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Current Topics

AT HOME AND ABROAD.

IF the news be true which we learn from a trustworthy Wellington correspondent, the Government of New Zealand have taken steps for the importation of another "oiled and curled darling." Our

rulers are of refined and aristocratic tastes, and even amongst the gloomy corridors of the prisons where they command they desire to find some remnant of "sweetness and light." This can be their sole reason for the order they have transmitted to Europe, as we are credibly informed, that an Inspector of Prisons may be sent out to this colony without further delay. We do not know what the qualifications by which this gentleman is to be selected are; whether the University of Oxford may be accorded a preference over that of Cambridge, or whether a facility in the production of Greek iambs may be preferred to an extreme elegance in Latin hexameters. We are, however, persuaded that due attention is to be bestowed upon appearances; some exquisite who will make a good show at a Governor's levee, or exhibit a becoming grace in handing down to dinner a Minister's lady, has certainly been ordered. These may, indeed, seem but trivial surmises; still, it is on such trivial surmises we are forced, for no reason in connection with sound judgment or common sense can for a moment be supposed to have influenced so extraordinary and wild a step. There is an old saying, and one frequently repeated, which relates to the absurdity of fetching coals to Newcastle; and this saying it is that now we find exactly to fit our need, for we have already here several gentlemen who are eminently calculated to fill with distinction the post proposed. In saying this, however, we may remark that we do not include amongst the number of these gentlemen Mr. Caldwell, whose name has more than once been mentioned in connection with the matter. We do not include Mr. Caldwell, not because he is not most fitted as well as most deserving to hold the position, but because we have good reason to believe he is not available for it: and this we state in special reference to the unwarrantable liberty that was taken in the House at Wellington in Oct., 1876, of actually mentioning his name as that of an applicant for the situation. The fact is, on the contrary, that, owing to failing health, as well as to his long tenure of office, he has been for some time, and now is, most desirous of retiring from the service altogether. And, we may add, that the late Government, having been made aware of his wishes in this respect, rather than run the risk of sustaining the loss that would be incurred by his retirement, offered to give him leave of absence, on full pay, for a year, so that he might seek the repose he found necessary for his health. There are, however, other gentlemen, who, if they lack in some degree the experience and ability of Mr. Caldwell, are, nevertheless, well calculated to fill the office in question with credit to themselves and advantage to the Colony, and it is strongly in favour of such a view to find that invariably when colonial offices were filled up from men experienced in colonial matters, they were well filled. Take, for example, the late Mr. Brannigan, and the present Superintendent Weldon, under whose charge, as Commissioners, the Police Force of Otago was acknowledged to be the best managed force in the southern hemisphere, and much superior to what it is under the quasi-military system that now prevails. Both of these gentlemen were appointed here from Australia; and we may also include with them, under the heading of colonial appointments, Mr. Conyers, of the Railways Department, whose career throughout has been strikingly successful. On the other hand, appointments made at home have been, in most instances, deplorable failures. Such has proved to be the case, for instance, with regard to Captain Campbell Walker, Inspector of Forests, and Mr. Carruthers, Engineer-in-Chief, both of them political appointments made by Sir J. Vogel to serve some purpose of his own; and we may add to these gentlemen, as another instance of failure, Mr. Passmore, late of the northern railways. Dr. Skae, also, may probably be assigned a like standing. He has done nothing whatever since his arrival here towards the improvement of our Lunatic Asylums; he has simply recommended what was known as a crying want before he ever set foot in the colony, that additional buildings should be pro-

vided. This has been the sole outcome of his establishment at Wellington, and the staff by which it is served. His appointment was simply a slight put upon the medical men of the colony, and nothing more. He has, indeed, we may say, enjoyed almost a sinecure, and we doubt if the additional occupation lately conferred upon him as Inspector of Hospitals will much interfere with his leisure. His proper place would have been that of Medical Superintendent of some one of the asylums, whence he might have visited periodically all the other institutions of the kind in the colony. But our Government have not only sent from Newcastle for coals; they have, moreover, sent for coals of a very inferior quality to that which is present to their hands. The Special Commission on Prisons, lately held at Home, with Lord Kimberley for chairman, pronounced the system of prison discipline in question to be most defective, and condemned it as conducing to the maintenance of veritable schools for crime. It has further met with a full and most telling exposure from two works recently published; one of them named "Five years' penal servitude, by a man who suffered it;" the other, "Convict life." And surely we have none of us forgotten the revelations made by Clancy, the released patriot, which lately appeared in the *Dublin Freeman*; not to speak of the tales told by other prisoners of the same class. The Home prisons, in short, stand condemned of being wretchedly managed under the present military Inspectors, who totally ignore and set at defiance the authority of the visiting justices. This, nevertheless, is the system which it has seemed fit to the Ministry to introduce here, in contrast, moreover, to the action taken by all the Australian colonies, where colonial officers have without exception been appointed; and notwithstanding that the prison of Pentridge, which is so officered, is acknowledged by the Home authorities themselves to be the best penal prison in the British empire. But the fact is an Inspector of Prisons is not required in this colony. The visiting justices, who truly represent the public, are thoroughly efficient inspectors, and all that is at any time needed. Now especially, also, there are serious objections to be urged against the appointment in question. In the present financial state of the colony it is most undesirable. An inspector stationed at Wellington, and provided with a staff of clerks, will be an expensive addition to the civil service; and the sole recommendation that it will be in his power to make, after all, in the way of improvement will be the erection of a central penal establishment at a cost of somewhere about £100,000. What it is, then, that has induced the Government to take this step we are at a loss to conceive. We are, however, convinced that it is one of those cases in which public interests have been sacrificed to private advantages—or even it may be conceits. The wife and daughters of some member of the cabinet are about to visit Europe, and an introduction into high society is being negotiated for them: or some member, again, is in want of a gallery of ancestral portraits, and wishes to have them chosen by an aristocratic eye. It must be something of the kind that is directing the course of this proceeding, for there is no serious reason that any one can discern for saddling the colony with a grave additional expense and flouting a deserving, experienced, and hard-working body of colonial officials. Finally, in order to afford a convincing proof that nothing whatever remains for an Inspector of Prisons to throw light on here with regard to prison management, we append an extract from the report presented by Mr. Caldwell to the Provincial Government of Otago in April, 1868, and which was printed in the report of the Council of that year. The report in question, we may add, was noticed in very favourable terms at Home, both by the London and Provincial newspapers, as well as by several journals in America; and shortly afterwards its author, Mr. Caldwell, was appointed a corresponding member of the Howard Association, and of the United States Prison Association. The extract runs as follows:—
"In my last report I had the honour to state the views which I entertain in reference to the measures to be adopted in order. First. To protect the interests of society, by ensuring the safe custody of prisoners, and by subjecting convicted offenders to such an amount of punishment and reformatory discipline as may deter them from a repetition of their crimes and operate as a warning to other evil-doers. Second. To effect, if possible, if not an entire, at least a partial reformation of the prisoner. Third. To reduce the expenditure within the closest limits consistent with the attainments of the objects I have just indicated; and Fourth. But subject also to the same

