angelo Bridge into the Tiber."

These outrages elicited from the *Italia*, a journal that certainly cannot be suspected of hostility to the Quirinal, this significant admission: "It is plainly evident that the Pope is really a prisoner in the Vatican, and that he dare not leave it. If a dead Pontiff is exposed to such outrages, what would not happen to a living Pope, if he dared to show himself in public?"

And still, every day, there are witnessed fresh outrages, attacks and provocations, on the platform and in the Press, with regard to the Pope and the Holy See, that the Piedmontese spoliators solemnly engaged to respect and defend. One day they demand "the abolition of the Papacy;" the next, they characterize Pius IX. as an "infamous Pontiff," and his successor as a "liar" and "calumniator;" or they call for "the suppression of the law of guarantees;" or they proclaim, as did Crispi, a former Minister, and, for aught we know, a

future Minister, that "the Papacy is the enemy and the Pope the real enemy!"

It is only the other day the *Diritto* demanded "a resolute application of the laws against the Pope and his partisans." At the same moment the *Fanfulla*, which is regarded as the organ of the Court of the Quirinal, spoke of "the incompatibility of the Vatican with Rome."

The violence of the usurper is daily growing bolder and more outrageous; the situation of the Pope is becoming more and more "intolerable." It is no longer such brigands as Garibaldi and Alberto Mario, for instance, who outrage and threaten the Pope; it is Crispi, the former Prime Minister; it is no longer the revolutionary *Lega*: it is the *Fanfulla* and the *Diritto*.

Senor Bonghi himself admitted as much nearly three years ago, in the *Nuova Antologia* of the 15th of August, 1881: "Injuries and outrages," he wrote, "have been committed against the Pontiff time and again, and in every shape and form in which the law could be violated, and I do not remember of a single instance in which these outrages have been punished."

What would Senor Bonghi say to-day?

Since that day the Italian Government has not feared to violate even the law of guarantees, whose "opportunism," it appears, no longer seems quite so certain. It violated it in the Martinucci affair, when the Italian courts assumed to take cognizance of a case of purely Pontifical administration, and consequently outside their jurisdiction.

And again, to-day, the Italian Government has violated the so-called law of guarantees in a still more flagrant manner, by its seizure of the Propaganda property. Despite the vehement protests of the Curia, and the notes of Cardinal Jacobini, the Court of Cassation has coolly declared that the property of the Propaganda shall be converted into Italian bonds, that is to say, confiscated; to be devoted, perchance, to the defrayment of a war against France, by way of reward for her having created a "united Italy," and permitted the spoliation of the Papal States! This latest attack of the Italian Government on the Papacy is all the more outrageous, as the property of the Propaganda belongs to the Catholics of the whole world, by whose contributions for centuries it has been built up. The action of the Italian Government in confiscating it is exactly on a par with the acts of those professional Italian brigands who seize foreign tourists and cut their throats, if their friends do not ransom them.

Are not all these acts, then—so many formal attacks on the sovereignty, liberty, and independence of the Holy See—in violation of the most solemn declarations and engagements?

THE CROSSMAGLEN PRISONERS.

(Dublin Freeman, May 24.)

THE effort of Mr. Lynch and Mr. Healy to induce the House of Commons to appoint a Select Committee to inquire into the facts connected with the conviction of the Crossmaglen prisoners has been a failure. Michael Waters was one of these prisoners, and is now dead. He was some eighteen years of age when convicted, and was about the last person, from appearance, that one would accuse of conniving at assassination. A short experience of convict life settled the youth. He pined and died—died in prison, his jailers failing, though his case was hopeless a month before he expired, to extend to him the melancholy indulgence of breathing his last among his relatives at home. The motion of last week had reference to the possible innocence of the convicts. The informer Duffy, upon whose evidence they were found guilty, was a man of bad character notoriously, and the genuineness of the books containing the names of members of the Patriotic Brotherhood was certainly not unassailable. Mr. Healy went over all the facts, and said that, if granted a Select Committee, he would bring forward two hundred witnesses to prove his statements and disprove the Crown case. It fell to the lot of the Solicitor-General to reply to Mr. Healy. Mr. Parnell, speaking subsequently, said the defence of the Solicitor-General made the conduct of the Irish Executive more callous than it had previously appeared. The English Home Secretary, Sir William Harcourt, brought a virgin mind to the consideration of the case as presented to the House on both sides. He said he had not known anything of it before, and had listened to the statements with great attention. He was not of opinion that a Select Committee should be granted, but undertook that justice should be done if afterwards it should appear that at the trial some vital evidence had not been forthcoming, or that there had been an improper appreciation of the facts. Mr. Healy was apparently in no humour to quarrel with the Home Secretary. On the contrary he thanked him for his speech; and as the right hon. gentleman had referred to Earl Spencer as the most fitting person to deal with the case, Mr. Healy promised that all the facts should be submitted to his Excellency, though several memorials had previously been forwarded to him, and had not been replied to. Mr. Lynch, at the suggestion of Mr. Healy withdrew his motion, and the matter dropped. We quite agree with Sir William Harcourt and Mr. Parnell as to the advisability of having a Criminal Court of Appeal. One of the Crossmaglen convicts, Bernard Smith, has been released on the ground of ill-health, but the public impression is that he was liberated because he was considered innocent. If a Court of Appeal existed, this case would be a most proper one to bring before it. Most fair-minded people who read the evidence given at the trial, and took the character of Duffy into account, and the finding of the incriminating books where he was able to say they were concealed, were satisfied that there was at least a doubt in the case. In the circumstances, and seeing that Sir William Harcourt was not quite convinced that the case made by the Solicitor-General was irresistible, but that he was disposed, on the contrary, to facilitate his Excellency, if he could in examining the facts, it might have been well if the Select Committee had been granted.

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,

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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.

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A FEW VACANCIES FOR BOARDERS.

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Bedding and Washing 3 do.

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Boarders are charged nothing extra for French and Drawing Piano, two guineas per quarter.

Boys prepared for Civil Service Examinations.

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Have Sections for Sale in South Dunedin on Easy Terms, and money to lend to build thereon.

WINTER SEASON, 1884.

N I C H O L A S S M I T H Begg to announce that he has just opened his First Shipment of

NEW WINTER GOODS,

Consisting of New Dress Stuffs in Cashmeres, Foulies, Costume Cloth, French Merinos, Pompadours, Galateas, Sateens, French Cambrics etc., etc. Novelties in Fancy Goods, Novelties in Millinery. Novelties in every Department. Also,

WINTER CLOTHING,

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.

N I C H O L A S S M I T H,

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IRONMONGERS,

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HAVE IN STOCK:—

Harvest Tools, Guns, Powder, and all kinds of

SPORTING AMMUNITION,

Cheese Presses, Curd Mills, Chaff-Cutters,

Fencing Wire, Wire Netting, Barb Wire, and all kinds of

FURNISHING & GENERAL IRONMONGERY.

N O T I C E.

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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J O H N H A R B O R O W,

PROFESSIONAL SHIRT CUTTER,

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White Shirts,
French Cambric Shirts,
Oxford Shirts,
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Patterns of Coloured Material, and Instructions for Self-Measurement, Post Free on Application

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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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D U N E D I N B R A N C H—

CORNER OF OCTAGON, PRINCES STREET

THE ECONOMIES OF A COUNTRY PRIEST IN FRANCE.

Les Annales Catholiques lately published a "lost manuscript," containing the accounts of a country priest for one month. As an example of the straits to which some of the poor French priests in country parishes are reduced by the parsimony of the Republic, we give it to the readers of the *New York Freeman* :—

Feb. 1.—I have to-day (writes the good *cure*), received my allowance as a priest of the lowest rank, 63 francs, 50 centimes. My old servant, Gertrude, has not been paid her wages since Easter, and she wants a silver cross, to make herself "look pretty" at Mass. What a pious old coquette! I gave her ten francs. There remains 52 fr. 50c.

Feb. 2.—This is the first day of the Catechism class for Confirmation. My poor little catechists have need of being spurred on. I have sent to Paris for some Holy pictures. No long credit for poor priests in Paris. Six francs paid for different kinds; my scholars are happy. If I were richer, I would have had colored pictures.

Feb. 3.—Wood from the forest, vegetables from the garden, water from the spring—that is my bill of fare. It takes very little to live.

Feb. 4.—Received from the château a fat pullet; my servant took the broth to old Matthien, who is sick. We ate the pullet dry.

Feb. 5.—Continuation of the fowl; fifty centimes for soap to old Gertrude, that she might do the washing. There remains 46 francs.

Feb. 6.—End of the fowl. Everything passes away—even the carcasses of fowls.

Feb. 7.—Gave three francs to pay for the blessed bread. Have 43 francs.

Feb. 8.—1 franc 75, to the shoemaker, leaving 41 francs 25.

Feb. 9.—Sermon on the Disadvantages of Luxury.

Feb. 17.—Complete cleaning of the house for the coming of Monseigneur the Archbishop, who will give Confirmation.

Feb. 11.—Arrival of Monseigneur; his dinner 19 francs 75. We must honor our superiors. On hand 21 francs 50.

Feb. 12.—Monseigneur said to me, before going away:—"Monsieur l'abbé, your soutane is very threadbare." "Black cloth wears out very quickly," I answered. He smiled. "There is a patch in it, near the collar. We shall see if we can't hide it." What did he mean by that?

Feb. 13.—Received from the deputy of the department four bottles of good wine. It was needed for the altar.

Feb. 14.—The young Gendras, being drunk, broke a pane of glass at the *Lion d'Or*; I went over there; they all laughed at me at first. I paid for the glass, and that noisy fellow wept. It sobered him, however, and he promised to come to Church on Sunday. A pane of glass 2 francs, leaving me 19 francs 50.

Feb. 15.—Frost. The garden vegetables have given out. We have still potatoes and nuts.

Feb. 16.—My old Gertrude is sick; a vegetable diet does not agree with her; bought a little meat for the *pot-a-feu*. I had all the trouble in the world to make her accept it. These good women are so obstinate. Saint Ambrose says: "Mortify yourself unceasingly."

Feb. 17.—Letter from the Archbishop, asking if the hole in my soutane has grown. He pokes fun at me. His spirit is as gentle as that of the apostles, of whom he is the worthy successor.

Feb. 18.—Answered Monseigneur that I had put in a larger piece; expressed devotion and filial obedience. 20 centimes for stamps for the letter. I have 17 francs 30 centimes.

Feb. 23.—The picture of Mary on the altar of the Blessed Virgin begins to show wear; a picture-framer in the town wants 3 francs to varnish it—that is an expense which gives me joy to meet. It is a feast for the soul to honor these who intercede for us. There remains 8 francs 30 centimes.

Feb. 24.—Nothing in the garden. Expenses for bread for the month, 8 francs; when the banker is paid there remains 30 centimes.

Feb. 25.—Went out botanizing, to leave what remains of the bread for the old servant.

Feb. 26.—30 centimes for bread; I ate dried nuts and bread crumbs. Gertrude dined with her niece. Little Nicholas is convalescent. The communal doctor has ordered chicken for him, as his stomach is weak. Chicken! There is nothing to pay for bread!

Feb. 27.—Invited to dine at the château; a splendid repast: venison, pastry, truffles. I hid my piece of fowl in a clean handkerchief, for Nicholas.

Feb. 28.—Still another wretched day to pass. A packet from the Bishop!—They will not pay the allowance until to-morrow. My old house-keeper brings me a forty-sous piece she has been saving since Confirmation. I open the packet. There are two things in the envelope. One, the cloak of an honorary canon of the Cathedral; the other—"Dear Abbe: You have a patch on your soutane. Here is an ornament which will hide it from view."—I, honorary canon of the Cathedral, distinguished among the pastors of souls? I, so useless? Oh, my God, how good Thou art to Thy unworthy creature!

But all poor country *cures* are not given this way out of their difficulties on the day that starvation faces them. In the meantime, "philanthropic" statesmen wrangle over their pitiful allowance.

Every scrap of news received from Zululand from day to day fully confirms the accounts recently given by us of the most distressful condition of that unhappy country. Anarchy and bloodshed reign supreme there. Every man's hand is uplifted against his fellow man, and the whole *raison d'être* of the Zulus at the present moment seems to be to kill one another. That there is a danger of this wretched state of affairs spreading into the Reserve, and even past the Reserve into Natal, we have heard from many persons qualified to judge. Indeed, it has already spread to the Reserve where, if there has not been actual fighting yet, there has been a great deal of excitement, and where preparations for fighting have been going on to a considerable extent."—Natal paper.

News of the Week.

FRIDAY.

At a meeting of the North Creek Mining Company held at Christchurch last evening it was reported that a trial crushing of 70lb of stone from the Upper Wilberforce reefs, made at Wellington, had realised at the rate of 5½oz. of pure gold to the ton. The directors were empowered to raise the necessary capital for working the reef.

A telegram from Ohinemutu on Wednesday morning says that Constable Abrahams arrested a Native named Mehana, a lunatic, for having murdered a Native woman named Te Takemata at Te Nga yesterday afternoon. The body was afterwards buried, but the constable had it exhumed, and an inquest will be held. The murderer had been at one time in the asylum. On being questioned, the reason he gives is that a spirit told him to kill the woman.

Stops are being taken at Naseby to form a company to work the Rough Ridge reefs. It is cause of wonder that these reefs have not been worked, as scores are lying exposed.

In the House of Lords on Wednesday night the Bill for the reform of the franchise was, on the motion for the second reading, rejected by 205 to 146.

The latest accounts to hand from Marseilles show that the cholera is increasing in that district, three deaths from the disease having occurred at Aix, a town 16 miles off.

Arrests have been made at Trieste of persons who it is alleged attempted to injure the Emperor of Austria during a recent railway journey.

Intelligence is to hand from Korosko and Wady Halfa that the fortifications at those places are proceeding vigorously, in view of a possible advance of the rebels.

The *Pall Mall Gazette* states that a secret treaty has been entered into between France and Portugal.

SATURDAY.

George McCrae, a settler at Mangawai, Auckland who has had three houses destroyed in recent agrarian outrages in the district, has now, in addition to boycotting, received a threatening letter through the post-office hinting-at his contemplated assassination.

A station hand named Stokes was killed on Tuesday in the Awatere by a fall from a horse. He was a bad horseman, and subject to fits.

A miner named Thos. Quilty was smothered yesterday afternoon by a fall of earth in his tribute in the Moanatairi mine Thames.

Mobs of people leave Ross daily to look at the reefs which are daily disclosing a fresh store of almost fabulous richness on Thursday night a parcel of stone, covered with gold was brought into town, and shares in the Prospectors'—the William Tell—Company were eagerly bought at £750. They are not to be had at that figure to-day. The Swiss Republic, an adjoining lease on the west, are fetching £20 for a 24th share. In the Totara lease, adjoining the Prospectors' claim on the east, \$100 is refused. The Prospectors' reef has been traced a distance of eight chains. Many new leases are being taken up.

The following is Sir Julius Vogel's reply to the Canterbury Railway League: "If the East Coast line is continued north, large concessions must be made by the owners of private property, who will almost exclusively be benefited. Perhaps, also, it will be found preferable to connect Nelson and Marlborough with the Canterbury West Coast line. As to the latter, my views have been frequently expressed. I think it of vast importance, and that efforts should be made to encourage its construction immediately."

The protectorate over New Guinea being issued without jurisdiction over foreigners, is deemed unsatisfactory. The Agents-general are urging England to extend the jurisdiction to the adjoining islands.

It has transpired that at a meeting of the members of the Liberal party, on Thursday, the Premier announced that the present session would end shortly, and that Parliament would reassemble in October for the purpose of again passing the Franchise Bill through the House of Commons and submitting it to the House of Lords. The Liberals are organising an immense agitation in the provinces with a view to intimidating the members of the House of Lords. A large amount is being subscribed.

The Marquis of Normanby was entertained on Wednesday night at a banquet by the leading Anglo-Australians in London. Among the guests were Lord Kimberly, the Marquis of Lorne, and Sir Michael Hicks-Beach. Responding to the toast of his health, Lord Normanby took occasion to deny that the Victorians were guilty of lavish expenditure of borrowed money. In reference to the residivist question, he urged the colonists to await with patience the action of the Imperial Government.

MONDAY.

A meeting of the unemployed was held on Saturday night at the Christchurch Drillshed, when the Mayor and Messrs. Holmes, Joynt, and Crews delivered addresses. A telegram from the Government was read, offering employment to 30 men at trenching at Rolleston; the men to be taken by an early train and return at night, so as to avoid the necessity for living away from their homes; the wages to be 4s 6d per day. The meeting decided to petition by telegraph for 5s 6d.

A pair of horses bolted with a brake at the Woodville end of the Manawatu Gorge on Friday night, and the brake, with five occupants, was thrown over the cliff into the river bed. Two of the ladies were injured, and the rest escaped unhurt. Of the injured one, the wife of the Rev. J. Worboys, is in a critical state from internal injuries, and Mrs. Lawry had her foot crushed.

A report is current that the German Government intend to start a system of colonisation in the islands of the Pacific.

Ministerial and Opposition caucuses are now actively organising for the purpose of agitating respectively for and against the Reform of the Franchise Bill.

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,
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SEED MERCHANT, NURSEBYMAN, &c.
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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.

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J. P. SPRING,

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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.

It has transpired that the French Government has decided to grant China eight days in which to agree to the payment of the required indemnity before steps are taken by France to seize a material guarantee for reparation for the Lang-son outrage.

The Marquis of Normanby, late Governor of Victoria, has promised to support the views of the colonies, and to advocate the desired protectorate over New Guinea. The London *Echo* denounces colonial agitation on this subject, and asserts that it is folly on the part of the British Government to oppose the colonisation schemes of France and Germany in the Pacific.

Telegrams from Marseilles report that the cholera is still raging there, no less than 53 deaths having occurred on Wednesday from the disease. Latest news from Toulon states that the epidemic is somewhat abating.

TUESDAY.

An action was recently brought in the Auckland District Court by Robert Barlow, the capturer of Winiata, to recover from the Onehunga Building Society Trustees £120 of his reward, which he had entrusted to his mother, and which she had deposited with the Society prior to her death. Judge Smith ordered a refund of the money by the trustees, and also payment of costs.

