

**PRINCESS THEATRE.**

WEDNESDAY EVENING, NOVEMBER 4, 1885.

The BOYS of the  
CHRISTIAN BROTHERS' SCHOOL,  
Assisted by the GIRLS of  
ST. JOSEPH'S CONVENT SCHOOLS,  
Will give a

GRAND JUVENILE ENTERTAINMENT  
In Aid of the  
SCHOOL BUILDING FUND.

The Performance will commence with a  
JUVENILE CONCERT  
And conclude with the delightful little Comedy entitled,  
"A SUDDEN ARRIVAL."

PRICES OF ADMISSION: Circle, 3s.; Stalls, 2s.; Pit, 1s.

This will be the last Entertainment of the Season, and as it is well known the best is always kept till the last, patrons may look forward to a really genuine treat for themselves and families.

Doors open at 7.15; performance to commence at 7.45. Carriages may be ordered for 10.15.

TO CLERGYMEN, SCHOOLMASTERS, AND SCHOOL COMMITTEES IN THE COUNTRY DISTRICTS.

I HAVE on hand a large and varied assortment of Books suitable for Prizes at the forthcoming Christmas Examinations. Lists will be furnished on application and a large discount allowed off parcels of three pounds worth and upwards. If a certain sum is remitted, and the selection left to myself or any other resident in Dunedin, I guarantee satisfaction.

JAMES DUNNE,  
BOOKSELLER, STATIONER, NEWS AGENT, &c.,  
141 GEORGE STREET,  
DUNEDIN.

Orders received for any English, Irish, Scotch or American paper.

SHAMROCK HOTEL.  
SPEY STREET,  
INVERCARGILL.  
THOMAS SCULLY PROPRIETOR.

The above hotel is centrally located in the principal business part of the town, and within five minutes' walk of the Railway Station. It has undergone thorough renovation. The Bed Rooms are lofty and well ventilated. The accommodation is second to none in Southland. Nothing but the best Liquors sold on the premises.

Note the Address:—

SHAMROCK HOTEL, SPEY STREET.

**"WHAT TRUE FREEMASONRY IS."**

Every friend of Religion and Order should get a copy of the First Number of

FATHER KEANE'S PAMPHLET ON FREEMASONRY.

PRICE ... ONE SHILLING.

To be had at Braithwaite's Book Arcade, Princes Street, Dunedin; and all Booksellers throughout the Colonies.

**FREEMASONRY UNMASKED**

By FATHER KEANE, in 65 pages of the most interesting and STARTLING READING Ever Offered to the Public of New Zealand, being the First of a Series.

Don't fail to send 1s 2d in Stamps to  
JOLLY, CONNOR AND CO.,  
OCTAGON, DUNEDIN.

And get a copy of these Remarkable Revelations of the Secrets and Appalling Oaths of this Great Sect.

**CATHEDRAL FUND.**

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

Special offerings for Tower (including cards, £10 9s 6d)	£	s.	d.			
	20	0	0			
<b>WEEKLY SUBSCRIPTIONS.</b>						
Per Rev. P. Lynch	£	s.	d.			
" Mr. Drumm	4	0	0	Per Mr. W. Hall		
" " Dillon	3	2	0	" Mrs. McEwen		
	0	10	0	2	0	0

† P. MORAN.

**DEATHS.**

SULLIVAN.—At Napier, on the 24th October, 1885, James Stephen Ernest, second son of Michael Sullivan, of Gore, aged 16 years.—R.I.P.

MURPHY.—Of your charity pray for the soul of Ellen Gillan Murphy, daughter of Neil and Ellen Murphy, who died at Timaru, October 23, 1885; aged 17 years and 10 months. Fortified by the rites of the Church.—R.I.P. Belfast papers please copy.

**The New Zealand Tablet.**

FIAT JUSTITIA.

FRIDAY, OCTOBER 30, 1885.

**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 WHITE CROSS SOCIETY.**



HIS society has been established in Dunedin, or, at all events, a public meeting having for its object the establishment of such a society has been held. Mr. E. B. CARGILL presided at this meeting and made an admirable speech, full of good sense and good feeling. There were also several other good speeches. The object of this society is to promote purity of life in word and deed by creating a healthy public opinion on the subject and bringing it to bear on individuals. The object is good, the means are good so far as they go, but the all important question is—Are they adequate? The power of religious faith and practice was at least ignored. We are not blaming the promoters of the meeting for this, and readily concede that the important omission arose from a desire to bring together men of all denominations. We wish the society every success amongst those whom it purposes to teach: and although we entertain little hopes of its being able to effect much good, we think it is capable of effecting some. It can, if energetically worked, produce a great change in the public mind in reference to filthy speech, which is simply only low ruffianism, and it can also bring about a great change as regards the sale of improper publications and pictures. It may also create such a general detestation of vice as may make men ashamed of that of which many of them do not now appear to be at all ashamed. But that it can do that which is of all the most important as being at the foundation of true purity, viz., purify the mind, the feelings, the imagination, we greatly doubt. It is only the teaching the practices, and the habits instilled by religion that can bring this about. On this subject we confess we are not free from a certain doubt, as to the sincerity of some. Will all these advocates of the White Cross Society absent themselves from the meetings of such men as Chiniquy; and such women as the escaped Nun, who has been brought out here by ultra-Protestants to throw dirt at Catholics, and to spit filthy calumnies in their face? The future will answer this question, and if we shall see some of these promoters of the White Cross on platforms adorned by such pure lights, we shall take leave to doubt the sincerity of such promoters. There never has existed in the world a society that has taken so much pains to teach and promote purity as the Catholic Church; and, nevertheless, no society has been so vilified, as if she were guilty of the opposite vice, as Catholics have been by their Protestant neighbours. Of course, Catholics fully appreciate all this, and are accordingly indifferent. We know that these calumnies are spread abroad, simply to cause us pain, because the propagators of them well know how intense is our love of purity, and how anxiously we labour for its possession. Hence, when our enemies wish to wound us they are at no loss as to where the blow can be most efficaciously struck. If they valued purity they would not act thus. We shall, therefore, await with some curiosity the