primary consideration—to render the labour of the prisoners to the utmost extent reproductive to the Province which is burdened with their maintenance.' The general notoriety of the existing state of the gaols in New Zealand, and the information which the Government and the public already possess respecting their insecurity, render it, I presume, unnecessary that I should state any circumstances or adduce any arguments to prove that immediate action is imperatively called for, and I need only request attention to the fact that the gaolers in New Zealand have not at their disposal even one cell in which a prisoner can be placed in solitary confinement or prevented from communicating with his fellows, to render it sufficiently obvious that those indispensable requisites—the means of classification, of separation, and of inflicting effective punishment when called for—are equally wanting. In saying this, I desire to be distinctly understood as attributing no blame or neglect, even by implication, to anyone; on the contrary, I have much pleasure in expressing my belief, as far as my present knowledge permits me to do so, that on the whole the existing arrangements are nearly as perfect as they could be under existing circumstances. The unexpected and extraordinary increase of the population of the Colony during the last six years; the sudden influx of loose and disorderly characters from all parts of the world, and the consequent rapid increase of the number of convicted criminals, precluded the possibility of at once providing proper means for their confinement; and it is only from the force of circumstances beyond the control of the Government, that the gaols are altogether inadequate for the accomplishment of the objects which it is so essential for the public safety to attain. I need hardly say that where men, so situated, are determined to be insubordinate and noisy, any attempt on the part of the officers to maintain order and quiet must be futile, unless they possess the means of effectually separating the offenders from each other. The most turbulent, it is true, might be selected and subjected to corporal punishment; but I am no advocate for corporal punishment when any other can be effectually substituted—considering its tendency to be brutalising and its effects uncertain—as depending entirely on the character and disposition of the individual on whom it is inflicted; but it is quite as likely that it would only have the effect of increasing the evil. Each man so punished would consider himself, and would be looked upon by others, as a hero and a martyr in the common cause, and it would be, as it were, a point of honour with him to sustain that character and brave every result, rather than give in while remaining under the observation of his fellows. Place him, however, in a solitary cell, and remove him from the possibility of being seen or heard by his companions, and not only does the influence of his bad example cease to operate on them, but the main incentive to open insubordination on his part is at once taken from him; no longer encouraged and supported by the approbation and sympathy of others, he feels, as it were, that his glory has faded away, and that the only consequence of continual misconduct is increased restraint, and an indefinite postponement of the period of his restoration to liberty. The natural result of such a feeling is that, after sulking perhaps for a certain period, varying according to circumstances, he gradually gives way to necessity, submits quietly to that which he finds he cannot avoid, and eventually endeavours by every means in his power to secure the good opinion of those on whose favourable report his return to freedom depends. One chief thing that we have to remember is, that the separate system is a restraint on natural and innocent instincts; every effort, therefore, should be made by physical and moral means to maintain discipline, but punishment should never be resorted to except in cases of the most absolute necessity. Any item of discipline which cannot be enforced except by docked rations, dark cells, and the lash, had better be at once abandoned. You must act as a man with men; you cannot put criminals in at one end of the machine and pass them out at the other clean and virtuous. There must be the work of heart with heart; and this, perhaps, is the rarest quality in all the repertory of reformatory science. A prisoner's bread is bitter food at the best; place him under the best sanitary conditions, treat him with what humanity you will—the privation of liberty, the enforced and compulsory labour, the terrible monotony of the life, the stern order and the instant obedience, constitutes a terrible punishment. Hard labour, I repeat, is a terrible punishment—it is intended to be so, and so it is. Be this, however, as it may, all, I presume, will admit that it is the duty of a humane Government to endeavour (if possible) to combine reformation with effective punishment; while I apprehend that no one will venture to say that either of these objects can be accomplished under existing circumstances, as I have before described them, or to dispute that the best means of securing them are the classification of the various grades of offenders and a complete separation of the evil from the better disposed. Obviously for these purposes suitable buildings are required; and the first question which arises is as to their site, respecting which opinions are, I believe, divided. It has been suggested by very able writers in the newspapers that a penal settlement should be established on the Auckland or Stewart's Islands, or in a distant part of the colony.

But I know of no advantages attendant on such a plan which cannot be equally secured by the erection of proper buildings in the Middle Island, while the objections to it are numerous, the principal being the constantly-recurring expense of the removal to and fro of officers and prisoners and of the transport of supplies, the difficulty of maintaining a proper supervision on the part of the Government over an establishment situate at such a distance, and thirdly the lengthened period which must elapse and the enormous expense which must be incurred before the necessary accommodation can be provided in any remote locality. Happily for humanity, that abomination upon earth—Norfolk Island—as a penal settlement, is no more. From its disastrous and dread example this colony should take warning never to incur again the fearful responsibility of hoarding together a band exclusively of men, the worst out-casts of society, and allowing them to live under a system in which the lash, the dungeon, and the scaffold were the only instruments used to reform fallen men. What is most urgently wanted is a prison for men of insubordinate and dangerous character, and in which every convict under sentence for a heinous crime could be made to undergo a primary probation proportionate to his offence and known character. There is, indeed, good reason to hope that hearty efforts will now be made to give wide and full scope to the reformation of juveniles, and to introduce a system that must bear valuable fruit for all time to come. This helpless but important class—important for good or evil in future years—is, unhappily, an extensive one in New Zealand. There are circumstances inseparable from the peopling of a new country, which are sufficient to account for this, and especially it becomes our duty to cope with the evil, either by providing Asylums for the protection and training of neglected children, or by rendering their natural guardians responsible for their reform. The different works performed by the prisoners on Bell Hill, Octagon, Hospital Swamp, Dredging the Harbour, Ocean Beach Road, &c., &c., under the direction of the very able Overseers (officers of the gaol), will bear very favourable comparison with any free-labour in the Province; and I am confident I could, from the body of prisoners, select a large number whom I could pit against any equal number of free-men upon any work required by the Government or Corporation—provided always that they should be employed exclusively under the directions of their own officers. And I wish to add, that I am anxious and quite ready to put it to further proof, either in execution of the works on the Octagon, Bell Hill, or dredging the Harbor, or at any time and in any way that may be deemed desirable or expedient. The prisoners' work is very favourably spoken of by Mr. Howlison, Inspector of Government Works, and the prisoners as a body have showed by the amount of work performed and the willingness in performing it, a very creditable degree of industry and a general desire to obtain the character of being industrious. My expectations in regard to the earnings of the prisoners for the year just closed, have been fully realised; and I have little hesitation in expressing my belief that while labour commands in the colony its present market price, the value of work performed by the department may be made nearly, if not altogether, to cover its reduced expenditure. Everything connected with this gaol is conducted in accordance with the laws of health—so far as those laws have been ascertained—and it is evident that good has resulted from the fact that during six years, notwithstanding the great number of prisoners in the gaol, there has not been the slightest case of fever, nor has there been a contagious disease."