Serious rioting between Orangemen and Catholics has taken place in Cumberland. The fighting was very severe, and resulted in one man being shot and 50 wounded. The disturbance was only quelled by the intervention of a large body of police.

Stormy scenes have taken place in both Houses respecting the private overtures made by Mr. Gladstone to Earl Cairns, which, it is believed, will certainly ensure a redistribution of seats next year. These disclosures are also considered to render the franchise question more acceptable at the autumn meeting of Parliament. Efforts are being made to avert the conflict between the Lords and Commons. With this view Lord Wemyss will, in the House of Lords, move a compromise requiring that the Lords shall pass the Franchise Bill now, and the Government introduce at the autumn session a bill for the redistribution of seats. In the House of Lords the Earl of Salisbury opposed the motion brought forward by Lord Wemyss.

Reports to hand from Marseilles and Toulon state that the deaths from cholera on Saturday amounted to 57 at the former place and 36 at the latter. News is now to hand that the epidemic is appearing at Lyons.

A report has reached here that Osman Digma has seized the town of Ras-Assease, on the Red Sea, to the south of Trinkitat. Intelligence is to hand that the Mudir (Egyptian Governor) of Dongola has joined the rebel force, and has announced his intention of marching on Wady Halfa.

Active parleying is now proceeding at Shanghai between a representative of the Chinese Government and M. Patenotre, French Minister, with a view to arriving at an amicable settlement of the difficulty which has arisen in connection with the attack on French troops at Lang-son, on the Tonquin frontier.

The Chicago Convention has nominated Governor Cleveland, of New York, as the Democratic candidate for the Presidency, and Hendricks for the Vice-presidency. The sitting of the Convention has been adjourned.

WEDNESDAY.

Fourteen hundred persons have signed a petition to the Auckland Hospital Committee in favour of a homoeopathic ward. One of the medical staff has lodged a formal protest.

About 45 of the Christchurch unemployed have accepted the Government terms, and gone to Rolleston and other places to plant reserves.

The son of James Keith, 18 months old, was accidentally drowned in the Mangatawhiri Creek, Auckland.

In the House of Lords on Monday night Earl Granville, in reply to a question, stated he had made an urgent appeal to France's sense of the comity of nations with reference to the convict question, and it was impossible for the British Government to do more. Earl Rosebery has withdrawn his motion on the question. Earl Granville and Lord Lyons are persisting in their friendly though urgent appeal to the French sense of justice. The *Times* states that the silence of Earl Derby will strengthen the Australian feeling of his lack of sympathy with the interest of colonists, and that it is a very grave mistake to suppose it possible to prove or suppress the complaints against the recidiviste scheme. The proposed exchange of the Falkland Islands for New Caledonia is considered improbable.

Telegrams from Tasmania report that a severe earthquake was experienced there on Monday evening. The shock was felt in Victoria.

It has transpired that the Government will support Lord Wemyss' motion for arriving at a compromise on the subject of the Franchise Bill. Earl Granville stated in the House of Lords that the Government would probably proceed with the redistribution of seats in November next, provided the Bill was passed now.

In the House of Commons on Monday Lord Edmund Fitzmaurice, Under-secretary for Foreign Affairs, announced that intelligence had reached the Government that General Gordon was still at Khartoum, and holding his own against the besiegers. The garrison made constant sallies from the town with varying success.

THURSDAY.

A Turkish battalion proceeding to Assouan mutinied and deserted.

At a meeting of Conservatives at the Carlton Club it was decided to refuse the offers of a compromise on the Franchise Bill. The Marquis of Salisbury considered that the offers made would not suffice to secure the redistribution of seats before the Franchise Bill came into operation.

The excitement arising out of the anniversary of the French Republic on Monday culminated in an outburst of popular feeling against Germany on the part of a large body of Parisian youths, who proceeded to a hotel which was flying the German national flag and forcibly removed the banner and tore it into pieces. The disturbance was speedily quelled by the police. M. de Courcel, French Ambassador to the Imperial German Court, has been instructed to express regret on behalf of the French Government for the insult.

Lord Rosebery, in withdrawing his motion before the House of Lords regarding the recidiviste scheme, explained that the position has greatly changed since M. Courbet has reported unfavourably on the main objects of the bill, and that M. Favre's last demand in the Senate Committee for restraint and compulsory labour has quite reversed the policy of the bill. The *Pall Mall Gazette* has expressed the opinion that Earl Granville has failed to convince either France or Australia that he is in earnest in his action on the question, and further states that he should have welcomed the action taken in the matter by Earl Rosebery and Carnarvon. The *Globe* urges that the pressure of public opinion is required to prevent the conclusion of a makeshift arrangement with France.

Commercial.

MR. DONALD STRONACH, (on behalf of the New Zealand Loan and Mercantile Agency Company, Limited) reports for the week ending July 16 as follows:—

Fat Cattle.—We sold on account of Messrs H. Lindsay (Pukeuri), and others, cows up to £8 12s 6d, and bullocks £6 7s 6d, and quote prime beef 20s to 22s 6d; ordinary, 15s to 17s 6d per 100lb.

Fat Sheep.—We sold on account of Mr. J. C. Buckland (Tumai), 292 crossbred wethers at 13s 6d to 14s; Mr. H. Lindsay (Pukeuri), 70 do. do. at 13s 3d to 14s 9d, 69 merino wethers at 11s 9d to 12s; Mr. R. Wilson (Romarua), 256 merino wethers at 10s 3d, 50 crossbred ewes at 14s, 59 do. wethers at 14s 3d to 15s; and quote mutton 2½d to 2¾d per lb.

Store Cattle.—We sold to-day at Burnside, on account of Messrs. Brugh Bros., 51 head mixed. Three-year-old steers brought £3 10s, two-year-old do. 40s, others 18s to 34s.

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, malting, 3s 6d to 4s 3d; milling, 2s 6d to 3s 6d; oaten hay, new, £3 5s to £3 6s; rye-grass, £3; chaff, £3 to £3 10s; straw, £2; bran, £1 5s; pollard, £4 10s; flour, £8 10s to £9; oatmeal, £11 10s; fresh butter, medium to prime, 10d to 1s 1d; eggs, 1s 3d; 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, 11d per lb.; eggs, 1s 2d; roll bacon, 8d per lb.; good salt butter, in kegs, 8d per lb.; cheese, 4d per lb.

OTAGO LAND BOARD.—At Wednesday's sitting G. E. Pollock's application to purchase 30 acres, block III., Glenomaru, was approved of. William McWilliam's claim for an allowance for fencing at Otara was refused. Section 34, Catlin's, was ordered to be put up to auction at 21s. per acre, Mr. O'Connell's application to purchase section 35 being approved of. T. Dowling's application to purchase section 16, block V., Lower Hawea, was referred to the district land officer. W. Wallace's application to purchase camp reserve, section 17, block IX., Lee Stream, was declined, as was also Mr. Arbuttle's application for a site for flour-mill in Derwent street, Lawrence. It was resolved to permit, if possible, T. McLatchie to change his application for land at Glenomaru to Owake. Runs were offered as follows:—No. 6, Wakatipu—for 10 years at the reduced rental of £20 per annum; Nos. 11, 12, 13, and 15 (grouped)—for 21 years at the reduced rental of £150 per annum; No. 236E, Morven Hills—for 10 years at £60 per annum; No. 236H, do.—for 10 years at £200 per annum; No. 432, do.—for 14 years at £15 per annum; No. 445, Hawkdun—for 14 years at £35 per annum; No. 170B, Beaumont—for 10 years at £60 per annum. Government recommended a village settlement to be made at section 3, block XIII., Tuapeka West—sale to be under deferred payments. Deferred-payment license was issued to J. Docherty, section 16, block IV., Gimmerburn. Applications to purchase on deferred-payment were approved as follows:—James McKernan, section 23, block VIII., and section 26, block IX., Toit-tois; Hinson Mee, sections 1, 5, and 6, block II., Blackstone. It was resolved that the following sections should be offered at the upset price of £5 per acre:—Sections 1 to 11, 12, and 14, 16, 18, 20, and 23, Waikoikoi: sections 19, 17, 24, and 29, being subdivisions of sections 17 and 19, block X., Glenkenich district.

[ADVT.]—The only safe and sure cure for Gravel or Urinary troubles is Hop Bitters. Prove it. Read.

Mr. Henry George returned to the United States last week apparently very jubilant over the results of his Propagandist work in behalf of his pet scheme of land nationalisation, which captivate the minds of thousands of landless people in the United Kingdom, who, like many of their fellow-men elsewhere in the world, are easily persuaded that it is their "right" to have anything which they do not possess, and to have it at the expense of somebody else. Nobody who owns land can ever be induced to advocate Mr. George's theory that private ownership of land is iniquitous and intolerable. That is the reason his scheme has few admirers in this country. Too many individuals own land, and they never can be induced to give it up and put the State in charge of it as a landlord. The Edinburgh *Scotsman*, just before Mr. George left Scotland a few weeks ago, gave him the following parting shot: "If the land bought by the savings of industry and enterprise is to be taken away by the State, the savings of hard labor lodged in the bank, or applied to the purchase of a house, can not be safe. When Mr. George has convinced his own countrymen of the soundness of his principles, he may come here with some regard to the fitness of things. As matters are, he has been out of his place among us. There is nothing in the British character that can make it look favorably upon plundering projects, even though they are partly disguised under the mask of an earnest philanthropy."—*The Current* (Chicago).

THE ENCYCLICAL *HUMANUM GENUS*.(Concluded from the London *Tablet's* translation.)

AND, indeed, the moral discipline which alone finds favour with the Masonic confraternity, and with which they maintain that the rising generation should be imbued, is what they call civic, unfettered, and free—viz., in which no idea of religion is included. But how fruitless this is, how wanting in strength, how liable to be carried about with every motion of mere desire, is clearly seen from the lamentable fruits which already partly appear. For where this liberty has begun to reign unmolested and has displaced Christianity, there, quickly enough, uprightness and morality have perished. Monstrous doctrines have gained in strength, and the boldness of the wicked hath stalked abroad. These things are generally complained of and deplored, and not a few of them most unwillingly and not seldom testify, being convinced by the evidence of facts.

Besides, as the nature of man is defiled by original sin, and, therefore, much more prone to vice than inclined to virtue, it is absolutely required for all virtue that he should restrain the turbid movements of the soul, and make the appetite obedient to reason; in which struggle the contempt of human things must constantly be maintained, and great labour and suffering must be borne in order that reason may always gain the victory. But the Naturalists and Masons, giving no credence to those things that We know by God's revelation, deny that our first father fell away; whence they maintain that the human will is not *weakened nor bowed down*. (Conc. Trid., Sess. VI., D. Justif., c. I.) And, besides, in exaggerating the virtue and excellency of human nature, and placing the principle and rule of justice only in it, they cannot even imagine that constant struggle and perseverance are necessary for calming and ruling its appetites, while we see that many incitements to desire are supplied to men—that newspapers and articles are written with an utter neglect of temperance and modesty; theatrical representations noted for the utmost license; works of art are exhibited which reveal, with revolting cynicism, the principles of what is now known as *realism*; no pains spared to add to the delicacies and refinements of artificial life; everything indeed alluring to pleasure whereby virtue was lulled to torpor may sink to the lowest level, in which, indeed, they act most wickedly, but are, nevertheless, somewhat consistent, since they take away all hope of heavenly good, and bring down the idea of felicity to the enjoyment of mere sensual things, and degrade it to the earthly. In confirmation of this, We may adduce a thing most surprising when stated, but actual in fact; for since no one scarcely is wont to be such a slave to clever and designing men as those whose mind is enervated and broken by the dominion of passion, there are forced in the sect of Masons those who maintain that the masses by every art and design are to be saturated with an unlimited license for vice; for this being secured, they will be in the power of the sect to attempt anything and everything at its bidding.

And, as to domestic society, almost the whole doctrine of the Naturalists is contained in the following: That matrimony belongs to the class of business engagements; that it can be broken off at the will of those who have contracted it, and that by right; that secular rulers have power over the marriage bond; that in the education of children nothing is to be taught about religion as certain and undeniable; that each is to be allowed that which pleases him when he arrives at a certain age. Now all these doctrines the Freemasons evidently endorse, and not only endorse but for a long time have desired to reduce to practice. For already in many countries, and even professedly Catholic, it is law that no marriage shall be held valid unless celebrated with civil rites; in others, divorces are sanctioned by the law; in other it is determined to carry this out as soon as possible. And thus things are hastening on to change the nature of matrimony altogether, viz., into unstable and fluctuating unions which, as mere lust has formed, just also can dissolve. Besides, with the utmost unanimity, the sect of Freemasons looks to securing to itself the education of youth. For they feel that they can easily bend at pleasure that soft and flexible age and twist it into any shape; and therefore they think nothing is more to their purpose in order to mould the children of the citizen, and make it such as they require for the State. Hence, in the educating and teaching of children, they exclude the ministers of the Church from all supervision and instruction; and in many places they have obtained that the whole of education should be in the hands of laymen, and that in moral instruction nothing is to be brought in which to bind a man to God by the great and holy sanction of religion.

They follow the decrees of civil prudence, whereby the Naturalists maintain that all men are equal, and in exactly the same conditions in all respects; that everyone is by nature free; that no one has the right of commanding another; that to wish men to obey any authority beyond what they wish themselves is to do them violence. Therefore everything is in the power of a free people; that Government is held by the command or the concession of the people, so that when the popular will is changed, their rulers, even though resisting, may be deposed; that the origin of all rights and civil duties is either in the masses or in the existing civil government, and that enlightened by the newest-fangled doctrines. Besides, the State should be without belief in God; in the various forms of religion there is no reason why one should be preferred before another; that all may exist together.

Now that all these doctrines are equally pleasing to the Freemasons, and that they wish to order States on this model, is so well known that it needs no proof, for, for a long time, they have, with all their power and in every way, been openly striving for it; and by this method they prepare the way for the bolder ones, not few of whom are going headlong into worse things, inasmuch as they are teaching equality and common property in goods by destroying all distinction of ranks and fortunes. Now what the nature of the sect of the Freemasons is, and how it sets to work to secure those things which we have summarily touched upon, is perfectly clear. Their chief doctrines are so discordant with reason, and with their

profession that nothing can be more perverse. For it is the greatest folly and the most audacious impiety to wish to destroy the Religion and the Church which God Himself has founded, and and also will preserve for ever, and to recall the manners and morals of the heathen after a break of eighteen centuries. Nor is that less horrible, or less patiently to be endured that the benefits mercifully obtained through Jesus Christ not for individual men only, nor even for those associated in families and civil communities, shall only be cast aside, which benefits, by the very testimony of our enemies, are considered most signal. Now, in this mad and Satanic will we can almost recognise that inextinguishable hatred and desire of revenge which burns in Satan against Jesus Christ; and in like manner that other attempt which the Freemasons are vehemently making to destroy the chief foundations of right and virtue, and offer themselves to help those who, after the manner of beasts, wish everything to be lawful which they may desire, is nothing else than to drive on to destruction the human race with dishonour and ignominy. Besides, the dangers which threaten the civil and domestic life increase the evil. As We have above explained, there is with the consent of all men in all ages, something sacred in matrimony; and, besides, it is forbidden by the Divine Law that marriage should be dissolved. Now, if marriage is treated as profane, or is allowed to be dissolved, disturbance and confusion must necessarily result in families by the women losing their dignity, their offspring being uncertain of provision and safety. To take no care publicly for religion, and in arranging and conducting civil affairs to have no more regard for God than if He did not exist, is a temerity unheard of even among the heathen, in whose mind and conviction not only was belief in the gods so thoroughly fixed, but also the necessity of public religion, that they considered it easier to find a city without a territory than one without a god. In truth, humane society, for which by nature we are fitted, is constituted thus by God, who is the author of our nature; and from Him, as from the first principle and spring the whole force and continuance of innumerable goods, with which life abounds, flow. Therefore, as each of us is admonished by the voice of nature itself piously and holily to worship God because we have received from Him both life and its accompanying benefits, so for the same cause should peoples and States do likewise. Wherefore those who wish the civil community to be free from the duty of religion clearly act not only unjustly, but foolishly and absurdly. Now, that men are born by God's ordinance for civil society and union, the power of ruling is so necessary a bond for Christian society that, when it is taken away, that society must speedily be dissolved; it follows that the same power which has produced society also produces the power of ruling. Hence We understand that in whosoever's hands the power is, he is the minister of God. Wherefore, so far as the end and nature of human society can require it, it is the duty of everyone to obey the legitimate authority in its just commands, as he would God himself; and it is, in the first place, repugnant to truth that obedience is in the power of people to cast it away when they will. Likewise, that all men are equal no one doubts, if the race and common nature, if the final end proposed to each one to be obtained, if the rights and duties which flow spontaneously from that principle, are considered. But because the capacities of all are not the same, and one differs from another both in powers of body and mind, and there are very many differences of character, will, and nature, therefore nothing is so repugnant to nature as to wish to embrace all things in one category, and to press this complete equalisation of men and things into the institutions of civil life. As the perfect state of body consists in the composition and joining of the different limbs together, which differ in form and in use, nevertheless, when joined together and each put in its proper place, make a whole beautiful in appearance, firm in strength, fit for action, so also in the republic of men there is likewise an almost infinite dissimilitude of parts, which, if they are tested as if they were the same, and each allowed to follow its own judgment, no state would be found more deformed; whereas, if they, with the distinct grades of dignity, profession, and pursuits, properly harmonize together for the common good, they then fitly represent a well-constituted state, harmonious with nature.

But the greatest cause of anxiety is to be apprehended from those disturbing errors which we have noticed; for the fear of God and respect for the Divine Law being taken away, the authority of rulers being despised, the desire of rebellion being permitted and approved, of popular desires being allowed free rein for license, only to be restrained by the fear of punishment, there necessarily follows the disturbance, and even upsetting, of all things. This disturbance and upsetting of things many of the communistic and socialistic societies professedly intend and boast of doing; from whose undertakings let not the sect of Freemasons say that they are averse, because they sufficiently favour their determinations, and hold their chief principles in common. But even if they do not at once, or in every place, rush to extremes in action, this is not owing to their good discipline, nor their good-will, but rather to the divine virtue of religion, which cannot be extinguished, and to the more sane part of men, who, rejecting the slavery of secret societies, courageously oppose their insane attempts.