IN the *Revue des Deux Mondes*, for January 1st, M. A. CONTRAST. Albert Duruy contrasts the schools of the Jesuit fathers in Paris, which the atheists of France are bent on destroying, with the Government colleges which the same party are desirous of seeing established as the only secondary educational institutions in the country. The contrast is, as we might indeed have anticipated, most favourable to the schools of the fathers. He describes the pupils of the Government Lyceums, quoting from a work on public education, by M. Michel Breal, as committed to the care of ushers who are either young men that have accepted the situation in order to enable them to prepare themselves for some higher post, or men matured by age or disappointment who exercise their calling with a desire, but without the hope, of escaping from it. In the first case the boys are placed in the hands of those who have no experience of the schoolmaster's art, and all whose faculties are engaged with the examinations they are thinking of passing. In the other the pupils are confided to the care of men whose continued fulfilment of the functions they are engaged in of itself betrays their inefficiency. Hence it follows that a kind of half-suppressed struggle is kept up between the master and the boys, which results in the harmful moral want that characterises the life of the Lyceum. The life of the master in the midst of the rough and malicious throng has been often described, but if some there be who manage to endure it with good humour or patience, there are many who only think of making the purgatory in some degree supportable for themselves, although this may be at the expense of the pupils, they think they have done enough when they succeed in making the boys keep their

places, and observe silence in class and in the dormitories; to keep them at a distance, they adopt a part of absolute indifference, of snappishness, of sarcasm, or of gruff facetiousness. Such is education in the country where J. J. Rousseau and Fénelon have written. There is no question either of confidence or attachment; the Lyceum has replaced education by discipline, and reduced the influence of the master over the pupil to a system of rewards and punishments. Such is the Government College—the godless secondary school of France. The schools of the Jesuits are far otherwise. M. Duruy wishing, he tells us, himself to inspect the “corrupted youth and the corrupting masters,” paid a visit to one of these establishments. He arrived there during the play-hour, and found assembled in a roomy playground five hundred and fifty pupils whose ages ranged from eighteen to twenty years, all without exception were engaged in divers games, and in the middle, inspiring them by his example, wrestling actively and skillfully with the strongest, was the prefect, that is the supervising master, his face covered with sweat, and his *soutane* tucked up. His sight led the visitor to go back in thought to the days he had himself spent during recreation in a narrow and gloomy court engaged in plans and thoughts that he might better have left unheeded. When the play hour was ended, the visitor was shown through the building—the class rooms were roomy, clean, and well-ventilated. Each pupil had his desk, and underneath it a locker for his books; everything was in good order, and it was astonishing to find that none of the desks showed the marks of a penknife. The dormitories, if anything, were too good: but the most satisfactory thing in the whole management was the diet. In the lycées the pupils are allowed each 200 grammes of meat a day. The fathers allow their big boys 360 grammes, cooked and exclusive of bone, and the little and middle-sized boys, 300 grammes. It is not quite the English bill of fare into which there enter largely beer and roast beef, with other matters of good cheer, but it comes as near to it as possible. The fathers have borrowed much of their physical education from the English, but only that which is necessary: they have left them their purely athletic and sporting exercises, such as racing and rowing, and their games of skill, such as cricket. They have, on the other hand, borrowed their long walks, their games of ball and swimming exercises, without speaking of fencing and gymnastics, which are much pursued at their houses, but not obligatory. Besides the usual walks on Sundays and Thursdays, which last four hours in summer and three in winter, they have established excursions to the country, with breakfast and dinner in the open air. They go out at dawn and only return with the darkness after having traversed the woods and fields. But of all the exercises the most salutary is the recreation. In the Government colleges, for want of room there is no play, or only the lower classes take part in it. With the Jesuits play is obligatory; no one must sit down or mope, whether he wish or not, he must run and stir about. The master is there to give the example and for the time being to place himself on an equality with his pupils. He does not consider it derogatory to him. He is not an official as in the Government establishments, he is a friend advanced in age, and both loved and respected. And how should he not be loved? He has entered the Company, not by force or constraint, but by taste and vocation. Very often he is of good family, and had he remained in the world would have made his mark there. He bore a distinguished name, he had fortune, connections, a career before him. He could have advanced himself and grown rich in business. He preferred to don the *soutane* and devote himself to education. He does not look upon his task as slavery or as a makeshift; his part is more important, greater, higher than even that of the professor himself. In fact it is written in the *Ratio Studiorum*, that teaching is only the means; the true end is to lead the child on to the knowledge and love of his Creator and Redeemer. It is further written that what the young ought above all to derive from the discipline of the Company is good morals, learning takes the second place. The prefect, then, is in nothing inferior to the professor. He is not, as it is in the government establishments, a medical or a law student, who comes to seek the means of living and a shelter, or an aspirant to a professorship, who has not yet gained his degrees: he is, on the contrary a chosen subject, distinguished amongst the brotherhood by his superior and placed in the post which requires the greatest devotion and moral qualities. The impossibility, adds M. Duruy, of finding such masters for the Government Colleges has led to the belief in some quarters that it would be preferable to abolish altogether the boarding establishments in connection with them. But the party of irreligion are chiefly concerned to suppress the schools in which such masters are to be found, those of the Jesuits, of which this writer speaks so highly.

IN watching the course of events we have been very much struck of late by the unanimity to be remarked in the attack of the atheists and the “evangelicals” on the Church.” It is the bond of union which proves to us most conclusively the truth of our Saviour’s sentence that Satan cannot be divided against himself. We find, then, a change brought against the Church’s teaching by

M. Paul Bert, the French atheist, precisely similar to that advanced here about a year ago against the teaching of the Jesuits. The charge is as follows:—The Church, says M. Bert, teaches the lawfulness of the following propositions: (1) A son may wish for the death of his father in order to enjoy his heritage; (2) A mother may wish for the death of her daughter in order not to be obliged to support her, or give her a dowry; (3) A son may rejoice over the murder of his father, committed by him while drunk, and this because of the great estates he inherits from him—propositions, all of them, says M. A. Duruy, formally condemned by Pope Innocent XI. (*Revue des Deux Mondes*, January, 1880, note p. 184). The line of anti-Catholic argument, we see, then, adopted both by atheist and “evangelical,” is the same; the one, it may be in ignorance and in malice, the other, certainly in presumptuous ignorance as well as in malice, takes up a book of Catholic theology, understands that which is forbidden to be that which is commanded, and rushes forth to the world with his discovery. Were the object of his attack any other than the Church against which he is backed up by blind prejudice, he would meet only with the ridicule and disgust that are the fitting meeds of presumptuous ignorance and malice, but as it is he escapes on the whole free from the consequences of detection, and that we know is sufficient for a dishonest mind. In the present instance, however, it is well to find the “mistake” exposed by one of the leading publications in Europe.

WHILE looking over our exchanges, we have come across one or two further explanations and accusations, traditions of the bitter article of the “Old Catholic,” Von Schulte, on the state of Catholicism in Germany. This worthy schismatic, it will be remembered, was most earnest in insisting on the falling-off of German Catholics in their desire for the education of their children, and the consequent and remarkable decrease in the number of Catholic students at the various colleges and universities. He, however, at the same time was obliged to acknowledge that Catholic literature had largely increased, and was still increasing. We find, then, as we were sure that we should find as time went on, that the accusations thus advanced were false. We perceive that Catholics, having had two evils proposed to them, chose, according to the advice of Thomas à Kempis, the least of the two. They were required to surrender the worldly advancement of their children, or else give up their souls to corruption, and they preferred to abandon their worldly interests. The famous “Academy” of Munster, then, has within the last five years, lost more than half the number of its students, and, apparently, all because its Rector and the Dean of the Philosophical Faculty are Protestants, or Rationalists perhaps more justly, after the heart of Herr Falk. We hold that, under the circumstances, German Catholics are to be highly lauded; they can at least be found fault with only by such persons as despise Christianity, and consider any sacrifice made in its preservation foolish. Again, where Catholics have been able to take advantage of the educational provision made, they have been able to hold their own with distinction. In proof of this we find that there is at Bonn one Professor Meyer, who is notably hard upon the Catholic students who come within his reach, because, says he, their professors are apt to be so distracted by “prejudices” as to be inefficient teachers—an assertion made in defiance of the whole world’s experience of Catholic teachers. In spite of this worthy man’s bigotry, however, it has happened that, both this year and last, Catholic students have carried off a prize given for a philosophical essay on a subject proposed by the very professor himself. The second place was also gained by a Catholic student, and Professor Meyer’s own pupils made a very poor show indeed in comparison. We see then that it is no disinclination for learning or want of appreciation of its benefits, that has lessened the number of German Catholic students; this has been caused only by the anxiety of Catholics for the spiritual welfare of their children. We have little doubt a like result would have been apparent amongst the early Christians, had they been similarly situated, but as for the Protestant world which to-day pretends to be their successor, no one can hesitate for a moment in the belief that they would without a scruple, plunge their children at once into the midst of the godlessness, rather than lose the least advantage of any kind whatsoever. This is one of the clearest notes of their being a rotten branch.

WE were asked the other day whether we believed THE CHURCH’S that every one who is not a member of the Roman CHARITY. Catholic Church, using these terms in the manner in which they are usually understood, must of necessity be eternally lost. We answered according to the best of our understanding and ability, but as we lay no claim to a right or power of teaching or explaining questions of theology, we have no intention of reproducing our answer here. We have, however, accidentally come across certain passages in a course of conferences given by the great Dominican, Lacordaire, which bear upon the subject; and as we think they are likely to afford much pleasure to our readers we transcribe them for that purpose. They run as

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follows:—"Gentlemen—In the first place it is an error, in a question of the influence of Christianity, to break it up and argue therefrom in favour of the weakness of such and such of its parts, instead of taking it in its total action on mankind. Doubtless the Catholic Church alone contains Christianity such as God made it, with its hierarchy, its dogmas, its worship, and the full efficacy over souls of its intercession and jurisdiction. But the Catholic Church is not limited, as you suppose, in measuring the outlines of her visible existence. Everywhere, even in the branches ostensibly separated from their primordial stem, the Church holds a regenerating sap and produces effects whose honour belongs to her. She is still the bond of schism—the cement, such as it is, of heresy: whatever substance and cohesion remain to them comes from the blood which she has shed, and which is not yet dry, as we see branches fallen to the ground under the trunk which bore them still holding vegetation sensible to light and dew. Death is not wrought in a day among minds which truth enlightened. For a long time they preserve therefrom gleams which light, impulses which animate; and to bring them against the source from whence they sprang, and which still acts upon them, is to attribute to an ungrateful son the merits which he holds from his race, and of which treason has not entirely stripped him. Thus England, which you have named as an exception to the social decadency of Christian nations, what has made England what she is? Is it since her schism that she has founded the institutions to which she owes peace in liberty, honour in obedience, and security even in agitation? It is not so, as you know. The British institutions are the monument of an age when England paid to the Apostolic See the tribute which she herself called *Peter's Pence*, and the hand of a Catholic archbishop of Canterbury, the faithful and magnanimous hand of Stephen Langton, is for ever marked upon the pages to which remount from our age to St. Louis, the political traditions of Great Britain. Her spirit and her laws were formed under the influence of the Church, at the same sanctuary and in the same faith which gave her St. Edward the Confessor for a sovereign. The United States, in their turn, children of Old England, have carried her customs to the virgin fields of America, and, finding there no trace of antiquity which permitted them to settle under the shade of an hereditary monarchy and an aristocracy of birth, they have made of that new world a republic animated by a Christian spirit, although imperfect, showing by that example that the public life is not attached to one simple form of government, but that it depends especially upon the spirit that animates the peoples and the sincerity that co-ordinates their institutions. England reigns at home and elsewhere because she has preserved her public right, slowly and wisely appropriating it to the development of ages, ideas, and wants: the United States reign at home and over themselves, because, as owners of a new land but heirs of an ancient spirit, they have transported the customs of their illustrious mother-country to the shores of their young civilisation. It is Christianity which is the father of these two peoples, and the guardian of their charters. Therefore the Count de Maistre, in speaking of the future of the world, did not desire for England that she should become Christian, but Catholic only; meaning, thereby, in his language, at the same time orthodox and penetrating, that what is wanting to England, is not the faith that inspires but the authority that guides. In fact, a people traditionally devoted to heresy is not the same thing as a heretic who has so become from his own erring heart. He revolts, the people receive his error; they ignore rather than contradict truth, and, even if all are not innocent by their ignorance, because they are able to overcome it, many have neither the time nor the light which would make them guilty before God. They belong, according to the admirable expression of Catholic doctrine, *to the soul of the Church*, children unknown to their mother although borne in her womb, and who still live in her substance as they have sprung from her fecundity. ('*Life*, Langdon's Trans. p.p. 215-18). We may add to this as much to the purpose also, an anecdote which we somewhere or other read of our late beloved Holy Father, Pius IX: we do not by any means vouch for its authenticity, nevertheless, but if not true it is, at least, well imagined. One day, then, two ladies of high rank were received in audience by the Pope, the one of them being a convert to the Catholic faith, the other a Protestant. Both of them excellent women and each, according to her light, serving God with all diligence. It happened, then, that the lady who was a Catholic took an opportunity of begging the Pontiff's prayers for her sister's conversion, and while doing so with some emotion, betrayed an uncasiness as to her welfare in the world to come. But on this the Pope, while promising the aid of his prayers, replied to the following effect:—"My child, you have no cause to be afraid: those who love and serve God together in this world shall not be separated in the next." It is, then, the fact that the Catholic Church permits of much wider views on salvation, and of a far larger charity in this respect, than do those accusing sects, who themselves maintain with rigour that all the world is damned, except a few who have experienced some strange illumination, and received the indelible impress of a certain formula of words upon their brain or heart. Their sole charity consists in extending their privilege of salvation, once gained never to be lost, to

even the most unclean of life, if only they have been once "converted." And, as usual, while they cry out in loud horror over tenets imputed falsely by them to the Church they themselves practice the very thing that they are clamorous in condemning. This, however, is but part of the hypocrisy, which is their portion.

LAST week Dunedin was scandalised or edified by
ORGIES. Presbyterian religious orgies, and was compelled to

behold an exhibition of blasphemy to teach truth, of lewdness to recommend chastity, and of calumny to stimulate piety! A Protestant English writer has called John Knox the ruffian of the Reformation; and indeed, if the master may be judged by the conduct of the disciples as represented in New Zealand, it must be conceded that the Scottish reformer has not been inaccurately described by his English neighbour and fellow Protestant.

THE CHURCH THE MOTHER OF CIVILISATION AND VIRTUE.

[An undelivered Lecture by John F. Perrin.]

(Concluded.)

These are all of them remarkable passages, but I desire to direct your attention especially to that in which the historian compares the penitential system of the Church with the ideas of modern philosophy, and points out that the most enlightened jurists of the century have advocated the reform of European penal legislation on the same principles. The propositions, he says, of Bentham and his fellows, the least devout of philosophers, might have been borrowed from the system in question. Now, we know, if there is anything in the world belonging to the Church that has, more than another, been made the object of assault, it is her penitential system, and every thing connected with it. Take, for example, that portion of it known as "confession;" what is there that has ever been so much misrepresented? Its very sanctity, and the necessary precautions with which it is guarded, render it especially liable to attack. We Catholics know how salutary it is; in our eyes; a degree of calumny or wild vituperation can blacken it. We recognise it as our safety, our shield, our comfort,—we know that according as we frequent it we are blameless in conduct and pure in mind, and that, when we neglect it, we can answer neither for our acts nor thoughts. Our own experience of it urges us to enjoin its practice from the earliest age possible on our children; and we reverence it as that especial gift of our Divine Saviour, which, together with the most blessed Eucharist, has kept pure our purest, and sanctified our holiest. We feel an especial horror at those who blaspheme it, and, if they have unfortunately turned away themselves from its use, we regard them as belonging to the number of those swine before which pearls have been vainly cast, that have miserably failed to value the jewels, and run in blind fury to rend the kind hands that would have strewn their path with beauty.