And would to God that all would judge of the root from the fruits, and would recognise the seed and first beginnings of evils which press and dangers which are impending! We have to do with a deceitful and cunning enemy, who, servilely whispering in the ears of both peoples and rulers, has caught both by flattering opinions and seeming compliance. For by ingratiating themselves with rulers by an affected friendship, the Freemasons have had in view the securing them as their associates and powerful helpers in oppressing Catholicism. And in order to stimulate them the more to action, they have charged the Church in the most barefaced way of contending with rulers for the civil power and rights. Meanwhile, having sought security and acquired audacity by these acts, they have begun by gaining great influence in the ruling of the State, but really being prepared to shake the foundations of Government and to persecute the rulers of the State, to calumniate and even to expel them whenever they are found to act differently from what they

desire. In a somewhat similar way they are cajoled by a feigned compliance, for they prate continually of *liberty* and *public prosperity*; they pretend that it is owing to the Church and to their chief rulers that the masses are not delivered from unjust servitude and want; they have imposed upon the people, and have incited them, tempted by the thirst for revolution, to rise up against both temporal and spiritual rulers. However, in spite of all this, the expectation of good things in the future always exceeds the realisation. Besides, the people, worse oppressed, are compelled to a very great extent to do without those alleviations of their miseries which, if public affairs had been regulated according to Christian principles, they would have easily and abundantly procured. Whoever strives against the order constituted by Divine Providence are sure to receive this punishment of their pride, that there they meet with the wretched and painful lot whence they rashly hoped to have a fortune overflowing with good things.

But the Church, because it specially enjoins upon men obedience to God as the sovereign ruler of all things, injuriously and falsely should be thought to either envy the civil power or to arrogate to itself any of the rights of rulers. Besides, what is it just to render to the civil power, that certainly by its decision and knowledge of its office it deems is to be rendered. That right of ruling which comes from God Himself is a great accession of dignity to the civil power and no small help for conciliating the obedience and good-will of citizens. She being the friend of peace and the fosterer of concord, embraces all with maternal charity; and being solely intent upon helping men, teaches them to join justice with clemency, ruling with equity, and laws with moderation; that the rights of no one are to be violated, that the public order and tranquility are to be preserved, the needs of the poor are to be alleviated, publicly and privately, by all possible means. But to use the words of St. Augustine, "they, therefore, think, or rather wish it to be thought, that the Christian doctrine does not tend to the good of the State, because they are unwilling that the State should rest on the foundation of virtue but rather on the impunity of vice"; to which, being the plain truth, it would be the part of civil prudence, and well for the common safety, if rulers and people would not conspire with Freemasons to subvert the Church, but rather with the Church to break the force of Masonic attacks.

However the issue may be, in this so great and already too widely-spread evil, it is Our duty, Venerable Brethren, to apply Our mind to seek for remedies; but now, since We believe the best and surest hope of remedy is to be found in the efficacy of religion, which the Freemasons hate the more because they fear it so much, therefore We think the best thing to do is to appeal to its most wholesome virtue against the common enemy. Therefore, whatever the Roman Pontiffs, Our predecessors, have decreed for hindering the undertakings and attempts of the sect of the Freemasons, whatsoever they have sanctioned, either for the purpose of deterring men from, or calling back after they have entered those societies, all these, each and every one, We hereby notify, and with our apostolic authority confirm, in which, indeed, trusting especially to the goodwill of Christian people, We beg each by his own salvation that he will make it a matter of conscience not in the smallest way to depart from the previous commands of Apostolic authority in this matter.

You, Venerable Brethren, We beg and entreat, joining your labour with Ours, strenuously to strive to extirpate this impure plague, which is creeping through all the veins of the State. The glory of God and the salvation of your neighbour are to be defended by you; and, in fighting in such a cause, neither courage nor fortitude will fail you. It will rest with your prudence to judge by what means especially those things which oppose and stand in the way are to be met. But since, according to the authority of Our office, it is right that We should point out a likely mode of action, We therefore determine that the first thing to be done is to strip the Freemasons of their mask, and show them in their proper character, and that the people are to be instructed, both by word and by pastoral letters, what are the artifices employed by these societies in coaxing and alluring, and what is the gravity of their opinions and iniquity of their actions. And what often Our predecessors have confirmed, let no one think it lawful for any reason to enrol himself in the sect of the Freemasons if his Catholic profession and salvation are of such worth to him as they should be. Let not their pretended virtuosity deceive anybody, for it may appear to some that the Freemasons require nothing of them which is openly contrary to religion and morality; but since the very nature and character of the sect itself is wholly vicious and flagitious, it is not lawful for any one to join them or help them in any way.

Then it is your duty, by the assiduity of your preaching and exhortation, to draw the masses diligently to learn the precepts of religion; to which end We greatly exhort you that, both in writing and reasonable sermons, the elements of those most sacred principles contained in Christian philosophy should be explained. To this it belongs that the minds of men should be held by instruction, and that they should be fortified against the manifold forms of error and various incitements to vice, especially in this license of writing and unsatisfiable greed of learning. A great work indeed, in which, however, the clergy will chiefly be of your fellow-labourers and helpers, if it is by your endeavours thoroughly instructed in virtue of life and sound learning. But so honourable and serious a cause requires the industry of laymen to be invoked in its favour, who associate the love of religion and country with virtuosity and learning. The forces then of both these orders being joined together, take pains that men may know and love thoroughly the Church of God; for the greater the knowledge and love of her the more marked will be the hatred and aversion to these secret societies. Wherefore, not without cause, having embraced this favourable occasion, We repeat that which We have made known: that We ought most diligently to propagate and foster the Third Order of St. Francis, the rule of which We have tempered a little while ago with a prudent lenity. For the nature of that society, as constituted by its founder, is simply this: to call men to imitate Jesus Christ, to love his Church, and to practice all Christian virtues. Therefore it ought to be very powerful in suppress-

ing the contagion of these most wicked societies. May this holy society, therefore, be renewed with daily increase, whence much fruit may be expected, and especially that men's minds may be drawn to real liberty, fraternity, and equality—not, indeed, such as the Freemasons absurdly think, but such as Jesus Christ purchased for the human race and St. Francis followed after. We call that the "liberty of the children of God" by which we serve neither Satan nor our lusts, those most wicked masters; that fraternity which derives its origin from God, the Creator and Father of all men; that equality which, founded in justice and charity, does not destroy all distinctions among men, but by the very variety of life, its duties, and pursuits, produces that wonderful combination and harmony which naturally tends to the profit and dignity of citizens.

In the third place, there are certain institutions wisely established by our forefathers, and which in the course of time have been dropped, which may become at the present time the type and model, as it were, of similar institutions. We speak of those guilds or associations of working men which aim at protecting, with the guidance of religion, their worldly interests and morality. And if our ancestors, after the experience of ages, appreciated so fully the utility of such institutions, our age perhaps will value it even more highly on account of the peculiar power they afford of crushing the strength of the sects. Those who gain a bare subsistence by the labour of their hands, besides that they specially by their very state of life are most worthy of charity and aid, but also the most easily led astray by the deceits and wiles of the propagators of evil—they should therefore be induced all the more kindly to join worthy societies, to save themselves from being led into crime. For these reasons, and for the common welfare, We fervently wish to see these guilds, so suited to the times, re-established under the auspices and patronage of the bishops. We are greatly rejoiced that similar associations and also guilds of masters have already been founded in various parts, both aiming at the relief and aid of the worthy members of the working classes, to ensure to them and their families the benefits of a titular patronage, and to supply them with the means of preserving not only their morality, but the knowledge of religion and the love of piety. We cannot here pass over in silence one society which has given so many admirable examples, and which has deserved so well of the lower classes. We speak of the society which took the name of its father, St. Vincent de Paul. The work it has done, and the object it sets before itself, are sufficiently well known. The efforts of its members, prompted by charity, are solely directed to the relief of the poor and distressed—a work which they carry out with wonderful wisdom, and a modesty no less rare. But the more this society conceals the good it effects, the more is it fitted to the practice of charity and the alleviation of mankind's miseries.

Fourthly, that the object of our desires may be the more easily obtained, we once more urgently commend to your fidelity and watchfulness the care of youth, as the hope of human society. To its formation give your greatest care; and be sure that, however great may have been previous zeal and foresight, you can never do too much to withdraw the young generation from the schools and teachers whence there is cause to fear the pestilential breath of the sect. Among the precepts of Christian doctrine there is one which, urged by their Bishops, parents, spiritual directors, and parish priests should lay stress. We speak of the need of warning their children or their pupils of the criminal nature of these secret societies, and, that they may thoroughly be on their guard, of letting them learn by what perfidious and varied artifices their propagators have been in the habit of using them to ensnare other men. Those who are entrusted with the duty of preparing young people for properly receiving the Sacraments would do wisely if they induced all to make a firm resolution never to join any society without the knowledge of their parents or without the advice of their confessor.

We well know, however, that our common efforts to cast those pernicious seeds out of the Lord's field would not be sufficient unless the Master of the heavenly vineyard graciously deigned to help us in our endeavour. We must, therefore, implore His grace and help with an energetic and anxious zeal, commensurate with the force of the danger and with the magnitude of the necessity. Big with its previous success, the sect of the Freemasons haughtily rears its head, and no sign can be seen of any limit to its pertinacity. United to one another by a kind of guilty union and by their secret plans, all its bondsmen reciprocally aid one another, and incite each other to the perpetration of evil. Such violent attacks should be met by an equally strenuous resistance, and all men of goodwill should therefore unite and form one vast society of action and of prayer. We therefore beseech them to stand fast, united and immovable, in their resistance to the advancing power of the sects: let them also, bemoaning themselves bitterly, lift up their suppliant hands to God, and beseech from Him the prosperity and the growth of Christianity, the enjoyment by the Church of the needful freedom, the return of wanderers to the path of good, that error may give way to truth, and vice yield to virtue. Let us take for our protectress and interpreter the Virgin Mary, Mother of God, that she, who conquered Satan from the very moment of her conception, may exert her influence against that of these wicked sects, which are plainly the cause that is reviving, with indomitable craftiness and dissimulation, that diabolical spirit of rebellion among men. Let us seek the aid of the prince of the heavenly host, St. Michael, who cast out from heaven the angels now in hell; St. Joseph, also, the spouse of the Holy Virgin, the heavenly patron of the Catholic Church; and the great Apostles, Peter and Paul, the unconquered servers and defenders of the Christian faith. With their patronage, and continuance in united prayer on the part of all, We are confident that God will deign seasonably and graciously to succour mankind, at present exposed to so many dangers.

As a pledge of the gifts of heaven, and in token of Our affection, We lovingly bestow on you, in the Lord, Venerable Brethren, on the whole clergy and faithful committed to your care, the Apostolic Benediction.

Given in Rome, at St. Peter's, on the 20th day of April, A.D. 1884, in the Seventh Year of Our Pontificate.

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 GORE.

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 BROAD BAY—FRIDAY, the 18th inst. SANDYMOUNT—SATURDAY, 19th inst. ST. KILDA—Mitchell's Hall, MONDAY, 21st. inst., at 8 p.m.

DUNEDIN EAST ELECTION.

MR. 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.

ST. PATRICK'S COLLEGE, WELLINGTON.

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

HASTINGS.

£ s. d.		£ s. d.	
The Rev. F. Reignier	25 0 0	Miss Collins	1 0 0
Mr J. H. Loughnan	25 0 0	„ Johana Conway	1 0 0
„ P. Elwood	5 0 0	Mrs Vickers	1 0 0
„ P. Moroney	5 0 0	Mr O'Neil	1 0 0
„ J. Kelly	5 0 0	„ O. O'Brien	1 0 0
„ J. Collinge	5 0 0	„ J. Dunne	1 0 0
Miss Curry	4 0 0	„ W. Dunne	1 0 0
Mr Scanlon	1 0 0	„ E. Donoghue	1 0 0
Mrs Scanlon	1 0 0	„ Con. Hickey	1 0 0
Miss Scanlon	1 0 0	„ Dan O'Brien	1 0 0
Mrs Henriette Russell	2 2 0	„ Pat. Collins	1 0 0
Mr James Ellers	2 0 0	„ James Corless	1 0 0
„ Con. Collins	2 0 0	„ M. Conway	1 0 0
„ Thomas Hamill	2 0 0	„ T. Conway	1 0 0
„ James Reidy	2 0 0	„ F. Monaghan	1 0 0
„ Edward Gray	2 0 0	„ D. Wallis	1 0 0
Mr and Mrs Hughs	2 0 0	„ Pat. McVay	1 0 0
Mr and Mrs C. Donnelly	2 0 0	„ Doran	1 0 0
Mr J. and P. Donnelly	1 10 0	„ M. Barry	1 0 0

(To be continued.)

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.

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

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.

VEN. ARCHDEACON COLEMAN'S COLLECTION.
DUNEDIN.

£ s. d.		£ s. d.	
Mr James Harstonge	2 0 0	Miss K. J. Hastings	1 0 0
„ Frank Falton	1 0 0	Mr James Daly	5 0 0
Miss Morrison	1 1 0	„ Jos. Hallanan	1 0 0
„ Gordon	1 0 0	A Friend (2nd instl. of	
„ Agnes Brosnehan	1 0 0	£5)	1 0 0
Mr Wm. Heffernan	1 0 0	Mr B. Cunningham	1 1 0
„ Michl. O'Donnell (1st		„ Patrick Fitzpatrick	1 0 0
instl. of £5)	2 0 0		

PORT CHALMERS.

£ s. d.		£ s. d.	
Miss Catherine Cash	1 0 0	Mr Wm. Rummell	1 0 0
Mr O'Connor	1 0 0	„ John Miller	1 0 0
Miss Bridget Ward	1 0 0	„ Patrick Ruddy	1 0 0
Mr Jno. Burke, senr.	1 0 0	„ Morkane	1 0 0
„ Jno. Burke, junr.	1 0 0	Mrs Collins	1 0 0

IRISH NATIONAL LEAGUE

RANGIORA.

Mr. P. McKenzie (West Land), £1 10s. Per Mr. O'Halloran, Glentui: £1 1s: C. Daly, £1; Mr. Jas. Corboy, 10s; Mr. J. Harrington 10s; Mr. D. Bradley, 10s; Mr. P. Haurahan, 10s; Mr. Hugh Rooney, 10s; Mr. James Harrington, 5s; Mr. M. Horrock, 5s; Mr. D. Higgins, 2s 6d. Per Mr. John Fitzgibbon: Mr. Jas. Humphrey, 5s; Mr. J. O'Connor, 5s; Mr. W. Casserly, 5s; Mr. P. Casserly, 2s 6d; Mr. J. O'Brien, 5s; Mr. Jas. Ponsonby, 5s; Mr. J. Joyce, 2s 6d; Mr. M. Doyle, 2s 6d; Mr. M. Hardy 2s 6d; Mr. Smith, 5s; O'Donovan, 10s; Mr. McFall, 2s 6d; Mr. J. Mallin, 14s. Total, £10.

CATHEDRAL FUND.

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

Mr. M. Kett	...	...	...	£	s.	d.
Mr. Dyer	...	...	...	10	0	0
A Friend	...	...	...	1	0	0
Mr. Power's Bequest	...	...	...	2	0	0
				5	0	0	
WEEKLY SUBSCRIPTIONS.							
	£	s.	d.		£	s.	d.
Per Rev. P. Lynch	8	0	0	Per Mr. W. Hall	2	16	0
" Mr. N. Smith	1	12	6	" Hamilton	0	8	0
" Mr. Carroll,				" Miss Harris	1	3	0
Mornington	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.

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.

MARRIAGE.

TREAHY—PHELAN.—On the 9th inst., at St. Joseph's Church, Dunedin, by the Rev. Father Newport, Mr. Patrick Treahy, eldest son of Mr. James Treahy of Ohio, U.S., to Miss Mary Phelan, eldest daughter of Mr. Patrick Phelan, Macraes. (American and Home papers please copy).

DEATH.

DRUMM.—At St. Kilda, on the 10th inst., Jane, the beloved wife of John Drumm, blacksmith; aged 48 years.—R.I.P.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, JULY 18, 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.

THE EVENING STAR.



OUR evening contemporary, the *Star*, in one of its issues lately informed the public that the Catholic block vote in Dunedin Central is to be given, on Tuesday next, to one of the candidates. As a matter of right, Catholics, if they wish, are entitled to give a block vote, and are not called upon to apologise to any man, or set of men, for so doing. But, as a matter of fact, the story of the *Star* is a pure fabrication. The Catholics of Dunedin Central have

had no political meeting, have, as a body, come to no resolution in reference to the approaching contests, and have not determined on any combined action. What they may do or not do is entirely a matter of pure speculation on the part of the *Star* and their other enemies who, as usual on the occasion of an election, send forth unauthorised reports to damage an opponent.

This report, then, is only a conclusion from premises which the *Star* takes for granted. No doubt our contemporary is convinced that no Catholic would be so stupid, so base, and so cowardly as to record a vote for an enemy to their schools, and has therefore felt itself justified in asserting what it certainly does not, and could not, know for a fact.

It is also pretty certain that the *Star* has had a motive for this fabrication. The *Star* has always been the advocate of tyranny as regards education, so far as the Catholic body is concerned, and has never lost an opportunity of endeavouring to evoke a no-Popery cry, when it thought it could serve its purpose to do so. Once upon a time we might, perhaps, have been concerned on account of this, but the day when the *Star* could do us, or anyone else, much mischief is passed. Its character for wooden-headed and antiquated bigotry, both in politics and religion, is well known and universally appreciated. If, for example, the present Government is discredited, and with few friends in these parts, it is the advocacy of the *Star* that is mainly accountable for this state of things. For some years, according to the *Star*, the ATKINSON Government has never committed a political or administrative fault, or even blunder—has, indeed, possessed all public virtues, whereas the Opposition has had neither brains, nor knowledge, nor patriotism, nor even common sense.