There are many testimonies, which I now might set before you, to the value of confession. I shall, however, content myself with six; five that are direct, and one that is indirect. Of my five direct testimonies, then, each of a different class, the first is that of a convert who laments that his boyhood had been allowed to pass without so powerful and wholesome an aid; the second is that of a non-Catholic who declares that it is necessary for the welfare of Protestant England; the third is that of a Catholic defending it against the objections of a Protestant; the fourth is that of a Catholic lady who eloquently describes what it is to her sex; and the fifth is that of a Protestant who refutes a slander cast upon it, and shows its effects amongst the Catholic women of Ireland. The indirect testimony to which I shall appeal is that borne by one of the ablest and, at the same time, one of the most anti-Catholic journals published in the United Kingdom.

My first witness, then, is the Hon. and Rev. George Spencer, or as we knew him later on in life, Father Ignatius, the Passionist. He was a convert to the Catholic faith, and had renounced a high position, with large emoluments, in the Church of England, and all the prospects of promotion that lay open to the son of a powerful earl and a man of considerable talents. His testimony is as follows:—"But my spirit was bent down at Eton. . . . Oh! the happiness of a Catholic child, whose inmost soul is known to one whom God has charged with his salvation. Supposing I had been a Catholic child in such a situation—if such a supposition be possible—the pious feelings with which God inspired me would have been under the guidance of a tender spiritual father, who would have supplied exactly what I needed when about to fall under that sense of unassisted weakness which I have described. He would have taught me how to be innocent and firm in the midst of all my trials, which would then have tended to exalt, instead of suppressing, my character. I would have kept my character not only clear in the sight of God, but honourable among my fellows, who soon would have given up the persecution when they found me steadfast; and I might have brought with me in the path of peace and justice many whom I followed in the dark ways of sin." Such, then, is the testimony given by this convert—once an Anglican minister belonging to the "Evangelical" party. He looks back with deep sorrow on certain passages in his boyhood, and declares, amply taught by experience, that confession would have enabled him to avoid the evils into which he then fell. The lament made by him, and made more or less by all converts, teaches us the treasure that Catholic children possess in the ordinance appointed by God to purify them and ensure their safety.

My second witness is an English non-Catholic, George Cowell, F.R.C.S., who wrote in the *Contemporary Review* (March, 1879) an earnest paper in which he assuages us that a lengthened medical practice amongst the English Protestant masses has convinced him that their salvation depends upon the introduction of the confessional amongst them. He speaks as follows, and his words acquire no comment:—

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"I am quite willing to admit that it is an evil for the mind to dwell upon impurity; but the object of going to confession is to speak of it once and for the last time, in order to cease dwelling upon it and to get rid of it once and altogether. Conscience makes men brood over their sins; but penitence and forgiveness blot them out. It is, of course, painful to the priest to have to listen, as it is often very painful to the physician to hear many things that are said to him. But neither can stop to consider what is good for himself; each has a duty to perform, from which he cannot conscientiously finch. . . . Few people have any adequate idea of the amount of hidden vice that pervades the population of our large towns. But few would give any credence to the ghastly tale that could be told of the amount of moral degradation and depravity which exists in all classes of society, and even at all ages. . . . It no doubt saves an immensity of trouble and anxiety to ignore the evils around us. But should we thus fulfil that law of love of which I have spoken, if—conscious of the festering sore in our midst, the wide development of this mysterious taint, this curse of our nature—we yet put forth no voice to dissipate the ignorance, stretched out no hand to help the weakness, held up no hope to promote the cure? It may be possible to attack open vice in other ways, but hidden sin can only be discerned and cured in private confession. . . . The old saying that 'prevention is better than cure' is quite as true in regard to sin as it is to disease, and it is the power of confession as a preventative that makes it so incalculably valuable in the case of children. It is of immense importance to nip sin, as it were, in the bud; for cure is difficult when growth has taken place. The practice of confession may be said, therefore, to possess a sanitary value. Sir John Forbes, whose book I have already quoted, gives (p. 81) remarkable evidence of this value amongst the Irish Roman Catholics, and tested his facts by the Poor-law returns."

My third witness is a young French nobleman, entitled Count Albert de la Ferronnays; and that his words are words of weight we know by the judgment passed upon him by one of the most illustrious of his fellow-countrymen who have adorned the century—the Count de Montalembert. Montalembert said, speaking of some of the beautiful thoughts to which he commonly gave expression—"These are things which, if they were in a printed book, as the poor people say, would be admired by the whole world. So, at least, it seems to me. I know of nothing finer in Réne, or any of the great writers who have described the workings of the heart. To me there seems something wonderfully satisfactory, and even I think honourable to the human mind, in the knowledge that such beautiful thoughts arose quite simply and spontaneously in the pure and modest mind of a young man unknown to all literary fame, without the least idea of publication, only occupied with God and his love, and never dreaming that passages were flowing from his pen which the greatest genius in the world might have coveted." ("A Sister's Story," E. Bowles' trans.) Albert de la Ferronnays, then, wrote to an English Protestant concerning confession as follows:—"You say that you cannot understand confession. I will not speak of the happiness it affords, for we must have practised it to appreciate its value. But, my dear friend, do you think that because every man knows, as you say, that he ought to be good, it is useless that he should be reminded of it, and that his own reflections always suffice? There are in words directly addressed to ourselves by a living person a power and fulness which we should seek in vain in books and in our own thoughts. The man whose life is a perpetual struggle against his passions knows by experience all our miseries and sufferings. He is acquainted with the malady, and the means to overcome it; he rouses us from apathy, comforts us in affliction, and restores to us hope and trust when we are cast down. You say again that it will not excuse me before God to plead that I have learnt my errors from a priest; but this is exactly the danger from which we are safe. The priest can neither deceive nor be deceived; for his doctrine is not his own; he gives us that of which the Church is the keeper, in which we have all one and the same faith, and form one and the same body." ("A Sister's Story," E. Bowles, trans.)