This sort of advocacy has produced its natural result in the disgust and want of confidence felt by nearly all men in the south towards the ATKINSON Ministry. This is a patent fact, and yet the *Star* cannot see it any more than it can see that its absurd course on the education question is making it ridiculous. This paper solemnly assures the public that the expense of education is not so great after all,—only £250,000 per annum. Whereas all who really understand the question know that this expense is little under £500,000 a year, and that during the last six years the country has spent nearly £3,000,000 in giving a free and godless education to the children of people who for the most part have been well-to-do people. The *Star* is also blind to the fact that this system is not only unjust to the Colony as a whole, but specially unjust and tyrannical to the Catholics. The *Star* can see no injustice in excluding Catholic children from all participation in the expenditure of money contributed by their parents, no wrong in preventing Catholic children from holding scholarships provided by the public at large. But everybody who has mind, heart, and experience can see it. The Premier sees it, Mr. ORMOND sees it, even Mr. GREEN admits it. Mr. PYKE's constituents, who elected him without opposition, see it. Leading politicians everywhere throughout the Colony see it, but the *Star* remains still stupid and impotent. Its clinching argument, as appears from its issue of Wednesday evening last, is grand. The *Star* solemnly assures the public that the Minister of Education said that justice could not be done to Catholics because justice to them meant the destruction of the present system of education. What a heaven-sent system this is in the eyes of the *Star*—this godless and extravagant system which is destroying the Christian principles of the rising generation, and beggaring the country.

But who is this infallible Minister of Education before whose dictum all must bow down in perfect submission. The two last Ministers were Mr. ROLLESTON and Mr. DICK, the one the rejected of Avon, the other hanging in the balance. How ridiculous of any journal to cap the climax of its argument with the *ipse dixit* of either Mr. ROLLESTON or Mr. DICK, men whose obstinacy is only equalled by their blind bigotry against Catholic schools. Such is a specimen of the logic and mental calibre of the *Star* when discussing the education question:

THE QUEENSTOWN CONTEST.

THERE is a row up there in reference to the eligibility of Catholic children for scholarships provided by public funds. One of the candidates for this constituency affirmed that Catholic children were excluded from these scholarships and his assertion was denied. Reference has been made to the Secretary of the Minister of Education for information, and he

has telegraphed to say that Catholic children are not excluded. Notwithstanding the assertion of Mr. HABENS, we affirm that Catholic children cannot hold any scholarship provided out of public funds. Catholic children may indeed compete, and win scholarships. But after winning them, they cannot hold them unless they disobey their Church, abandon their principles, and become inmates of godless schools. This is the real state of the question.

AMONG the proposed measures of Sir George Grey, if we understand aright, there is one that we should like to see carried. It is that journalists shall be obliged to sign their names to the articles written by them. Two at least of our would-be legislators, in the event of their being returned, will be likely to support Sir George in this matter—that is Messrs. Stout and Bracken, who have been notably made the victims of men discussing public affairs in the bitterness of their private spite—and perhaps even compromising principle in their hunger for a paltry vengeance. Whatever one may think otherwise of the men attacked from under cover in this way, it is impossible not to feel disgusted and indignant at the dastardly conduct we allude to.

THE sum received in cash by the Ven. Archdeacon Coleman during the collection in aid of the Cathedral building fund made by him in Dunedin and its neighbourhood amounts to £1020.

THE schools conducted by the Dominican nuns at St. Joseph's Dunedin, and St. Patrick's, South Dunedin, will re-open on Monday. The Convent Boarding and High schools will resume studies on Monday week, the 23th inst.

WE have received, as we are going to press, a copy of Mr. J. R. Browne's address to the Foxton electors. We regret that it has arrived too late to admit of our commenting on it at any length as it is particularly able and deserving of attention.—We hope, however, that it has produced its due effect on the people principally concerned and that they will have the good sense to return Mr. Browne, as he well deserves and their interests should prompt, at the head of the poll.

THE Venerable Archdeacon Coleman will visit Milton on his collecting tour on Sunday the 27th inst. Those persons in Dunedin who have not yet contributed, or paid their subscriptions, are requested by the Archdeacon kindly to send in their money to His Lordship the Bishop as soon as they find it convenient.

A CORRESPONDENT of the *Athenaeum* of May 31, in treating of the manuscript German Bibles in the British museum, once more contradicts the Lutheran tradition. "There were thus," he says, "in the fifteenth century in Germany at least four different translations of the Bible current, an additional argument against the popular superstition that the Bible was unknown in Germany in the fifteenth century, or that Luther performed a very unheard-of feat in translating it."

Now that it is so common to pretend or assume that statesmen and legislators actuated by Catholic principles are the enemies of freedom and the upholders of retrogressive and illiberal measures, the following testimony borne to the Government of Lord Ripon in India by a Protestant minister, and reported by the *Cheltenham Examiner*, is of some value:—"Speaking at a Baptist missionary meeting in Salem Chapel the Rev. W. J. Price, a returned missionary from India, has described the Marquis of Ripon as an excellent, straightforward, and conscientious man. He was a God-fearing man and did not shrink from letting the fact be known. Some people objected to him on the ground that he was a Roman Catholic. Well, they were sorry he was a Roman Catholic. They would rather that he should be a Protestant, but they would rather have a good Roman Catholic than a bad Protestant; and a good Roman Catholic Lord Ripon had shown himself to be. He did not know that the viceroy sought directly to advance the interests of Roman Catholicism, but he acknowledged God and his Providence, and the speaker took it that a Governor General of this kind could only exert an influence for good upon the people of that land. And as to his government, so far as they could observe, it had been conducive to the welfare of the people. He believed that the policy of the Government was based on the principle that the people of India were their fellow-subjects, and were entitled therefore to equal rights with themselves. This was the only safe principle upon which they could rule in that country. A late Governor General was sent out to establish a scientific frontier. The speaker did not know whether he succeeded but he placed restrictions on the native press. He (Mr. Price) was in the country at the time, and he well remembered the discontent which was stirred up and continued until the present viceroy arrived in the country. One of his first acts was to sweep away the restrictions imposed by his predecessor, and give the people the liberty that had been taken from them. Very grateful they were for their restored rights. They met in large numbers and presented his Excellency with an address of gratitude." It is further of interest to find that the minister of a particularly narrow evangelical sect can afford to look favourably on a Catholic ruler, from a religious point of view, as being a "good Catholic"—and those worthy members of the sects who among ourselves are doing all they can to make the Catholics of

the future in New Zealand bad Catholics might well and advantageously take a hint from what he says.

WE found last week an example of the extravagant fables invented by Colonel Robert Ingersoll in his attack on Christianity. This week we give the following particulars of some of the evils from which Christianity delivered the world, as they appear in a work named "Christianity Judged by its Fruits," recently published in London by the Rev. Dr. Crosleg, an Anglican writer.—"From infancy to old age, in the highest rank as in the lowest, what we understand by security of life was a thing unknown. The crime of infanticide has been practised all the world over. In Europe, in Asia, in Africa, in America, in the Islands of the ocean, the newborn babe has been sacrificed either to want or luxury, or pride, or superstition. At Rome it was no uncommon practice to make a pre-nuptial agreement that boys only should be reared. The orphan was not safe from the poison of the guardian to whom his property was entrusted. The husband poisoned his wife to enjoy her dowry, the wife her husband to marry another. Under Augustus, will-hunting was an act systematically practised, and the physician was the ready and skilful poisoner. Three thousand persons were put to death in part of one season for crimes of this kind. The purple itself failed to protect its owner from violent death. Of the Emperors before Constantine, more than 80 per cent. were sacrificed either to war, conspiracy, or private hate. The hideous practice of human sacrifice also demanded its yearly tithe of victims. For it was not only wild and savage barbarians who offered their sons and their daughters to devils; it was not only Druid priests and Aztec rulers who thus spilt human blood; the practice was common to Greece and Rome. . . . The Pelasgi devoted a tenth of their offspring in order to escape the ravages of famine. Aristomenes sacrificed 300 noble Spartans at the altar of Jupiter. And the Lacedaemonians offered up a like number of victims to Mars. Livy tells us that human sacrifice, though not originating with the Romans, was often practised by them under public authority. And even Augustus, in the second Triumvirate, offered 300 persons of rank to the Manes of Julius Caesar, on the ides of March.—*Sueton.*, Oct., c. XV.; *Dion Cassius*, XLVIII., 14."

A SOUTH AFRICAN paper reports the finding of the bodies of five dead natives in the same neighbourhood between one Saturday night and Sunday morning lately. The verdict returned in the only case in which an inquest was held was death by "drink and exposure"—the reporting newspaper, however, answering for it that a like verdict might have been pronounced on every body found. Such, then, are the glories of British civilisation.—But let us be consoled—the superior race must vindicate its superiority, and the fittest must survive. Drink does not finish the white man off quite so quickly.

THE usual fortnightly meeting of the Dunedin Catholic Literary Society took place on Friday, July 11,—Mr. Callan, Vice-President, in the absence of the President, occupying the chair. Mr. Callan read the concluding part of Tennyson's "Enoch Arden" in a masterly manner, and on the motion of Mr. Carolin, seconded by Mr. Dunne, a hearty vote of thanks was accorded to him. The members then read part of "Henry the Fifth," which proved highly interesting. It was agreed that every member present should give an original essay, not exceeding a sheet of note paper, at next meeting.

IT seems well for themselves that the House of Lords have reconsidered their rejection of the Franchise Bill. To reject a measure carried by so large a majority in the House of Commons, and so anxiously watched by the country, required a degree of rashness that could not have been expected even from the fatuous Chamber in question. If persisted in, it must undoubtedly have proved the last step in determining the country to do away with the offending House, at least as it at present exists, and, no doubt, it has been the recognition of this fact that has led to the motion of Lord Wemyss. If this be, once more, foolishly and insolently rejected, we may expect a very violent agitation by which the Peers will be brought, but probably too late, to their senses. Their pretence of the redistribution of seats can deceive nobody.

A LETTER from a respected correspondent, to be found in another column, gives us a most cheering account of the progress being made in the erection of St. Patrick's College at Wellington. The people of the diocese who have so readily and handsomely contributed towards the raising up of this great institution, are warmly to be congratulated on a work that promises so splendidly for the future of the Catholic Church in New Zealand. The Most Rev. Dr. Redwood, the Marist Fathers, and the clergy of the diocese generally, have good reason to be content with the fruits of the religious spirit they have done so much to plant and foster in the hearts of their people.

WE record with extreme regret the death of Mrs. Drumm, wife of our esteemed fellow-citizen Mr. John Drumm, which took place at her residence, St. Kilda, on Thursday, the 10th inst., after a few days' illness. The deceased lady has left an affectionate husband, four sons, and two surviving daughters to mourn her loss. The funeral, at which the Rev. Father Burke, pastor of the district, assisted by the Ven. Archdeacon Coleman, officiated, took place on Sunday, and was one of the most largely attended ever seen in the neighbourhood of Dunedin,—the numerous attendance testifying to

the deserved respect felt towards Mr. Drumm and his family in and around the city.—*R.L.P.*

WHAT can the Dunedin *Evening Star* mean that was wont to be the fountain of piety.—Here we find him publishing in his correspondence describing the South Seas what must certainly be a shockingly calumnious account of the work of the good missionaries—that is if many other accounts were anything better than a bundle of falsehoods. Evangelical men disputing and quarrelling, like the Rev. Baker and Moultrie, missionaries building luxurious homes, evangelical converts combining a corrupt Christianity with their heathenism—native catechists taking the lead in pagan superstitions,—and yet by-and-bye the *Star* will publish all kinds of enticing statements in connection with cocoanuts and mission vessels calculated to secure for the missionary-box the pennies of pious little boys and girls. Perhaps, however, it is only in the islands that Europeans visit that the labours of the holy missionaries have had such queer results.—The edifying and glorious fruits of the gospel of which we hear so much may possibly exist in those more remote places where nobody sees them.

THE action taken by the Governor of New South Wales (writes 'Tapley' in the *Advocate*) in placing Government House at the disposal of the Archbishop of Sydney, and the offer to send his private carriage to convey his Grace to the vice-regal residence, cannot be too highly commended. The liberality shown by her Majesty's representative in the sister colony is a strong contrast to the bigotry displayed in certain high quarters in this colony. Take, as an example the shuffling over the election of the chancellor of the Melbourne University. It is stated that the claims of Dr. Brownless are to be ignored, and simply because he is a Catholic. Dr. Brownless has been vice-chancellor of the University since its establishment. I could understand the opposition to Dr. Brownless for the office if it was contended he was not qualified for the position. But no such plea has been put forward, nor could it, considering that Dr. Brownless has acted as Chancellor since Sir Redmond Barry's death. His claims are to be passed over simply because he is a Catholic. Pity that such a spirit should exist in the Alma Mater of Victoria, but it does.

THE Berlin correspondent of the *Times* sends to his paper the following extract from the *Kreuz Zeitung*:—"It is an established fact that Germans were the first to effect a settlement in Angra Pequena. If the English wanted to protest they should have done so on the spot and not afterwards. . . . That the German Empire, with which politicians in Europe have learned very well to reckon, also means something out of it—this is a fact of which they do not yet seem in London to have formed any correct idea."—The report that Germany is also about to found colonies in the Pacific islands is suggestive that the time for the formation of the idea in question, at least among ourselves, is nearly arrived, and if those colonies be destined for the same purpose as that spoken of in connection with Angra Pequena, the idea will be no very agreeable one.—It is said, for example, that to the colony in South Africa it is the intention of the German Government to transport such convicts as they have reason to fear might prove troublesome during a revolution.—Just as France proposes to yet rid of her recidivists.—Our prospects from a criminal point of view at present most decidedly are not bright.

THE Rev. Mr. Habens has given an authoritative confirmation to the statement of Mr. Fergus referred to by us in our last issue,—and which we showed to be false.—It must however be kept in mind that the Rev. Mr. Habens is not only a Government official engaged in maintaining the godless schools, but also a godly evangelical man always glad of an opportunity to protest against anything "Romist," his word, therefore, must be taken for what it is worth when he boldly proclaims the letter of the secular system as opposed to its spirit.—With the particular worth of Mr. Habens's word we have for our own part long been acquainted.—We explained how Catholic children are practically excluded from the Civil Service examinations in our last issue—and the truth remains, arraign it who may.

CHRISTCHURCH.

(From our own correspondent.)

July 15.

EVERYTHING is of course swallowed up in the election excitement, in which two things are very prominent. There are, in this Canterbury district no less than 57 candidates for electoral honours, and they are all, or nearly all, getting unanimous votes of confidence from their respective meetings. The principal business of their lives seems to be to get votes of confidence; no difficulty daunts them, and no experience is of any value to their plotting committeemen. At the last election, but three short years ago, electors promised largely, and electoral promises were largely broken. One candidate, a man of wealth and influence, smiled upon his friends on the polling day with the information that he was certain of a two-thirds majority.—"Got the promises, certain, either personally, or by most trusted friends." Great was the array of friendly carriages of all kinds that defiled before him, full with the promising electors. The committeemen ticked them off duly on arrival, and the wealthy and influential candidate thanked them effusively. As the day wore on the cheerfulness of that happy party increased in a manner delightful to see, till, when darkness fell, the brightness in their face was almost enough to replace the sun's last beam. Nothing remained between the hungry men and the sumptuous dinner that was waiting for deserving

appetite. Appetite grew impatient, but it was held to be decent to wait for the purely formal finish. Alas for human credulity of candidates! The purely formal announcement declared the majority to be very much on the wrong side. The friendly carriages had carried loads of unfriendly voters. Appetite fled aghast. There was grinding and gnashing of teeth, the bad language of disappointment doing duty for the succulent morsels that ought to have found work for the grinders. Still men are found putting their trust in votes of confidence. If any man has read the 57 addresses he must be in a whirling condition of brain. The mysteries of the property tax, of the land tax, of the income tax, jostle the intricacies of finance, which make the air hideous with conflict of unskillful handling. We hear on every side repeated editions of many things, until we wonder who is for what. One thing, however, is clear that there is a lively political feeling throughout the country. Another, nearly as clear, is that a great majority of the candidates are for Vogel, with the brake, as one of your southern candidates phrased it the other day, more or less hard held down. Everybody seems dreadfully afraid of the Corrupt Practices Act, and everybody gives a pledge of some kind, more or less distinct or more or less vague, whichever way you like to put it:—everybody except the three lucky candidates who are unopposed. Kaiapoi is, as it has been for years, too dull for a contest, so Mr. Richardson is getting a walk over. Mr. Wakefield is so versatile and so strong that an impression has got abroad that whoever may start his boat into the Selwyn waters, Mr. Wakefield will be found pulling in it, and pulling the stroke oar. The Selwyn waters, therefore, remain calm for him. Why Mr. Ivess does not have an opponent it is difficult to say, unless it is that Mr. Ivess owns a newspaper, and knows how to get the puff judiciously written, as well as the thing which is by no means a puff. Among the pledges the unearned increment is conspicuous by its absence. Bursting up, too, seems to have gone the way of all flesh;—of the illustrious author of the late attacks on the unearned increment, only one man is the avowed follower, and he has as much chance of getting in (for Stanmore) as the man in the moon. That constituency, by the way, is to have the opportunity of returning its old member, Mr. Pilliet, whose erratic course, his friends hope, is now forgotten in the admiration due to the 'cuteness of his tactics. I notice, however, that irrepressible people are advertising for rotten eggs. Sir Julius is not, as so long seemed certain, in the lucky list of the unopposed. A reverend gentleman, of the name of Crewes, has come forward at the eleventh hour for Christchurch North. He, too, follows in the steps of the member for Auckland City East. He has read a great deal of Herbert Spencer, Stuart Mill, John Bright, Richard Cobden, Adam Smith, and everybody else who is an authority, and who is not an authority. He has read nearly as much of all these people as Mr. Stout himself, and his reading is in nearly the same undigested condition. A great meeting hailed his first appearance, but it was a meeting of electors of other districts. The Vogel party tried to extinguish him with rudeness, but their champion narrowly escaped extinction with extreme rudeness. Jokes are freely made, as you may imagine, about the "Widow's Crewes," and the "Crewes-sial test," but the persistency of the reverend gentleman is unabated, and his fluency never flags. The stream of all the great writers of the present, and all the bad laws of the past (the diploma of the candidate's statesmanship), flow on for ever. The Vogelians implored their representative and hope to gladden them and ease their labours by his presence. But Sir Julius reluctantly announces the interposition of medical authority. Dr. Grace writes to Mr. Matson, the head of the Committee—"Sir Julius Vogel requires the interval between this and the Session to make him really fit for the active work of the next session. I am, therefore, prohibiting him from going down at present. You do your work at that end, and I shall have my man in fine fettle." The committee, you see, are all very well in their way, but he is, after all, not their man; he is Dr. Grace's. Of what possible use will it be for the doctor to cure him if the committee do not have him elected? Prevented by a medical certificate, ruthless but spiritedly Vogelian, Sir Julius has to deny the constituency his presence. He has done the next best thing. He has sent an address by the biggest steamship he could find—one of the biggest that ever came to New Zealand. The Premier, who has lately been describing Sir Julius as a most extravagant person, too swell for our little country altogether, is quoted in that address as having declared the same Sir Julius, at his retirement in 1876, to hold the first place among the capable statesmen of New Zealand. On the whole, I do not think Sir Julius will lose by not coming down. There was a feeling about his attitude towards the West Coast Railway; but he has just declared that in the event of failure of the proposed syndicate to construct, he will be in favour of constructing the line out of State funds. That cloud may, therefore, be considered as dispelled from his horizon. Out of the 57 candidates of Canterbury, seven may be regarded as just in their views upon education. The rest are economists, who unite in saying that our beautiful system must not be touched, but that it is too expensive to last long on its present scale. Justice to Catholic claims is good in their eyes in the abstract, but they will not permit it to abstract from the Exchequer any of the money contributed thereto by the Catholics. This unanimity extends to the principle. They do not care a button for the secular principle. What they respect is the secular feeling which they all consider general. Yet they show the value of that plea of human respect, by declaring that Catholics must not have grants because everybody else will want grants, in spite of their belief in the beautiful system. One candidate went so far as to declare for school fees in the event, he hoped improbable, of their being required as aids. School fees, he added, would please Catholics, and so diminish their grievance to some extent, on the principle of burning half the roof of your neighbour's house to compensate you for the destruction by fire of the whole of your mansion. But this has raised a storm that will probably cost that poor man his election. He might as well have declared for the whole extent of "denominationalism."

P.S.—Since the above was written, Mr. John Grigg has been nominated in opposition to Mr. Ivess at Wakanui.

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 dummyism 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.

BORROWING 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. DOW N I E S T E W A R T

Requests his

SUPPORTERS to MEET EVERY EVENING

At the

COMMITTEE ROOMS,

196 George street, at 7.30 o'clock.

ANDREW BLACK,

Clerk,

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 willfully 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. I 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; manage to the best possible advantage the remnant of our public estates; 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.

YOUNG SCIENTISTS.

It is the fashion to read the handbooks of the scientists, as Herbert Spencer, Tyndall, Huxley and the rest are called. Young men who like to be in the fashion—Catholic young men as well as non-Catholic—consider it needful to have a smattering of what is called science, and, from the handbooks and periodicals printed in the English language, they get the opinion that the Church and science are irreconcilable, and that all scientists of importance must be infidels. Of course, both these conclusions are mistakes; but a young man who confines his reading to the newspapers and the popular English handbooks, can not be expected to know any better. If he has been educated in a public school, he will naturally drift into the delusion that the Church is of the past, while science is of the present. In fact, some of the pupils of Catholic schools, not sufficiently equipped to resist the influences surrounding them, are not without a share in this sublime self-conceit.

No book published in English—a language defiled almost at its source by the calumnies of Protestantism—has done more harm than Dr. Draper's compound of ignorance and bigotry, called the "Conflict of Religion and Science." It has made the American young man who reads it a most despicable and hopeless object. Its statements have become part of American literature; and there are "enlightened" young people who think there is no appeal from Draper.

There are greater men than even Draper. There are scientists acknowledged by the world as greater even than Herbert Spencer or Haeckel. There, for instance, is M. Pasteur, of the French Academy. M. Pasteur's name is repeated by the English scientists who hold to that theory of "spontaneous generation" which M. Pasteur has, using the weapons of pure science, fought persistently.

M. Pasteur denies in face of the whole world that the physician dissects the soul in dissecting the body; in other words, he scorns the absurd hypothesis—taught *ex cathedra* by the popular scientific materialists—that life is the product of material forces spontaneously generated. M. Pasteur seeks to wrest the secrets of disease from material things; but he does not pretend that he can reach the soul; science to him, as to all true scientists, is of the earth. God is above it. Man may find secrets in the earth, using the means God has given him; but he recognizes that the veil between the finite and the infinite can not be lifted by mortal hand, or the soul burned away by the flames of an alcohol lamp.—*New York Freeman.*

NAPLES UNDER THE GOVERNMENT OF PROGRESS.

ALONG the Chiaja, facing the quays of Santa Lucia, on the great paved road which leads out to the suburbs of Portici, the broad street-way is bordered with palaces, villas, great houses and hotels. Mostly they face the sea; at the back of many of them are lovely and spacious gardens; in the apartments of the first and second floors live the wealthy, the noble, the prosperous and the enterprising part of the population. Of a large number of them the ground floor is constituted by cavernous arches, opening to the street by huge folding doors, or fitted up other-wise as shops, magazines, factories, wine-counters, *trattorie*, barbers' shops, or are inhabited by artisans. These have neither light nor air, except what they get from the front. They teem with a swarming population of various grades of prosperity, poverty, industry, idleness and squalor. The front part is divided off by boarding or by a curtain, and constitutes the shop or factory, or living-room; and in the back part is the sleeping accommodation.

There is no provision of closets or for the disposal of refuse. An upper room is frequently carved out, but only occasionally. The larger part of the life of this motley population goes on in public, at the door or on the pavement. In one of these cavernous abodes you may see a stable with a horse or mule, a shop, a bedroom with all its appurtenances, and in front a baker's shop or a general provision store. On the pavement are groups of women knitting, washing, gossiping, rocking with the foot a baby in a rough cradle, seated on chairs ranged in a circle. Hair-combing appears to be a solemn operation, conducted only at intervals, performed most often in public, and accompanied by a sporting hunt for small deer.

The high, elongated cess-pools, miscalled drains, without water to flush them, and choked with every kind of putrefying filth and street-rubbish, exhale, by gaping apertures, foul stenches, with which the whole air is thick. Past corners in which garbage is heaped up you rush with handkerchief to nose, only to notice that the spot is unconcernedly selected for spreading the family table in the open air for an evening meal, or that there is performed the family toilet. In this way the precincts of many of the palatial houses are inhabited and defiled.

No spot is sacred, no corner clean; no open space can be trodden without scrupulous vigilance. The rich and prosperous have tolerated the dirt and indecency so long that they pass everything with indifference, and seem to be unaware of the degrading caricature of civilisation which the street life of Naples shows. Needless to say that this indifference breeds and accompanies other anomalies which would not elsewhere be tolerated.

The tram companies are allowed to render broad and spacious avenues impassable for months; and when they lay down fresh lines along the worn-out rails of the old tram-course, they leave the roadway still in ruts, which tear off cart and carriage wheels impartially. The state of the great thoroughfare leading from Naples to Torre del Greco can only be paralleled in Constantinople. The people live hard, are badly fed, ill-clothed, ill-paid; they are shameless and persistent beggars, and, as to the greater number of them, cannot be trusted to name a fair price for any service which they render, or any wares which they sell. This is a serious indictment to draw; and yet I am sure it is not framed with ill-will, or with any conscious exaggeration.—*Ernest Hart in Italian Times.*

FREEMASONRY IN FRANCE.

THE following is the substance of a long article which appeared recently in the Paris *Figaro*—a paper which cannot be suspected of any leaning towards the Catholic Church. We translate it for the benefit of the *Pilot's* readers, and we recommend it to our contemporaries:—

The late Encyclical of Pope Leo XIII. on Freemasonry has not failed to evoke vigorous protests, even from those quarters where the need of the warning was most evident. Thus, the Republican organs declare that the Pope exaggerates things, and, following the example of *Le Temps*, that "the picture he draws of the institution contains more romance than reality." But the facts remain; and since the influence of Freemasonry on the development of the Republic's policy is so loudly denied, it becomes necessary to show those who are thus sceptical the fatal part which this association has played during the past fifteen years in the making of the laws and the whole history of the Government.

The Freemasons fill the Senate, the Chamber of Deputies, the public offices. They hold the ministries and the highest positions in the gift of the State. M. Grévy, President of the French Republic, is a Freemason. So is M. Ferré, President of the Council; M. Cazot, presiding officer of the Court of Cassation; and so, for the most part, are the ambassadors, the under-secretaries of State, the dignitaries of the administration and of the new magistracy. In a word, Freemasonry governs us. In its lodges is concocted the policy under whose oppressive measures we groan.

Let it speak for itself, as M. Claudio Jannet, of the Catholic Institute, does, and no man knows Freemasonry better in itself and in its evil effects on Republican institutions. From his book are taken most of the following statements.

It has been said that the Freemasons are a non-political association; but those most nearly interested disdain all dissimulation on the matter. The Lodge of Friendship in Paris recently issued an expressive circular to all the lodges, in view of the necessity of giving a more practical turn to the Republic's policy. "Formerly," says this document, "Freemasonry was obliged to shelter its doctrines and its philosophical and social tendencies under the mantle of charity and benevolence, inscribing in its statutes these strange words, 'It is forbidden to talk politics,' as if politics were not the indispensable basis of social questions."

In 1876-77, the great ambition of the lodges was to carry the elections. They compassed it almost perfectly. The *Monde Maconique*, chronicling a banquet lately given by a lodge at Besancon, to Messrs. Oudet and Viette, newly-elected senator and deputy of the department, added: "Both gentlemen expressed their gratitude to the lodge, acknowledging that they owed their election to the efforts of the Freemasons." They were right. The lodges will hardly tolerate the accession to any ministerial post of a non-affiliated Republican.

Here are some curious revelations from the *Chaîne d'Union*: "When Grévy was elected, January 30, 1879, the joy of the lodges knew no bounds. The members of the Sovereign Chapter drank the Masonic health of their 'illustrious brother Grévy,' and the orator of the Chapter, added these singular words: 'The friends of liberty and fraternity may rejoice—the hour of clemency is about to strike.'"

Is this the secret of M. Grévy's clemency to assassins?

But Freemasonry goes further. If it craves power it is but that it may accomplish its supreme desire—the dechristianisation of France. Gambetta summed up its spirit in his declaration: "Clericalism is the enemy." And as has been truly said by another of the brethren, "The distinction between clericalism and Catholicism is purely nominal. Practically they are one."

The most brutal Atheism now reigns in the French lodges. When in 1876, the Grand-Orient eliminated from its constitution the affirmation of the existence of God, and the immortality of the soul, not a single lodge, not one Freemason withdrew from the society. On the contrary, Masonic journals warmly recommended a pamphlet by Brother Caston entitled, "The Enemy is God." And the Atheist Bradlaugh has been elected honorary member of one of the principal lodges of Paris.

The lodges dictate the Government's course on religious matters. All the laws directed against religion, the divorce-laws, and the rest, are drawn up in the lodges, and then submitted to President Grévy for his signature.

M. Ferré received a genuine ovation in recognition of the blow he dealt to Christian education in his famous Article 7, and was congratulated by the Marseilles Grand Master on having accomplished "a work eminently *Masonic*."

The lodges are especially opposed to the Christian education of girls. "The most desired conquest of Freemasonry," said Brother de Heredia, of the Grand-Orient, a few years since, "is woman; for she is the last stronghold which the spirit of the dark ages opposes to human progress."

There is one department, the army, where Freemasonry is not, as elsewhere, in the ascendant. Between its principles and military honor, there seems to be a barrier not easily surmounted. Nevertheless, since 1870, several officers have joined the Masonic ranks; and Masonic journals have complacently published their discourses which turn now on universal peace, again on the subordination of military discipline to civic duties, according to the theory of Major Labordiré.

In 1882, General Billot felt obliged to remind the soldiers of the law forbidding those in active service from joining any association. But his words had no effect. The lodges, it would seem, are above the law; or else the favored objects of certain secret exceptions. Here is a danger that appeals to the heart of every lover of his country.

Not one member of the municipal council of Paris is a stranger in the lodge. A system of hierarchical promotion is established in their favor. After a certain apprenticeship, those who deserve best of Freemasonry become deputies of Paris; less capable members are recommended for the representation of the rural boroughs.

It was the Municipal Council of Paris, thus made up of Freemasons, that, even before the new laws were passed, spoke for the secularisation of the schools and hospitals. And since, it has gone further even than its conceded prerogatives, in carrying out the laws against religion.

We must admit it. A secret government weighs upon the country, having for its devoted agents the greater part of the men in official positions; and that Freemasonry whose influence we so long ignored or jested at, is to-day the despotic sovereign of France.

SHE DOWNED THE BARBER.

OUR friend Wilkins has a little five-year-old daughter by whom has been vanquished one of Lowell's most accomplished linguists, otherwise one of Lowell's most skilled tonsorial artists. She was taken down to have her hair cut the other day, and opened fire upon the officiating barber with his own ammunition in the following manner, to wit—

"Oo pitty well to-day?"

"Yes, little girl, I'm pretty well." (Snip.)

"Oo mama well?"

"Yes, my mother's pretty well." (Snip.)

"Oo papa well?"

"Yes, pretty well." (Snip, snip.)

"Oo dress oorself?"

"Oh, yes, I dress myself." (Snip.)

"Oo wash oo own face?"

"Eh? Oh, yes; of course." (Gouge.)

"Oo fix oo own hair?"

"Yes, yes." (Snip, snip, snip—rapidly.)

"Oo sew Sunday?"

"Why, no; I don't sew Sundays." (pause.)

"Oo sit right down and read?"

"Yes." (Snip, snip, snip—nervously.)

"Can oo read?"

"Yes." (Nearly takes off one ear.)

"Oo been to school?"

"Well, yes—some time ago." (Snip, snip.)

"Is oo a man?"

"Ye-es." (Thinks some of infanticide.)

"Does oo mama let oo smoke!"

"Sometimes." (Tries to control a cowlick.)

"When?"

"When she doesn't know it." (Snip.)

"When don't she know it?"

"When she isn't looking." (Tries to smile.)

"Is oo all through?"

"Yes, all through." (Relieved.)

"Goo by; I'll come again some time—won't I?"

"Do." (Sinks exhausted.)

And the little bud of promise toddled out of the door without the baffled barber having asked her if she wouldn't have a sea-foam or a bottle of hair tonic.—*Lowell Press.*

THE ARCHBISHOP OF SYDNEY.

(Dublin Freeman, May 24.)

THE City of the Confederation has seldom thrown its whole heart into a demonstration so warmly and so eagerly as it did when welcoming back for a short stay the recently-elevated Archbishop of Sydney. Only a few hours' notice of the home-coming of his Grace had been given to the people, but the demonstration of their veneration and esteem for the Prelate, to whom they had become so deeply attached, required no spur. The selection by his Holiness of the Most Rev. Dr. Moran for the important Archiepiscopal See of Sydney, while accepted throughout the diocese of Ossory as a gratifying testimony of the opinion in which their Bishop was held at the Vatican, was nevertheless felt to be the severance of a connection which twelve years had cemented into strong and lasting affection. Since the announcement of the appointment the people of Kilkenny have not had an opportunity of giving public expression to the mingled feelings which it caused, and when the occasion presented itself on Monday the intensity of the enthusiasm proved a moving surprise even for him whose presence called it forth. His Grace left Kilkenny a short time ago to visit Rome for the purpose of formally receiving his appointment from the hands of the Pope. Learning on Monday evening of the return of the Archbishop, a meeting of the City Council was held, at which it was speedily resolved to present his Grace with an address of felicitation and welcome. As soon as this was done the Mayor and members of the Corporation proceeded to the railway station, where almost the entire population, headed by the bands of the city, had already assembled to meet the Archbishop. The ovation his Grace received on stepping upon the platform was unbounded, and peal after peal of cheers greeted him as he passed on his way to the Palace, which, although in distance but a mile, occupied three-quarters of an hour in traversing. This was a purely spontaneous reception, as it will be seen a formal demonstration, at which a number of addresses will be presented to Dr. Moran, has been already determined upon. Undoubtedly Ossory loses a wise and faithful Prelate and the Irish Hierarchy one of its most gifted members in the appointment of Dr. Moran to the Sydney See. His learning and varied accomplishments as a Churchman are evidenced in the singularly rapid promotion which he has enjoyed, while his deep interest in the social happiness of his people was never concealed, but on the contrary, manifested in a manner which acquired special significance and force from its appropriateness. His timely advice to the people during the recent agitation, when he reminded the landlords of the compensation they should make to the people, formed a landmark in the popular upheaval. We cordially and sincerely join in the friendly expressions which greeted His Grace on all sides, and in his new sphere wish him *ad multos annos*.

LEARN IN TIME.

Do those mothers who bring up their daughters in ignorance of the art of cooking realize the injustice that they are guilty of in thus shirking a plain duty, and entailing suffering which might be avoided? I fear not.

Many girls in the (so-called) middle class of society attain to their majority without knowing how to prepare a decent meal. One of my last summer's visitors, when urged to stay longer, said:—

"Oh, I cannot, the folks at home will have nothing to eat if I do not go home to-morrow."

I was surprised to hear her say this, for I knew she had one daughter in her twenty-first year, and another nearly nineteen, and so I asked her:

"Why, can't your daughter cook the meals?"

She said: "They don't know how; I can't afford to let them learn, for they would waste while learning, and I am obliged to be very economical. It will be time enough for them to learn when they have got homes of their own."

Well do I remember the first soup I made a few days after our marriage. A neighbour told me what vegetables to use, etc., but did not mention the thickening. Cook books were very scarce thirty years ago, and I had no resource but to ask my neighbour. I followed her directions, seasoned and put upon the table. You can imagine my feelings when my husband asked: "What makes the soup look so watery?"