My third witness is a French Catholic lady named Eugénie de Guérin. Her view of confession was written in her journal intended by her to be read by her brother only. She said of it, "This is not for the public; it contains my inmost thoughts, my very soul; it is for me." The extract I now give you is taken from Mr. Matthew Arnold, the English Rationalist writer. He has reviewed the journal of Mademoiselle de Guérin, and we shall find him comment not unfavourably on this particular part of it. But first let us hear him testify to the nature of the lady who wrote it. "He calls her 'one of the rarest and most beautiful souls,' and again, 'this religious and beautiful character,' and again he says, 'she thus united extraordinary power of intelligence, extraordinary force of character, and extraordinary strength of affection; all these under the control of a deep religious feeling.' M. Sainte Beuve also has testified to her nature and called her, 'This pure and innocent spirit, this dove of Cayla (her native place).' Here then is Mademoiselle de Guérin's testimony to the confessional as given to us by Mr. Matthew Arnold:—"But her Catholicism is remarkably free from the faults which Protestants commonly think inseparable from Catholicism; the relation to the priest, the practice of confession, assume, when she speaks of them, an aspect which is not that under which Exeter Hall knows them, but which, unless one is of the number of those who prefer regarding that by which men and nations die, to regarding that by which they live, one is glad to study. 'La Confession.' She says twice in her journal '*n'est qu'une expansion du repentir dans l'amour*;' and her weekly journey to the confessional in her little Church of Cabuzac is her '*cher pèlerinage*;' the little church is the place where she has '*laissé tant de misères*.'" "This morning," she writes on 28th of November, "I was up before daylight, dressed quickly, and started with Marie for Cabuzac. When we got there, the chapel was occupied, which I was not sorry for. I like not to be hurried, and to have time before I go in to lay bare my soul before God. This often takes me a long time, because my thoughts are apt to be flying about like these autumn leaves. At ten o'clock I was on my knees, listening to words the most salutary that were ever spoken; and I went away, feeling myself a better being. Every

burden thrown off leaves us with a sense of brightness; and when the soul has laid down the load of its sins at God's feet, it feels as if it had wings. What an admirable thing is confession! what comfort, what light, what strength is given me every time after I have said, *I have sinned*.' This blessing of confession is the greater, she says, 'the more the heart of the priest to whom we confide our repentance is like that divine heart which has so loved us.'"

Who is it that tells us confession tends to defile the minds of women? Let him read here his condemnation! All Catholic women are not indeed altogether such as was Mademoiselle de Guérin. She was an exquisite genius, and owned the rare poetic mind; but every Catholic woman in her degree will recognise that the description given here is a true one. She also invariably brings back from the confessional some good thing given by God, as this lady in another passage says of herself, and oftentimes leaves many miseries behind her there.

My fifth witness also refutes this most gross accusation. He is an English Protestant gentleman, of high standing and repute, Sir John Forbes, a physician of eminence. He wrote, although otherwise no friend to the confessional, contradicting the slander referred to; he said—"So far from such being the case, it is the general belief in Ireland—a belief expressed to me by many trustworthy men in all parts of the country, and by Protestants as well as Catholics—that the singular purity of female life among the lower classes there is in a considerable degree dependent on this very circumstance. No general statements, however strong, unless supported by evidence of the most positive kind, can be admitted against the testimony of facts like these; and if the confessional is to be condemned—and I am far from saying that it is not—its condemnation must rest on something else than its influence in leading to vice and immorality among the Catholics of Ireland." (*Memorandums made in Ireland in the Autumn of 1852*, vol. ii. p. 83.)

My indirect witness is the famous, and, sooth to say, formidable, *Saturday Review*. The article I quote from appeared in its issue of June 12th, 1879, and was a refutation of certain calumnies advanced against Catholic teaching by the French Deputy, M. Bert. The passages which I consider to bear particularly on my subject are the following:—"Were M. Bert's estimate of the teaching of the Catholic clergy correct every decent Frenchman would long ago have withdrawn his daughters from their control. He would not have needed to inquire what the teaching itself was like; its character would have been sufficiently displayed in the effect produced on the scholars. According to M. Bert the Jesuits are chiefly employed in teaching young men and women how far they may go in breaking the Ten Commandments without being guilty of mortal sin. It is impossible that some millions of young girls should be consistently trained to deal with the Seventh Commandment in this spirit without their conduct being very plainly influenced by the process. How does it happen, then, that the virtue of Catholic Frenchwomen is at least equal to that of the women who have thrown off all ecclesiastical restraints, and that men who have themselves quarrelled with the Church constantly send their daughters to be educated in convent schools? Neither of these facts can be denied. Even their Radical neighbours will bear witness to the simple lives led by the wives and daughters of the reactionary deputies who have been resisting the adoption of the 7th clause. It is not they who have made Paris the scene of so many scandals. When the nominal Catholics who composed the Court of Napoleon III. were running riot in every form of vicious extravagance, the ladies of the Faubourg St. Germain were attending to their children and looking after the poor. And now, when the nominal Catholicism of the Second Empire has given way to the undisguised secularism of the Third Republic, the reaction is not the less fortunate in the contrast."

The Catholic woman impure! The indignation which we Catholic men might justly feel at such an accusation gives way to our astonishment at its insolence, and glaring falsehood. The Catholic woman impure, and made so by her faith! It is to the Catholic faith womanhood to-day owes its purity and the veneration in which it is held throughout all civilization. Again I appeal to non-Catholic testimony for the proof of my assertion, and Mr. Lecky the historian of rationalism, answers my appeal and furnishes me with all I need. Listen, then, to what he says:—"The world is governed by its ideals, and seldom or never has there been one which has exercised a more profound, and, on the whole, a more salutary influence than the medieval conception of the Virgin. For the first time woman was elevated to her rightful position and the sanctity of weakness was recognised, as well as the sanctity of sorrow. No longer the slave or toy of man, no longer associated only with ideas of degradation and of sensuality, woman rose in the person of the Virgin Mother into a new sphere, and became the object of a reverential homage of which antiquity had had no conception. Love was idealised. The moral charm and beauty of female excellence were fully felt. A new type of character was called into being; a new kind of admiration was fostered. Into a harsh and ignorant, and benighted age, this ideal type infused a conception of gentleness and of purity unknown to the proudest civilisations of the past. In the pages of living tenderness which may a monkish writer has left in honour of his celestial patron, in the millions who, in many lands and in many ages, have sought, with no barren desire, to mould their characters into her image, in those holy maidens who for the love of Mary, have separated themselves from all the glories and pleasures of the world, to seek in fastings and vigils and humble charity to render themselves worthy of her benediction, in the new sense of honour, in the chivalrous respect, in the softening of manners, in the refinement of tastes displayed in all the walks of society: in these and in many other ways we detect its influence. All that was best in Europe, clustered around it and it is the origin of many of the purest elements of our civilisation." ("Rationalism in Europe," vol. i. pp. 213-14.) Here is a picture of womanhood fostered by the Catholic faith, exalted by it into purity and dignity, and placed on a pedestal higher than that on which stands a manhood better than the manhood that of old despised and maltreated it; a picture, too, of manhood refined and cultured by the Catholic teaching concerning womanhood, of society purified and

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PRINCES STREET, DUNEDIN

rescued from barbarism by it. Surely we can afford to laugh, if it be worth our while, at the ignorance and folly, at best, that presume to accuse the Catholic Church of teaching practices that degrade womanhood.