Someone says that the way to a man's heart is through his stomach. In the first few months of my wedded life, I certainly did not reach my husband's heart by cooking well. Indeed, I often found the food unpalatable myself. I must have shed a bucketful of tears during these long months of toil and trouble; yet one good resulted from it. I determined that the three daughters, who, as the years went by, came to bless our home, should be taught while they were young, and they knew more about cooking and housekeeping at sixteen than their mother did at thirty years of age.

I have heard young girls say that there was no need of learning to cook before marriage; for they could easily follow the recipes given in a cook-book; and I have told them the following, "All the recipes ever published, and their name is legion, cannot benefit you one-half as much as a year or two of practice under a wise mother's tuition."—Exchange.

A BABY ON THE CARS.

THERE was a baby on a car of the Chicago, Burlington and Quincy Railroad the other afternoon.

It—a baby in long clothes is always an it—was loaded to the muzzle with cry. It was a little thing not more than two feet long, but it had more cry in it than you would have supposed could be stowed away in a baby as big as a town constable. What would not an auctioneer give for that baby's capacity?

Well, the train and baby got a good even start, and for several miles the passengers looked on with intense interest in the race. Almost anybody would bet off-hand that a baby's steam-whistle would run down before an engine's, but if you knew this particular baby you would disclaim all illegal propositions and declare yourself "not a betting character," which, by the way, is a most righteous declaration, especially when you have no sure thing.

The poor young mother of this portable noise factory was crimson with embarrassment, for of course every passenger looked at her and seemed to say: "Why can't you shut up that squalling brat?"

Presently a man with a long flowing beard came up the aisle, chucked the baby under the chin, made a horrid grimace and simpered, "Da, da, da, tootle te tooty."

The baby was crying as loud as it could, but this made it cry louder.

Then a woman reached over from the opposite seat and tried to whisper something in the mother's ear. Of course no one heard anything that she said, and the mother only sat the little one on her hand and shook her head.

A man across the way said perhaps there was a pin sticking in it; and the baby was turned and twisted and wapsayed about until investigation exploded this theory.

"Probably got the colic," said a dignified woman with a double chin. A man in a long duster gave it a peppermint lozenge, and the baby declined it with kicks and yells.

The poor mother looked down on the floor as if she wished to find a nail-hole to slip through. A kind-looking woman came from the other end of the car, took the baby, and pranced up and down the aisle bobbing and jumping the bundle of scream until it was demonstrated that this was not the cure. She passed the baby to a man, who offered it his watch, but that was spitefully flung to the floor, as the baby opened the steam whistle again.

A young man with a struggling mustache and a high collar was looking out of the window and whistling "Baby Mine." He turned his head languidly and suggested to the man who was trotting the screaming infant on his knee trying to shake its lungs down into the muffling folds of its long skirt: "If you people keep on until you frighten the baby to death, I'll stop it's noise, I guess."

Every eye in the car shot a blood-red stare at that young man. What did he know about babies, the stripling? But the baby was passed back to its mother and all the passengers sat still and brooded over the insult. Then the baby in the dense quietude laid its little head upon the mother's shoulder, sniffed a few sobs and fell into a peaceful, noiseless slumber, and the young man turned his head down into his high collar, and concluded his tribute to "Baby Mine," while the other passengers thought, "Now, he thinks he is smart, doesn't he?"—American paper.

PUBLIC OPINION, SECULARISM AND RATIONALISM.

(A Lecture delivered at Napier by the Very Rev. Theophilus Le Menant des Chesnais, S.M.)

PART II.—PUBLIC OPINION AND RATIONALISM.

PRIDE is one of the principal characteristics of our age. Exaggerating the perspicacity of human reason, scientists have tried to explain by it all the phenomena of nature, and the mysteries of religion; they have failed in their attempt, and called into doubt or positively denied whatever they could not understand, and entirely rejected the supernatural. We have an example of this in Jouffroy. Theodore Jouffroy, one of the most eminent sceptic philosophers, had received a Christian education. Deceived by the writings of rationalistic philosophers, he endeavoured to follow only his own private reason. He found that God, man, the world, were to him enigmas which he could not solve, and he cried out in despair: "I am a scientist and I know nothing. I am without light—like a blind man groping in the dark." He then affirmed that philosophy which had raised so many questions had never been able to give a lucid answer to any of them. "*La philosophie a soulevé et mis en lumière un grand nombre de questions, mais elle n'en a résolu aucune.*" There have been always rationalists, but never, perhaps, was rationalism so universally spread as it is since the seventeenth century. It was in England that rationalism was revived. In 1624 Lord Herbert of Cheshire, publicly declared himself a deist. He affirmed that Christianity is but a particular, and not a universal, religion; and that the universal religion consists in admitting only what is received by all. (*De Veritate pro ut distinguitur a Revelatione*; London, 1624.) Charles Blount, a most sensual man, who committed suicide, propagated the same doctrine (1693). Anthony Ashley Cooper, Count of Shaftesbury, taught that the dogma of the immortality of the soul, and that of future rewards and punishments were not only erroneous but most dangerous and fatal in their consequences. Many of his works are both immoral and impious. His principal errors were published in London in 1752, in a book called "Manners and Characters." Another famous English rationalist was Henry John Bolingbroke, who died in 1751. He was the friend of Swift and of Pope, to whom he suggested the plan of his "Essay on Man." It was Bolingbroke also who was the master of Voltaire; Voltaire remained three years in England with Bolingbroke. All the French rationalists of the eighteenth century were but the echo of the English-deists. Diderot and D'Alembert published their encyclopedia under the patronage of the Chancellor of England. Rousseau borrowed most of his ideas on education from Locke, of the University of Oxford, who is the most prominent advocate of modern sensualism (1700), and of the Utopia of the sovereignty of the people. Baruch Spinoza, a Jew from Holland, of the seventeenth century, advocated materialistic pantheism, denying the existence of spiritual substances, particularly of the human soul. Idealistic pantheism was propagated in the nineteenth century by Emmanuel Kant of Kenigsberg, in his "Critique of Pure Reason" (1781), and "Critique of Judgment" (1790); and also by Götthlieb Fichtel, in his "Essay on Revolution" (1793); both affirm that it is impossible from the light of reason to show the existence of God as distinct from our personal individuality. Nearly the same doctrine was taught in France by Pierre Le Roux and La Mennais who invented "Humanitarian Socialism," "*Le Socialisme Humanitaire.*" In Belgium, pantheism has been advocated by Ahrens, a German philosopher, and Thiberghien, his disciple. According to Pantheists there is but one substance, which is God.—God is everything, since everything is consubstantial with him. God has no personal existence. He is not distinct from any one of us, God exists only in man, and in the world and has no reality; but in them and through them. Man and the world are the realisation of God. Rationalistic spiritualists affirm the existence of a personal God, Creator of all things; they admit the spirituality and immortality of the soul, of the moral law, and even of rewards and punishments after death. They maintain that man is to worship God, but they dare not define what that worship is to be. Without denying Providence they reject every positive intervention of God in this world, and will not believe in miracles. They also reject the prayer of petition, because they say that God cannot change the laws of the world for the sake of private individuals. Rationalistic spiritualistic philosophers are exceedingly numerous in our age. All rationalists, no matter how different their systems may be, are decidedly against everything that is supernatural or miraculous, and they all profess to be guided by the light of reason alone. Hence, strictly speaking, they are all naturalists, and enemies of revelation. They all maintain that there is an antagonism between reason and Christianity. It is very strange to affirm that a religion which has lasted for nineteen centuries, and formed European civilization is antagonistic to reason. In the first ages of Christianity the pagan sages complained that Christianity was contrary to science and philosophy. Celsus and Porphyry, amongst others, endeavoured to show that faith was the negation of reason, yet this did not prevent philosophers and scientists of the first merit, such as St. Justin, Athenagoras, Tertullian, Clement of Alexandria, Arnobius, St. Ambrose, and St. Augustine from embracing Christianity. In our days, also, whilst sceptics are denouncing Christianity, men of genius and learning, such as Newman, Manning, Lord Ripon, the Marquis of Bute, Frederick Leopold de Holberg, Charles Lewis de Haller, the famous author of "Restoration of Sciences," (1824); Faber, Ratisbonne, Isidore Goschler, George Spencer, and a host of other eminent men, by joining the Catholic Church after many years of scientific researches, have clearly demonstrated that there is a perfect harmony between science and religion, and that one can be at the same time an eminent scholar, an excellent citizen, a good Christian, and a zealous defender of the Church. This fact alone should suffice to reduce our sceptics to silence. It is not through prejudice or ignorance these learned men have entered the Church; it is after long and serious meditation, and to take such a step many of them have had to make the greatest and most heroic sacrifices. Frederic de Schlegel, Maine de Biran, L'Harmancier, Littré, who all have

joined the Church, in point of science, are inferior to none of the most celebrated sceptics. Augustin Thierry is considered as one of the greatest historians of France. For thirty years he was a sceptic, but at last he perceived his error, and was reconciled with the Church, and to the last moment led a most edifying life. Was Augustin Thierry the victim of ignorance and prejudice? What shall I say of Maine de Biran? M. Cousin proclaimed that he was the greatest metaphysician of France since Mallebranche. Maine de Biran was at first a materialist, then he became a stoic, and at last a fervent Christian. After his conversion he took great delight in reading "*Les Pensees de Pascal,*" the works of Fenelon, and the Holy Scriptures. He declared that religion alone gave the solution to the great problems of philosophy; "*La religion resout seule les problèmes que la philosophie pose.*" (*Journal Intime, 30 Juin, 1818.*) Again he said: "The greatest benefit of religion is to save us from doubt and uncertainty, the greatest torment of the human mind, the true poison of life."—"Le plus grand bienfait de la religion est de nous sauver de la doute et de l'incertitude, le plus grand tourment de l'esprit humain, le vrai poison de la vie." "No, the human intellect is not made to progress alone; in order to advance with security, it wants the authority of God to rest upon. Even in natural things man hesitates and is fearful, if not guided by God." Maine de Biran, who traced these beautiful lines, died in July, 1824. How, then, can sceptics still tell us that faith is incompatible with the progress of reason and science? Let us now examine the cause of scepticism. The principal and primary cause is the ignorance of religion. Faith is an act of the intellect, but an act prescribed by the will, a free act. The cause of unbelief, therefore, may be either in the intellect or in the will, or in both. As far as the intellect is concerned, the first cause of scepticism is the ignorance of the truths of religion. Religion is not known. Scientists have no exact notion of the Catholic Church. Their ignorance in that respect is almost incredible. We have in the midst of us men of superior ability, who have studied attentively the religions of Greece and Rome, of Persia, of India, of Egypt, America and Oceania, who are quite unacquainted with the teaching of the Church. In some it is a total, in others a partial ignorance. M. Droz confesses that he became a sceptic, not through a serious study of Christianity, but because he never took the trouble to examine it, and believed whatever was said against it by unbelievers. He read "*Les Essais de Montaigne,*" the works of Cicero and Plutarch, but he never thought of reading the Holy Scriptures, and the works of the doctors of the Church. Some sceptics have a superficial knowledge of certain points of Christianity, but mixed up with a great many misconceptions and illusions which encourage them to persevere in their incredulity, simply because they attach to certain dogmas and practices of religion, erroneous notions, which have no foundation whatever, except in their mistaken imagination. What a terrible thing prejudice is! It is a common error in our days that no one is answerable for religious ignorance. This is a great illusion, for this ignorance may be wilful, and consequently criminal. Man is obliged to study truth, and to embrace it, when he has found it. Whosoever does not apply himself to learn the truths he ought to know is answerable for his ignorance and his errors. Every ignorance of revealed religion is not criminal; there are many souls that are in a moral impossibility to know the teaching of the Church, either on account of the persons who surround them, or of the prejudices of their first education, or other circumstances independent of their will. God will never condemn those persons for what they involuntarily ignore, provided they keep the natural law, and endeavour to do their best to please Him. But very often their ignorance is wilful. Many live in ignorance of religion, because they will not take the trouble to study it; They are too much occupied with material things and the vanities of the world, and they scarcely ever give a thought to supernatural and divine things. Frivolity and materialising occupations may be assigned, therefore, as a fundamental cause of ignorance and scepticism. Sensual pleasures, riches, honours, are the only things many men care for. These things take up all their time. The present life is for them everything. Perhaps, they do not deny the future life, but they do nothing to prepare themselves for it. They do not always declare against religion, but they will not conform to its teaching. To prosper in this world, to be esteemed and honoured, is all they want. They cannot see anything beyond the grave. They would consider it a loss of time to read a religious book, study ecclesiastical history, philosophy, or theology, yet they find every day time to study sciences, agriculture, politics, and many other things besides. Nay, many of them boast of their ignorance of religious things, and despise those who value them. They call themselves free thinkers; yet many of them never think at all; they would more appropriately be called free livers and no thinkers. As to the few among them who really think, they cannot be styled free-thinkers, for they are the slaves of the most absurd prejudices, and they believe with blind credulity whatever may be said against religion, without impartially examining whether it is true or false. A sceptic who would seriously examine the objections raised against the Church would already be more than half-converted. But the majority of sceptics examine nothing; they scrape together all the objections they can find against religion, and all the scandals given by a few persons who made profession of piety, and turn everything sacred into ridicule, and come to care only about sensible things. Some positively, as we have seen, deny the existence of a personal God, and the spirituality and immortality of the soul, to the end that they may, without remorse, satisfy all their inclinations. Others, without positively denying God, live as if God did not exist, as if they had no soul, and as if there was no other life after this. Next to ignorance, another great cause of scepticism is libertinism, open or concealed. For when men want to gratify their passions, they conceive easily an aversion and an inveterate hatred against religion which condemns wickedness everywhere. In the early ages of the Church, Christians were looked upon by the sages of Rome as the enemies of mankind. "*Odio humani generis convicti sunt.*" (Tacit. Annal., LXV., 44.) The reason of this was that Christians condemned immorality, and idolatry, which were sanctioned by law. In our days Christianity still condemns immorality and impiety, hence the universal hatred against it. The third cause of scepticism is presump-

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tion. Some scientists become sceptics while seriously seeking after truth—but without a guide. They study religious questions; meet with difficulties which puzzle them; and, being discouraged, look upon religion as unreasonable, incomprehensible, and finish by abandoning it altogether. Most of the truths of religion—although absolutely certain—have some obscurities about them. If, instead of paying attention to the proofs which show the existence of a truth, we consider the obscurities of the truth itself, by an error of judgment, we may easily conclude that the truth has no foundation at all, whereas it is manifestly certain, though obscure and incomprehensible. Only weak-minded people imagine they can explain and understand everything. There is a great difference between believing a thing without proofs, and believing it because we have proofs of it, and are certain of its existence, although we cannot understand it. To believe anything without proof is unwise. To believe what is well attested, whether we understand it or not, is a mark of wisdom. Those who will admit only what they can understand might as well deny the millions of twinkling stars of the firmament, the flowers of the field, the birds of the air, the fishes of the deep; for we understand thoroughly none of them: we only know them imperfectly and externally. Every human science is finite and imperfect; God alone who has made all things has a clear, perfect and adequate knowledge of every one of them. Our intellect is very limited, our very existence is a mystery to us. To try, therefore, to understand everything with our finite intellect is to ignore the very law of our nature—it is a ridiculous and senseless presumption. A philosopher should not pay much attention to the obscurities of a thing, but to the strength of the arguments which demonstrate its nature and existence. The last, not least, cause of scepticism is pusillanimity. Many scientists are very weak-minded; they are afraid to study our holy religion, lest they should be obliged to embrace it, and change their lives. Let us be courageous—let us not be afraid of the truth; our ignoring or denying it will not destroy it. Why, therefore, not study it, and see it as it is, particularly when it is certain we cannot be saved except we embrace it if we can. If you speak to some scientists of certain truths they do not relish, they turn their head aside and say, "I do not believe it!" These men are rebellious to light; they are unreasonable; so long as they persevere in their wilful error, nothing will be able to convert them. About the close of the first century there lived a famous philosopher called Justin. He studied Greek literature and philosophy—not believing in the absurdities of paganism—he examined the philosophical systems of Pythagoras, Aristotle, and Plato. The theory of Plato pleased him most; yet he found it shallow and imperfect. He had heard about the Christians; but they were so much despised, that he did not think truth could be found among them. One day, as he was walking along the sea-shore, he met with a venerable old man. Pleased with his appearance, he entered into conversation with him. This old man was a Christian. He advised him to pray, to read the Holy Scriptures, and consult some eminent theologian, who would explain to him the Christian doctrine, and answer his difficulties. Justin did so. He was converted, and became an apologist and a martyr. The first thing that impressed Justin when he studied Christianity was the dogma of a Supreme God, Creator, and Preserver of all things. The next was the nature, origin, and destiny of man, and his total dependence upon God, so clearly stated by Catholic teachers. He found no difficulty in admitting divine revelation, prophecies, and miracles, to guide him to his destiny. The idea of an infallible Church pleased him, and he rejoiced to have found a guide, who, assisted by heaven, would never lead him astray. Let sceptics do the same; let them pray, let them resolve to lead a holy life, let them put aside their prejudices. Let them study the proofs of the existence of God, of the divinity of Christianity, of the infallible authority of the Church and of the Sovereign Pontiff. Let them expose their difficulties to a learned and experienced theologian, and all their difficulties will vanish away. With Maine de Biran they will confess that Religion alone gives the solution of all the problems of Philosophy, and saves us from doubt and uncertainty, the greatest torment of the human mind, the true poison of life—and with Augustin Thierry, they will rejoice to work for the glory of God, and the propagation of His Holy Church.

SOME EPISODES OF THE FRANCHISE DEBATE.

(Dublin Freeman, May 24.)

A DEFEAT, a rout, an abject *saave qui peut*, or any other terms to represent a disastrous and shameful retreat, are alone appropriate to represent the break-down to-day of the Irish Orange opposition to the rights of Ireland. There have been indications, as I have noted, that the situation had undergone a change for the worse. I wrote in terms of what I thought legitimate triumph of the wretched collapse of Mr. Chaplin's attack on Ireland, and I thought then that we were done with this kind of thing for ever. The fact that Mr. Brodrick renewed the attack where Mr. Chaplin had so egregiously failed, and the appearance of the Conservative party once more united in holy brotherhood—still more, the fact that Sir S. Northcote had given a qualified sanction to the amendment when the question was last under discussion—led me for a while to fear that my forecast had been too sanguine, and that the fruits of the reconciliation of the different sections of the Tory party would have been a joint Conservative attack upon Ireland. The reappearance of Lord R. Churchill in his place also suggested perhaps for a moment the unworthy suspicion that he had repented of his former opinions on the subject, and was ready to make a sacrifice of his opinions in favour of Ireland on the altar of party purity and party discipline.

Lord R. Churchill took the earliest opportunity of disabusing the mind of anybody who imagined that he had changed his views, or that he was ready to shrink from their avowal. He spoke strongly in favour of the Irish claims, and not only that but with open and almost arrogant scorn of the members of his own party, who joined in the attack upon her. To Mr. W. H. Smith he was especially contemptuous. Your readers may perhaps have a faint recollection of

an Orange demonstration in the Rotundo, at which this English luminary appeared, and amid the approving and enthusiastic cheers of men calling themselves Irishmen, proceeded to deliver an insolent attack upon the masses of the Irish people. Lord R. Churchill has never attempted to conceal the supreme contempt he has for Mr. W. H. Smith and one or two other contemptible mediocrities whom the caprice of Lord Beaconsfield raised to a fictitious prominence. The reminiscences of Lord Ronald Gower, which have been recently published, give an amusing account of the feelings of scorn with which Lord Beaconsfield regarded the same class. He used to ask with an amusing affectation of ignorance whether his late colleague in the Cabinet was "H. W." or "W. H." Smith, and mourn over his forgetfulness to call Sir R. Cross by his right name. Lord R. Churchill regards "Marshall and Snelgrove" in exactly the same way, and to-day eagerly seized a favourable opportunity of doing so. He was dealing with the "mud-cabin" argument by Mr. W. H. Smith, and declaring that this could be no more an argument against the occupiers obtaining a vote than an argument drawn from a contrast between the palace in which Mr. Smith dwelt and the humble and lowly dwelling which sheltered himself. This hit from a son of a duke at the pretentiousness and ostentation of a *parvenu* told immensely, and was loudly cheered by the Liberals and the Irish members. On the alleged illiteracy of the Irish people Lord Randolph spoke not only with good feeling but with a true and sage appreciation of the facts of the case. He pointed out the large disadvantages under which Ireland had so long laboured in the absence of the principle of compulsion which reigns in England, and on the fact that illiteracy belonged to the older and not to the newer generation of Irishmen. Finally, he protested amid Liberal cheers against antiquated Toryism, and called upon Mr. Brodrick to withdraw his amendment.

A pronouncement so outspoken spread anger and dismay among the ranks of the Irish Orangemen, and a considerable portion of the remainder of the sitting was devoted to their yells, and howls, and impotent protests against the abandonment of the odious policy of ascendancy by the most vigorous and promising representative of modern English Toryism. Lord Claud Hamilton was the first to give expression to this feeling, and launched forth into an attack—often coarsely personal—on Lord R. Churchill and Mr. Parnell, and set forth the gospel of Irish Orangeism in all its naked and brutal deformity. A few of the most ignorant and narrow Tories of the bucolic class gave an occasional cheer to this exposition of a creed outworn; but the House generally received it in contemptuous and languid silence, and the greater part even of the Conservative benches maintained a silence that denoted pain and uncertainty. The rise of Lord Edward Cavendish was a visible relief, and the house gave evidence of renewed and respectful attention. The tragic episode which associates the house of Cavendish with one of the darkest pages of Irish history naturally gives importance to anything which one of the family may say upon the Irish question, and everybody was both gratified and relieved to find that Lord Edward Cavendish gave in his adhesion to the claims of Ireland in the heartiest and most cordial manner. Once more the debate sank to a low and vulgar level, when Mr. Tottenham rose to present the view of the incorrigible class to which he belongs. The service which the member for Leitrim does to the Irish cause is incalculable. The look of brutal arrogance, the pompous walk, the silly superciliousness, all explain, to even an Englishman, the loathing in which men of this class are held in Ireland. There is a current story about Mr. Tottenham which was told me by an Englishman, and illustrates the general feeling towards him. He was walking—so the tale goes—down Portland place, one of the finest streets in London, when a wag went up to him and asked him who was the owner of such a house. "How do I know," asked Mr. Tottenham, with a haughty frown. "Who owns the next house?" Mr. Tottenham declared his ignorance with a frown that was even still haughtier, and when the importunate stranger asked him as to the ownership of yet a third dwelling, his small stock of patience gave way, and he asked why the — he was annoyed with those questions? "Because," said the stranger with a winning smile, "I thought from your walk that you owned the whole street and would therefore be able of course to tell who lived in each house." To-day Mr. Tottenham laboured away at the old Orange arguments, and everybody was so slightly impressed that scarcely a word was listened to, and even his own side had not an encouraging cheer, not even the faintest of "hear, hears," with which to cheer his lonely and desolate way. Even Mr. King-Harman, though he looked daggers, and was arrayed as to his forehead in tempestuous thunderclouds, was sombre and silent, and in the doubtful contingency of Mr. Tottenham having any powers of historic reflection, he must have felt how abject, forlorn, morally and politically bankrupt, was the cause he championed.

This disappearance of the broken-down advocate of ascendancy had its tragic side. Sir Patrick O'Brien supplied the correlative quality of farce. He wandered wildly over every topic but the amendment, and when someone called him to order he paused, and in solemn tones declared, "Sir, I am not in order"—a statement with which members showed their concurrence by laughing for full three minutes. The honourable baronet exceeded his usual powers of metaphor by describing Mr. Kenny as "the young sea-serpent from Clare." Sir Arthur Otway, the Chairman, could not stand this, and admonished Sir Patrick who thereupon replied, "Sir, I withdraw the young sea-serpent." Then he announced that he "heard a twinkler" on the opposite benches, which proves how acute are Sir Patrick's powers of hearing, and, when the whole house was convulsed with delight at these and other gems of speech, he withered his opponents by remarking that nothing was easier than to try to stifle a disagreeable speech by sickly smiles. On the whole, Sir Patrick's was the speech of the debate. Mr. Gladstone's face while it was being delivered was a study. If, as the hon. baronet said was possible, it is to be his last speech in the House, he may at least console himself with the knowledge that it will not be forgotten by those whose privilege it was to hear him.

Then, Mr. Brodrick, in his perky and chirrupy way, announced that he intended to fulfil his promise of going to a division, and at once there was a notable exodus of members from his own side. Sir

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Beware of German and other Imitations

SINGER SEWING MACHINES.

Stafford Northcote was the first to clear out, then Sir H. Wolff disappeared. Mr. Ashmead Bartlett became suddenly invisible, and so on with several others of the most prominent among the Tories, while Lord Randolph Churchill, Mr. Gorst, Captain Price, young Mr. Lowther, Mr. Dalrymple, and one or two other Tories boldly walked into the same lobby with the Liberals and the Parnellites. Disastrous as the defeat of the champions of Orangeism was expected to be, there was a pause of bewildered astonishment when the numbers came to be announced. For Ireland 332, against 137; majority, 195. The Irish members burst into a hearty cheer, and well they might. The Franchise Bill may be accepted or thrown out, but this division proved one thing, beyond all further yea or nay—ascendancy is dead, buried, unlamented, irrevocable.

THE PURCHASE BILL.

(The Nation, May 31.)

THE condition to which the landlord class in Ireland has been reduced has rarely been more clearly or forcibly set before the public than by the bill which the Government has just introduced into the House of Commons for relieving the deadlock in the Irish land market. For more years than we can now remember, the Irish popular leaders both in and out of Ireland besought Government after Government to facilitate the purchase of their holdings by the Irish tenantry as the best means of settling the Irish land question on a permanent basis. Various plans were proposed. It was shown that the adoption of those plans would hurt no British interest, and would in all probability be effectual for its purpose. The Irish proposals were invariably denounced as confiscatory, Communistic, and such like, and they were invariably rejected by British Ministers and the British Parliament. This was in the heyday of the landlord system, when the Irish landlords' power to rackrent and evict at their own sweet wills was still unrestricted, and when it was exercised to the full for the gratification of the peculiar tastes of the class. But now, when the "owners" of the land are shorn of that terrible power, when their swollen rent-rolls are somewhat reduced, when they have no longer as much money as they used to have to spend in luxurious living, when their mortgagees are coming down on them and threatening to sell them out, and when—worst of all—they cannot get anyone to buy, except at prices ruinous to them, their depreciated interests, the kindly-British Government comes to their relief, and makes of its own accord some of the very proposals which but a few years ago, when they came from Irish statesmen, were scouted out of Parliament amidst the execrations of landlords and Ministers alike. There is no mistaking the object of the Government Purchase Bill. It is avowed in Mr. Trevelyan's remarkable statistics regarding the deadlock in the land market, and in his virtual appeal to the Irish tenantry to take advantage of the new bill should it pass into law. That object is to render saleable the estates of the Irish landlords which are now all but utterly unsaleable, and so preserve to them at least a portion of their ill-gotten and ill-used wealth. Under all the circumstances one would hardly expect this latest "concession" to Irish demands to be made by the Government and its followers a ground for claiming Irish gratitude. Yet Mr. Trevelyan in announcing it extolled it as an unexampled boon, and otherwise made it evident that now at least the Irish people ought, in his opinion, to bow down in reverential homage before the great Liberal party.

Some of the proposals of the Government are open to very serious objection. Mr. Parnell, with characteristic acuteness, promptly hit one or two of them in the brief speech which he made immediately after Mr. Trevelyan had delivered himself of his carefully prepared oration. The proposal that though the Imperial Treasury shall in the first instance find the money for purchasing out the landlords, the Irish county cess shall be ultimately liable for the repayment, is, as we have shown elsewhere, a characteristically Gladstonian piece of finance. The work to be done by the bill is a work of imperial policy; it is to be undertaken in the interest of the empire and of the English garrison in Ireland. Why, then, should Ireland in any event bear the cost of it, or any portion of the cost? No reason exists or can be found except that English Ministers, particularly those of the Gladstonian school, have an invincible repugnance to spending one penny of imperial money even in carrying out schemes of imperial import in this country. Next, the mixed local board which is to approve of every sale and purchase in cases where the whole purchase money is advanced to the buyer is more likely to be an obstruction to the working of the entire Government scheme. Recent experience strongly suggests this view. Why have the Labourers Act and Tramways Act been comparative failures? Clearly because of the obstructive action of the grand juries and the boards of guardians. Is it likely that the grand juries and the boards of guardians will be less obstructive when the questions to fight over will be such as those raised by agreements between landlords and tenants for the sale of land? Again, the fact that only twenty millions of money in all are to be advanced for the purpose of the Purchase Bill, and that of that sum only five millions are to be expended in any one year, considerably limits the good which the measure might, if the sum were unlimited and if other amendments were made, be expected to produce. The fact is, no English Government seems capable of taking a large and generous view of any Irish question: at all events, no English Government seems capable of carrying out such a view in a legislative proposal. Nevertheless, the Government bill has undoubtedly some good points; for, in fact as we have already said, it embodies some suggestions which in former years were rejected when proposed from the Irish side, and which go far to make the bill acceptable as a whole. We allude, of course, to the abolition of the expense of conveyancing, so far as the tenant-purchaser is concerned, and to the provision for the advance of the whole of the purchase-money in cases in which the tenant cannot advance any.

Should this bill pass into law—and it is not unlikely, seeing that the landlords are in such straits—the expectation of the Government is that the tenants will rush to take advantage of it, just as they rushed into the Land Court in the winter of 1861, and that thus the

landlords' interest will once more become a valuable property. If the tenants are fools, they will certainly take that course; if they are not, they will simply hide their time, and make use of the Act only when they see that it will be clearly their advantage to do so. They have the game entirely in their own hands. The British Parliament may pass any number of bills like the present to relieve the deadlock in the land market and to raise the price of land, but they cannot possibly be successful if they have not the co-operation of the tenants. Is it possible that the tenants will extend to them that co-operation? We repeat that they would be fools if they did anything of the kind. The Irish basis upon which the price of land in the future will be calculated will be the judicial rent, and the tenants themselves know that if they gave the landlords twenty years' purchase of that rent, as Mr. Trevelyan, in his simple innocence seems inclined to suppose they will do, they would simply ruin themselves for ever. In other words, what in all probability will happen, is that, if the new purchase scheme becomes law, the tenants will hold their hands till the landlords come to a more reasonable frame of mind than they are in at present, and until the Land Act is amended in the direction now desired by the advocates of the tenantry. That result will not, of course, be in accordance with the fitness of things as seen from the Ministerialist and landlord point of view, but then the chief thing to be looked to in these matters is not the safety of a Ministry or a class, but the interests of a nation.

INVERCARGILL CATHOLIC LITERARY SOCIETY.

AT the meeting of the above Society, held in the usual place, on Tuesday, 8th July, two candidates were balloted for and elected, and two proposed for membership. The programme of the evening opened with a debate, "Should the Franchise be extended to Women."

Mr. D. Bradley opened with a short but brilliant speech in the affirmative. He contended that to grant the privilege of women recording their votes at Parliamentary elections would be doing what was right, and what was right was just, and it was not justice to that sex to deprive them of one-half the privilege that a few of them enjoyed at present—namely, that women possessing property could vote for town and county councillors; and why, in the name of common sense, deprive them of the privilege of voting for members of Parliament? They took an interest in such elections, and it was beyond a doubt that their power of reason was as great as that of the sterner sex; therefore it was with pleasure that he moved the privilege be granted.

Mr. Crowley, in supporting the motion, expressed himself in favour of extending the franchise to all women over 21 years of age. He concurred in what the previous speaker had said, and supposed the only argument that would be brought against it would be the old worn-out one, "that it would create domestic trouble." The idea was preposterous, and only an invention of some narrow-minded creatures, or, in other words, woman-haters.

Mr. B. Bradley would oppose the motion on the grounds that women did not and would not take such an interest in Parliamentary affairs as would lead them to record their votes in an intelligent manner. They would be too easily biassed, and he was greatly afraid that they would support a man of good looks in preference to a man of common-sense. He considered that that of itself was quite sufficient to deprive them of the privilege of voting for Parliamentary candidates, and, notwithstanding Mr. Crowley's assurance to the contrary, he was inclined to believe domestic arrangements would not run so smoothly as at present.

Mr. Lawlor said that politics was altogether out of their sphere, and it would be a bad day for New Zealand the granting of the request. Married women had quite enough to do to attend to domestic affairs, and the unmarried could better their position by learning a lesson or two from their married sisters, which would be the means of educating them for married life—something he considered better than stump-speeching the country on the woman's rights ticket.

Mr. J. Reid would grant the privilege to women of property and widows; there would be no use in drawing the line at the age Mr. Crowley had mentioned, for the fact of the matter is no unmarried lady would acknowledge that she was over 21 years of age.

Mr. Cussac was opposed to the motion, not because of being a woman-hater, nor because of the dread of domestic troubles, or their inferior knowledge, but simply because that when placed in authority they are the greatest tyrants imaginable. Take, for instance, the good Queen Bess, the virgin Queen Elizabeth as she is sometimes called. She is an example of what might be expected of granting the woman's rights, and there are others not much less tyrannical than Elizabeth herself that I might mention, but it is not necessary, as I am sure the majority have made up their minds to keep them in their proper places and out of politics.

Mr. McIntyre was in favour of the motion, and hoped such a privilege would be granted soon, as he thought the women would put an end to all the public-houses in the Colony, as they suffered greatly by their husbands' money being spent in the public-houses instead of spent in comforts for their families. As to those who had opposed the motion and those in the background egging them on, he could safely say that outside they were the greatest ladies' men by doffing their hats, and cringing and so forth, and in here out of sight they would not support a motion to place them on an equality with themselves.

Mr. Mulligan was opposed to the granting of the franchise to women. It would lead to corruption and what not, and instead of having men of common sense elected to represent us we would be represented by a lot of noodles and lady-killers.

Mr. O'Brien would favour the motion because he considered the ladies of nowadays were equally as intelligent as some of the members who had spoken against the motion.

Mr. Bradley having replied, the motion was carried by a majority of one.—A programme having been arranged for the 22nd, the meeting closed in due form.

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CHARACTERLESS AND PENNILESS.

THE Grant and Ward disaster in New York, not only virtually ruins the Grant family financially, but must also result in great humiliation to the ex-President himself. What to him must be one of the exasperating features of the failure is the use made of him personally to "raise the wind" in a trying emergency. On Saturday last, the firm, even then in the throes of bankruptcy, induced the General to go to Vanderbilt to borrow money. It is not believed that the truth was told the General, but Fisk and Ward used him to ask William H. Vanderbilt on Sunday afternoon for 150,000dols. Mr. Vanderbilt most readily granted the ex-President such a favour, but at the General's request, dated his check the day previous and accepted no other securities than Grant and Ward's check on the Marine Bank, which he promised to hold for a day or two on accommodation. One can imagine what for a moment must have been his opinion of General Grant. In his anger he sent for the General. The latter came, and as the story goes, fully satisfied Vanderbilt that he had no knowledge of the firm's impending failure, and agreed to see that the sum was paid, even if Mrs. Grant had to sacrifice her property.

The Grants themselves are greatly to blame for allowing their means to be used in a way for which they could not at all times account. It was the tacit understanding from the start that they were to draw each 3,000dols. a month from the firm and ask no questions. Fisk and Ward were to run the business, which, now that the truth is coming out, seems to have been little more than a usury shop on a large scale, and the Grants were given 36,000dols. a year each for the use of the General's name, influence and connections. This view of the case is an ugly one, and before the end is reached may result in lessening the sympathy with which the ex-President and his family are now regarded.—*Chicago Herald.*

THE IRISH NATIONAL LEAGUE.

MR. ALEXANDER SULLIVAN, the President of the Irish National League of America, whose headquarters are in Chicago, in a letter objects to the statement of Mr. Henry George that "the Irish National League has forsaken the principles on which the Land League was founded and has taken up the idea of peasant proprietorship."