And now for a little let us seek another class of testimony. Hitherto our appeal has been to history and the experiences of real life and it has been nobly responded to. Let us now appeal to fiction and see what it can afford us. The creations of the imagination are valuable only as they approach the standard set up by nature. Genius has been well defined as the power a man possesses of seizing on true ideas of things and conveying them living to the minds of others. The hand that fails to give us a true idea of that which it attempts to paint is not the hand of genius, and true genius must ever give us truth. Where, then, in the realms created for us by genius do we find the most exalted purity residing? In the heart of Isabel, the novice of St. Clare, the virgin of "well-defended-honour." The critics tell us that Shakespeare alone of all the world of artists would have dared to bring a woman scatheless out of the terrible temptation in which he had placed this spotless maiden. That wondrous eye, that with an unerring reading read the human heart in all its phases, saw there was one force and one alone that could give strength in a trial not to be borne by mere flesh and blood,—the force of the Catholic faith. Let us never forget, then, that Isabel—Shakespeare's type of resolute virtue, of unwavering chastity—is the Catholic Isabel, supported by her faith. Again, take Sir Walter Scott, one of the loftiest minds of modern Europe; when he desires to depict womanhood in the fulness of its beauty, dignity, and purity; of the noblest intellect, patriotism, and devotion,—it is the character of a Catholic woman he draws for us. Where, in a word, shall we find anything more simply elevated than his delineation of the Highland Catholic lady, Flora McIvor? She was very beautiful, and her beauty was not only that of the features and complexion, but of the expression as well, that bespoke a gifted mind and exalted nature. Her countenance was gentle and pensive and seemed to express pity for those who were not satisfied with the mental superiority of which she herself was conscious. She was prepared to sacrifice every interest and advantage to the cause which she had been taught to regard as that of duty. Her loyalty to the fallen house of Stewart was pure and unmixed with any thought of self. She would as soon have hidden ambitious or interested views under religion as under her patriotism. Life at a royal court, which had bestowed upon her the utmost elegance of manner, had not tainted the reality of her feelings. Her leisure hours were spent in the cultivation of her intellect and her taste and talents were such as enabled her not only to appreciate the literatures of England, France, and Italy, but also to discover the beauties of the poetical traditions of the Highlanders. Her kindness of heart was manifested in the pleasure it gave her to perceive the delight experienced by her dependants at her bestowing attention on their poetry and music; but, better still, in the anxiety she felt for extending her brother's sway only in order that she might be so placed as to be of more use to the needy members of her clan, and in the fact of her saving her income for the purpose of relieving the sick and old. The description is, indeed, one of extreme beauty, an honour to the immortal author who sketched it, and a testimony to the nobility of character he recognised as to be found amongst ladies who were Catholics, and who had been the pupils of a convent school. The next, and the last, magician of this kind whom I shall summon to lay his creation before you is one inferior, indeed, in genius, but in spotlessness of mind no less, the blameless poet, Longfellow, throughout whose verses there does not occur one sully line. His ideal of purity as well as of beauty is given to us in the picture of Evangeline. Hear his testimony to the maiden of the confessional:—

"Fair she was to behold, that maiden of seventeen summers.
Black were her eyes as the berry that grows on the thorn by the wayside,
Black, yet how softly they gleamed beneath the brown shade of her tresses!
Sweet was her breath as the breath of kine that feed in the meadows.
When in the harvest heat she bore to the reapers at noon-tide
Flagon of home-brewed ale, ah! fair in sooth was the maiden.
Fairer was she when, on Sunday morn, while the bell from its turret
Sprinkled with holy sounds the air, as the priest with his hyssop
Sprinkles the congregation, and scatters blessings upon them,
Down the long street she passed with her chaplet of beads and her missal,
Wearing her Norman cap and her kirtle of blue, and the earrings,
Brought in the olden times from France, and since, as an heirloom,
Handed down from mother to child, through long generations,
But a celestial brightness—a more ethereal beauty—
Shone on her face and encircled her form, when, after confession,
Homeward serenely she walked with God's benediction upon her,
When she had passed it seemed like the ceasing of exquisite music."

So does non-Catholic fiction, then, testify to the goodness and beauty of Catholic women.

But, after all, fiction must fail to carry with it the conviction with which fact necessarily impresses the mind; let me, therefore, once more appeal to fact. I have already appealed to history and biography for the establishment of general truths; I shall now call upon them to lay before you certain details of the individual life. And since the Church, like her Divine Spouse, is the "same yesterday, to-day, and for ever," I choose for my first example a life made prominent many centuries ago, and whose exceeding purity and loveliness are an everlasting crown of honour, not only to the noble race amongst whom they arose, but to womanhood throughout the world. The life is that of Joan of Arc, a very Catholic maiden, and it is the infidel historian Michelet who supplies me with its details. Moreover, it was at the close of the Middle Ages, when some people assert the faith of Christendom to have been most corrupt, that this pure and holy daughter of the Church came forward to testify to the sanctity of the Church's teachings. Joan of Arc, then, the historical maiden, was—like Evangeline, the poet's vision—a maiden of the confessional. Haunette, her earliest friend, has left on record a description of her:—"She was a very good girl, simple and gentle. She was fond of going to church and to holy places. She spun, and attended to the house like other girls. She confessed frequently." When she went away from her humble home to command armed men during warfare, her purity and goodness accompanied her. She won the love and reverence of all those whom she approached; the people, both men and women, everywhere were filled

with admiration of her; the historian tells us that her sanctity seized their hearts. The rough men-at-arms were conscious in her presence of a purifying influence; their very thoughts assumed a higher tone when she was near. The wild Armagnacs, brutalised by long-enduring war, reformed their lives at her bidding. And still she continued pre-eminently the maiden of the confessional, for she knew its sacred powers. To confirm her converts in their reformed life she insisted on their frequenting it. In the pride of her first victory she wept because so many had fallen unconfessed, and her immediate care was to obtain the benefit of confession for herself and her retainers. But let M. Michelet sum up for us the story of her life. "Jehanne was gentle in the roughest struggle, good amongst the bad, pacific in war itself; she bore into war (that triumph of the devil's) the spirit of God. She took up arms when she knew 'the pity for the kingdom of France.' She could not bear to see 'French blood flow.' This tenderness of heart she showed towards all men. After a victory she would weep, and would attend to the wounded English. Purity, sweetness, heroic goodness—that this supreme beauty of the soul should have centred in a daughter of France may surprise foreigners who choose to judge of our nation by the levity of its manners alone. We may tell them (and without partiality, as we speak of circumstances so long since past) that under this levity, and in the midst of its follies and its very vices, old France was not stiled without reason the most Christian people. They were certainly the people of love and of grace; and whether we understand this humanly or Christianly, in either sense it will ever hold good."—(Michelet's History of France, book x., chap. 4: Smith's trans.)

My second example, which is also the last witness I shall call upon, I have chosen from the course of our own half century. We find it in the testimony borne by a Protestant lady to the lives of certain Catholic women, whose generation has not as yet wholly passed away. I have already spoken of Albert de la Ferronnays; the ladies mentioned in the following extract were his widow and sister:—"Those who stood round Albert's deathbed, each in his or her several way illustrated the tonic value of the doctrine of immortality. His widow grew to be a type of that broad charity to rich and poor which is so sorely needed in our over-individualised world. Eugénie, who seems to have felt a special attraction towards her 'high-born kinsman' (death), and who was early taken away by him, was a tender wife and devoted mother to sons who are now 'gospellers' among the working men of France, as their mother would have loved. Count Albert de Mun's name becoming known even to English newspaper readers as the young officer who had done so much good work among the *blouses*. Of Pauline (Mrs. Craven), the time is not come to speak, but of those she reveals to us it were hard to say whether Alexandrine or Eugénie, best illustrates the beauty of holiness and that religion, which is the open blossom of universal law, and the effect of which, as was nobly said in a former number of this Review, is to suffuse with a divine light relations and duties which before were simply personal and social."—("Mrs. Craven and her Work," by Mrs. M. C. Bishop, Nineteenth Century, May, '79.)

I have now brought before you a considerable body of testimony, for the most part that of Non-Catholics and Protestants, to the nature of the Catholic clergy, to the work performed by the Church, to the wholesomeness of confession, and to the womanhood formed and nourished by Catholic doctrines, and practices. I claim, therefore, to rejoice like the spirit in "Comus"—

"Now my task is smoothly done,
I can fly and I can run."