"Contrary, perhaps, to the belief of many," says Mr. Sullivan, "the Land League was of American origin. Its platform was drawn in the city of New York by Irish Nationalists residing in America, of whom the best known is Mr. John Devoy, in consultation with Mr. Michael Davitt on his first visit to the United States in 1878. The first plank of the platform was a declaration for self-government. The second advocated vigorous agitation of the land question on the basis of a peasant proprietary, while accepting concessions tending to abolish arbitrary eviction.

"On December 8, 1878, Mr. Davitt delivered a powerful speech in Boston in which he defined the objects of the proposed organization. The first paragraph of his outline was a demand for national independence. The third was as follows:—

"A demand for the immediate improvement of the land system by such a thorough change as would prevent the peasantry of Ireland from being its victims in the future. This change to form the preamble of a system of small proprietorships similar to what at present obtains in France, Belgium and Prussia, such land to be purchased or held directly from the State. To ground this demand upon the reasonable fact that, as the land of Ireland formerly belonged to the people (being but nominally held in trust for them by chiefs or heads of clans elected for that among other purposes), it is the duty of the Government to give compensation to the landlords for taking back that which was bestowed upon their progenitors after being stolen from the people, in order that the State can again become the custodian of the land for the people-owners."

"After the platform drawn up in New York had been thoroughly discussed by the Irish Parliamentary party, it was agreed to by them, and the Land League was organized in Dublin on October 21, 1879. Mr. Parnell was elected President and Mr. Davitt one of the secretaries. The declaration concerning land tenure was as follows:—

"That the objects of the League can be best attained by promoting organization among the tenant farmers, by defending those who may be threatened with eviction for refusing to pay unjust rents, by facilitating the working of the Bright clauses of the Land Act during the winter, and by obtaining such reform in the laws relating to land as will enable every tenant to become the owner of his holding by paying a fair rent for a limited number of years."

"In all his speeches in Ireland prior to the foundation of the Land League and in his speeches subsequent to its foundation and preceding his arrest, Mr. Davitt advocated peasant proprietary as the only mode of settling the land question satisfactorily to the people of Ireland.

"During Mr. Davitt's dreary months in a cell his views underwent considerable modification on land tenure. When, however, the Irish National League was organized in Dublin as the successor of the Land League, the principle of peasant proprietary was reaffirmed.

"Davitt himself would never countenance a misapprehension of the facts. He knows that it is he who has altered his views, while the platform of the Irish National League remains identical with the platform of the Land League."

An electric hand-lamp has been invented, the illuminating principle of which is some simple chemicals that are cheap and easily manipulated. A little drawer at the bottom of the lamp holds the electric spark in solution, while, by simply touching a button, a magnificent light is developed or extinguished, as the case may be. This lamp does not specially differ in appearance from the ordinary kerosene affair, and can be used in the same way.

MIRACULOUS CURE OF AN ENGLISH BISHOP

(From the Liverpool *Catholic Times.*)

THE Rev. Thomas Livius, of the Congregation of the most Holy Redeemer, has made a contribution to Catholic literature which will, undoubtedly, be highly prized. It is a translation of Père Saintrain's Manual for the Month of Mary—"The Glories of Our Lady of Perpetual Succour." This French work is a beautiful tribute of love to the Blessed Virgin, and it has certainly lost none of its merits in the hands of the translator. The preface to the translation is written by the Right Rev. Dr. Lacy, Bishop of Middlesborough, and subjoined is the following letter, dated English College, Rome, March 21, which the translator has received from his Lordship:—"My dear Father Livius, —After having sent off to the printer my little preface, as I informed you in my last letter, my next step was to go, on the 18th, to the shrine of Our Lady of Perpetual Succour, on the Esquiline, and offer up the Holy Sacrifice for a very special intention. Our Lady heard my prayer, and vouchsafed me a miraculous cure of an internal ailment which has for the last nine years caused me much trouble and suffering, and been a sad drawback to me in my work. The cure was instantaneous and complete. At first I could hardly believe it. I felt confused at the thought of a miracle being wrought upon me. It has, however, proved to be not imagination, but reality. I need not say how overwhelmed I felt with a sense of gratitude for such a favour. For the honour of Our Lady of Perpetual Succour, I think this ought to be made known, although, if I were to be guided by my own natural instincts, I should prefer my name not to appear. I wish you would get as many prayers of thanksgiving as possible for this extraordinary proof of Our Lady's loving heart. The good fathers at St. Alphonsus' are all delighted, and especially Father Douglas." The work contains a history of the miraculous picture of Our Lady of Perpetual Succour. The publishers are Burns and Oates, London; Gill and Son, Dublin; and Vanos-Dewolf, Rue St. Pierre et Paul, Antwerp.

PUBLIC SCHOOL EDUCATION A PERIL TO CIVILIZATION.

(San Francisco Monitor)

THE Boston *Herald* recently contained a communication entitled "A Word to Women," in which the writer—herself the mother of several children who were attending public schools in that city—sent forth a warning voice to every mother in the land concerning the dangers which beset their daughters, especially, in consequence of the vicious habits that prevail in these mixed schools. Here is the heartfelt cry of a faithful mother who mourns over the fate of her own and her neighbours' children:—

"I want to appeal to the women who care for the children, not only for our own, whom the most watchful motherly care cannot always save from the perils of the world, but especially for the thousands who have little help to make them good and strong, except the teachings and influences of the public schools. Oh, sisters, the purity and power for good of this institution is weakening rapidly. The community, full of necessary and unnecessary cares, seems blind to it, or hopeless about it, and moves not. Whereas once every teacher took almost a parental oversight and thought for every moral and physical interest of their charge, from the hour in which the children came out from their homes until they re-entered them, and felt, as the noble head of one of our normal schools expressed at a late convention, that 'responsibility is measured only by possible opportunity,' now, with a few exceptions, enforced obedience to school rules during school hours seems to be the sum of endeavour.

"Charming lessons in some favourite science absorb the free hours of the week, which are the teachers' golden opportunity to impress never-to-be-forgotten principles of morals, manners, and health upon those young hearts and minds. For lack of these, they are being turned out a peril to civilization. Weakened, body and nerve, by smoking, by beer, and by vile reading, they feel unfit for work, and ready only to imitate the heroes of their literature, in gaining a living without labour. If girls, there are equally imminent dangers of similar reading, of late hours, of walking the streets in the evening, of accepting the apparently harmless "soda water" from some slight street acquaintance. This is no newspaper bugbear. It is knowledge gained by years of voluntary work and observation among, not only the people of the North End, but the better working classes of the West and South End. The children of these busy men and women have not had the watch, care and exhortation individually from masters and honoured men of the School Board which the parents had even fifteen or twenty years ago. And all the school conventions of the country are beginning to wonder why those upon whom so much money has been spent are not being turned out more fit for citizenship. What answer?"

Every word written by this mother is true. Public school education is rapidly becoming what she truthfully calls "a peril to civilization." Such children as are educated in public schools have no reverence for parental authority; they treat their parents as if they were inferior to them; they seem to enjoy nothing that is pure and innocent, but all their pastime must be flavoured with blasphemy and corroded by vice. The books they read are rotten with immoral thoughts and unchaste sentiments; profanity and impurity are known to them before they are out of their pinafores; and we see the result of all such educational training in the hideous, hidden sins of society in every State in the Union.

Civilisation, therefore, cannot progress under such a system of education as that carried on in public schools. Such institutions may turn out "smart" scholars, but their smartness will lead them, eventually, to develop into wicked men and wanton women to whom the commands of God and the Christian virtues will become an abomination. Our asylums, hospitals, insane asylums, and prisons are rapidly filling up with educated men and women whose very intelligence made them all the more dangerous to society. And it is in this light that we recognise the truth of the assertion that for want of religious and moral teaching the youth educated in public schools will become "a peril to civilization."

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Captain Blaney, having retired from his seafaring life, desires to inform his numerous friends on the West Coast and throughout the Colony, that he has become proprietor of the above Hotel, and will be pleased to see them during their visits to Dunedin. The house is situated next the Caledonian Grounds, commanding an excellent view of Dunedin Bay and its surrounding scenery, and within a few minutes walk of the City and the Ocean Beach.

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JAMES HISLOP,

ARCHITECT,

Has Removed to Eldon Chambers,

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EMPORIUM,

WINTER 1884.

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Purchasers should look to the Label on the Pots and Boxes. If the address is not 533, Oxford Street, London, they are spurious.

THE MOST REV. DR. MACEVILLY ON THE MIGRATION COMPANY.

(Dublin Freeman, May 31.)

ON Monday a largely attended parochial meeting was held in the Cathedral ground, Tuam, in furtherance of the migration scheme, His Grace the Archbishop, Most Rev. Dr. MacEvilly, presiding.

His Grace having been duly moved to the chair, amidst loud cheering, said:—You need hardly be told that the object of this vast assemblage which I see round me here to-day is intended to be, as I make no doubt it will be, eminently practical. You are aware there was a preliminary meeting held the other day at the presbytery, over which I had the privilege of presiding, as I have here, composed of such of the representative men of the parish as could possibly attend—men of practical earnestness, as was evidenced by the number of shares they had taken on the spot. At that meeting it was agreed that a parochial meeting of the parish of Tuam should be held here to-day to promote the same object. For, mind you, this is not a general meeting of the district, but a parish meeting of this parish, to be followed by other similar meetings throughout the diocese of Tuam, of which this is to be the precursor, and, let us hope, the model. This meeting, then, is to be practical. Speeches may be good in their way if followed by corresponding results. But to my mind one hundred shares are worth two hundred speeches (cheers). And here let me warn you *in limine* against being scandalised by the hypocritical cant of certain saintly men, and women too, who no doubt will feel shocked at seeing an Archbishop and his clergy and people assembled here to-day, under the shadow of the Cathedral, for promoting what they would term merely secular business. Nearly two thousand years ago similar complaints were uttered by pharisaical hypocrites, and they were quickly and scornfully set at rest by the voice of Truth itself. These people would not feel shocked if a meeting were held for the purpose of transporting our people. We are assembled to keep them at home. They would feel no qualm of conscience at defrauding on a large national scale the labourer of his hire, which has already reached the ears of the Lord of Sabaoth against them. We are assembled for establishing the everlasting laws of justice (hear, hear). All we can say of such is, we leave them to God, but are we so sure that God will take them from us? Our object in meeting here to-day is to promote one of the most patriotic projects that was ever put forward in the memory of living men for advancing the interests of our country (hear, hear). Now, what is that object? It may be said to be two-fold—*destructive* and *constructive*. Our object first is to denounce in vigorous but respectful language the insidious scheme of subjecting the remnant of our fast-ebbing population to the horrors of transportation and exile, brought about in many instances by blandishments coupled with necessity (true, true), and the exhibition of false hopes and delusive promises sure to end both in disappointment and unavailing regrets. Our object is to save our country from becoming a waste and our towns from having the ploughshare drawn through their streets, or at best the grass grown at their doors, which is sure to happen if the present process of depletion be continued. That these are not the false sounds of unfounded alarm can be easily seen from the startling statistics of depopulation published every day in our daily papers. Is it not sad to see men elected, or at least legally constituted, guardians of the poor employ their influence to have our struggling, industrious ratepayers taxed for the transportation of their own flesh and blood? To me it is painful to contemplate the heartlessness of the guardians of the poor so prominently exhibited in the western portion of the diocese of Tuam, urged on in some instances by mercenary agents well paid for the work of destruction. I would wish to see the golden maxim of treating others as they would reasonably expect to be treated in turn, applied to these humane men. If their own children were in question would they act in this way? Alongside the picture of happiness and prosperity enjoyed by our exiled countrymen beyond the ocean painted in roseate hues and daily exhibited before our eyes by those interested advocates of emigration, I would place the truthful description given by one whose testimony is disinterested and beyond all suspicion, the Archbishop of Toronto. This illustrious prelate came to this country some years ago as the accredited agent of the Canadian Government. He held out to the assembled bishops of Ireland on the part of the Dominion Government the most cheering prospects. He had vast tracts of land placed at his disposal to be parcelled out to Irish emigrants. I must confess that at the very time I instinctively recoiled from encouraging any of our people to emigrate, even with such prospects held out to them. What account does that great but humble archbishop give us now of the result of the project? In a general letter addressed to all the bishops and priests of Ireland he implores of them in the name of God and country to dissuade by all means their people from encountering the evils as well of a temporal as of a spiritual character which they were sure to suffer in Canada. Is not this worth a thousand testimonies to the contrary? (Cheers for Dr. Lynch.) It has been also shrewdly remarked that all the accounts sent by emigrants have been written in the same hand. This tells its own tale. If one halt the moneys that have been lavished in transporting our people were judiciously spent in keeping them at home, we would have a happy, contented, and orderly population. And this brings me to the second object we have in view in this and similar meetings. The work of mere destruction won't do; we must enter on the work of construction. It would be idle to content ourselves with merely denouncing emigration; we must provide a substitute. Now, I need hardly tell you that such a substitute is provided in the Migration Company, which has for object to root the people in the soil without injuring the rights of any man living, without trenching on the laws of God or the just law of man (cheers and applause), to place them on the lands which in many instances have been fertilised by the sweat of their brows. This company is now launched before the country. It is for you to say, not by mere empty words but by work, by some present sacrifice, by taking shares according to your means, whether it is to be a success or not. I met

a respectable man the other day who wished well for the company, and said, "It will be a wonderful event if it succeeds." I told him, in reply, it is not a question of *if* at all. Put your shoulder to the wheel, to the work, and help to make it a success (hear, hear). We all sincerely regret the absence of the patriotic and learned Professor Baldwin, who intended being present to explain in his own lucid way the practicability of the projected scheme, and its remunerative character even from a fiscal point of view (three cheers for Professor Baldwin). But some one will say, no doubt with the best intentions, is it not better to wait till the land becomes cheaper, as it surely must? But, I ask, is that so certain? Wait; but where will our people be in the meantime? When will similar terms and prospects present themselves? No; let us avail ourselves of present opportunities, of what is feasible, in order to strengthen our position, to secure greater and more general national rights hereafter (hear; "that's the talk"). Will any man venture to say that by using at present every available means for rooting our people in their native soil, or foregoing other national advantages (no, no) we weaken for further objects our efforts at legitimate, peaceful agitation, which is the recognised means in this free country within the limits of the Constitution for making the reasonable wants of our people known to our rulers with a view to just remedial legislation (cheers). No sane man would venture to say so. In promoting the migration scheme we are engaged in no visionary or Utopian project, but in one which comes home to our doors. We must be prepared for some sacrifice and not act on the selfish principle of unprincipled hirelings, "it is better to receive than to give." I impressed on Professor Baldwin the necessity of securing good land at any cost, for no one ever thrives on bad land ("That's true, your Grace"), and by transplanting men to bad land we would be only producing a crop of mendicants whose latter condition would be worse than the first. It is cheering to see the public bodies throughout the land encouraging this patriotic project, and it is to be observed that it is encouraged by every board of guardians and public body wherever constitutional liberty is not stifled or unreasoning despotism not enforced. To me it is a matter of perfect indifference where the people are located, east or west, north or south, provided it be in Ireland (cheers and applause). And now, in conclusion, let me ask each one to take shares according to his means ("we will"). Let a large number of people take a small number of shares each; without risk or loss to anyone, the result will be the same, while at the same time this patriotic project will be firmly rooted in the hearts of our people (cheers).

CANTERBURY CATHOLIC LITERARY SOCIETY.

Monday, July 7, 1884.

THE President read a letter from Mr. Maskell, who is now in Wellington. Amongst other things he announces that he offers three prizes of two guineas each to the Society for the present year, on the following subjects and conditions:—

1. A prize of £2 2s., to be given in books, for the best essay on "Freedom of thought and expression in matters of Religion," open to all members of the Society, no restriction as to length of essay.
2. A prize of £2 2s., to be given in books, for the best essay on the "Salvation Army," open to all members who are not over 24 years of age on August 1st next. The essay not to exceed six foolscap pages. Both of these essays to be handed to the President before the first Monday in November next.
3. A prize of £2 2s. to be given in money or books, at the option of the winner, to the member who shall be considered, by ballot of all the members present at the annual meeting of June, 1885, to have contributed most to the advancement, entertainment, and welfare of the Society during the year. No officer or member of the council to be eligible for this prize.

It was resolved to convey to Mr. Maskell the best thanks of the Society, and expressing the members' gratitude for the repeated generosity of the late president, and their appreciation of his continued interest in the success and general welfare of the Society.

The evening was pleasantly spent; the Rev. F. Bowers contributing several items in succession. The first was "Bruce's address to his Army," which was delivered with spirit. The next was "King Robert of Sicily." The effect of the monk's chant on the king's mind was made very striking, and was rendered more so by the excellent vocal powers of the Rev. F. Bowers. "Chatham on the American War" was the next the rev. gentleman favoured the meeting with, followed by T. D. Sullivan's poem "No Irish Need Apply," and a humorous American reading "The Lost Dog." This produced considerable laughter.

Mr. Coughlan's suggestion at the former meeting was then gone on with, viz., to review the respective political merits of the several candidates for Parliamentary honours, in and in the vicinity of Christchurch. In this novel mental exercise, Messrs. Coughlan, Nolan, O'Connor, Leahy and Loughnan freely entered, and seemed to fully realise, and take ample advantage of, the latitude afforded. Sir Julius Vogel, being candidate for Christchurch North, had his great abilities as a politician eulogised, while, on the other hand, was preached the impending danger of the Vogel mania. Joynt and Holmes, too, were reviewed, and also the Stanmore, Sydenham, and Avon candidates dropped in for criticism. This proved to be an exceedingly interesting mode of spending an enjoyable and profitable evening.

[ADVT.]—Take Hop Bitters three times a day, and you will have no doctors' bills to pay. See.

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.]

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Venetian Blinds sent to any part of the Colony, with full instructions as to fitting, Etc. All work done at lowest possible prices.

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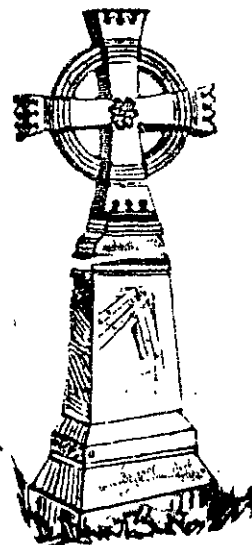
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