I rejoice because having undertaken to refute most "tenebrous calumny," I have not found it necessary to return insult for insult, or in any way to touch that which defileth. I have gone along trippingly, with the soft golden light of the grand old Catholic Church making glad my eyes upon the way. Dante gives a description of the first angel encountered by him in his progress through the worlds unknown, which strikes me, Lord Macaulay notwithstanding, as at least amongst the most sublime pictures of a supernatural being that we find in poetry. It is that of one who has gone down into hell and found God there also. Evidently full in the light of the Beatific Vision he passed across the pestilential marshes wafting from his path the foul reek that continually goes up there. He executed with a stern dignity the duty required of him,

"Then he returned along the miry road,
And spake no word to us, but had the look
Of one whom other care constrains and goods,
Than that of him who in his presence is."—LONGFELLOW.

The man who is called upon to vindicate Catholic doctrines or practices may, in his own measure, find himself similarly favoured with this angel. He, too, may go down into the midst of unfathomable foulness, unoffended and untouched; for the glory and inexpressible beauty of the Church will fill his heart and glow before his eyes, and for her he will have sight and feeling only. Testimony to her loveliness and grandeur will shut out from his senses the reek of the infernal pit, and thus her raging, bitter, foes will be they to fully glorify her for him.

John Dunn has published the conditions upon which missionaries will be allowed to settle in his district, the principal of which are that they shall not be allowed to acquire any personal title to land or to trade in cattle at their stations.

Messrs. Ivens and Capello, Portuguese explorers, have arrived ill at Loanda after two years' travel, suffering from fever and almost without clothes. They have completed a general map of Loanda, and explored the rivers Quango and Quanza. Señor Capello appears quite old and hardly recognisable. Nearly all their followers deserted them.

ACCORDING to official statistics, there were, from 1833 to 1855, no fewer than ninety-four persons buried alive, through accident or ignorance, in various parts of France. Dr. Thouret, while disintering bodies from a graveyard converted into a public square, observed many skeletons in such strange and difficult postures as to convince him that they had been buried before life was extinct.

NOTICE

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 GEORGE STREET, DUNEDIN,

Between St. Andrew Hanover streets, left hand side going North.

MILLINERY.

The very choice stock of English, French, and Continental novelties in this Department is worthy of everybody's attention, while those Bonnets and Hats made up by our Milliner (who, by the way, is direct from Peter Robinson's, Oxford street, London), are an exception to the class of goods showing in town this season, both for style and prices. We have some really nice Hats at 5s 6d and up to 25s. Bonnets from 7s 6d to 42s. We use only the very best materials procurable, and which are entirely new this season (never having kept Millinery previously). We have a desire to foster a large trade in this Department, and with that view we intend to sell everything very cheap. "Please inspect the goods."

DRESS DEPARTMENT.

We have not been able to keep a very assorted stock until this season. Having enlarged our premises, and exceeded our previous imports fourfold, we are satisfied we can please our patrons as regards assortment, quality, and price; the very best value ready money can buy, selected with our buyer's usual good taste. Prices from 6d per yard upwards.

FANCY DEPARTMENTS.

New Fringes the greatest bargains we have ever had, 1s up to 11d for Black Silk Ball-Fringes. Moonlight trimmings, 3d per yard up to 1s, worth six times as much; new Frillings up to 2s; Silk Ties with Frillings combined, 1s, usually sold at 3s 6d; Kid Gloves, 1s 6d up to 3s 8½ for Josephines (Gant's Rouillon genuine). These are not fictitious prices, merely advertised to attract attention, but genuine regular prices with us, and which cannot be bought at any other house in these Colonies for the same money. We are always glad to show our goods without pressing you to purchase. Come and see for yourselves.

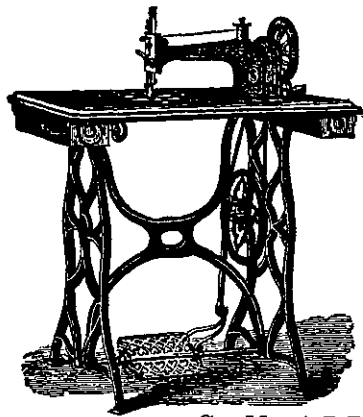
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We have a grand stock, and really cheap. Calicoes, 4s 9d per doz. in grey and white, free from dress, and yard wide; these are good goods, and will wear well. Flannels, 1s 3d, all wool (no Union kept). Holland, 7½d, 8d, 9½, and 1s; cheaper than any wholesale house in Town. Everybody wonders where we get them. Blankets, Bedcovers. Sheetings, Towels, Turkish, 10½d upwards; Toilet covers, 1s upwards, and everything else proportionately cheap.

Call and examine, go away and compare, and buy from the Cheapest.

EVANS & CO.,
 GEORGE STREET, DUNEDIN.

SINGER'S SEWING MACHINES



Those who are not prepared to pay cash at the time of purchase, can obtain a MACHINE by DEFERRED PAYMENTS, on such terms as may suit their circumstances. All our Family Machines are now supplied with the TRIPLE-ACTION WHEEL.

BEWARE of Cheap Machines; as a rule they are perfect "rubbish."

NOTICE. Cash Deposit Reduced to £1. Weekly Payments, 5s.

G. M. ALDRICH,

AGENT,
 PRINCES STREET, DUNEDIN.

[CIRCULAR.]

Princes street, Dunedin,
 November 1st, 1879

G. R. WEST has the honour to inform his customers and the public generally that he has This Day taken Mr. J. H. POPE into PARTNERSHIP.

The business will in future be carried on under the firm of G. R. WEST & CO.

The partnership arrangements necessitate that all sums due to G. R. WEST should be paid as soon as possible. He is therefore compelled to request the settlement of outstanding debts, and to intimate that all accounts due to the late firm must be paid before the 1st of December.

The new firm respectfully solicit a continuance of the support which has enabled Mr. West in the past to cater satisfactorily for the musical public of Dunedin. No efforts will be spared by them to have constantly on hand a large and well selected Stock of all kinds of Instruments, as well as the best and newest Music, and the Standard Works of classical composers.

A visit to the Warehouse will convince intending Purchasers of Music, or of Pianos, Harmoniums, Violins, Flutes, Concertinas, etc., that the Stock of G. R. West & Co., contains the articles they require of first-rate quality and at reasonable prices.

PROFESSOR GUSCOTT
 MAY NOW BE CONSULTED AT HIS RESIDENCE,
 SOUTH TOWN BELT, CHRISTCHURCH,
 Second Door East from Colombo Street.
T E S T I M O N I A L S.

A WONDERFUL CURE.

PROFESSOR GUSCOTT, South Town Belt.

DEAR SIR,—I have been troubled with nervous debility for the past eight years, brought on, as you have explained in the *Canterbury Times* by the indiscretion of early youth. I have spent scores of pounds first with one and then with another, but never received any permanent benefits. Some said that I had heart disease, others that I was consumptive, but when I wrote to you from the Rakaia you explained my symptoms so exactly that I was induced to come to town at once, though you told me you could treat me equally as well by stopping and attending to my work as in losing time by coming to town. I was unfit for work, so decided to come to town for a spell, as I could neither eat nor sleep. My mind wandered; I had a desire to be away from company, and yet when alone my own company was hateful to me. I was troubled with the most hideous dreams, and was in that low, nervous state which made me sometimes feel as if death would be a happy release. My head ached, my heart palpitated violently, I would start almost at my own shadow. My mind, in fact, was not my own. I saw you on my arrival in town, when you were in Manchester street, and you then told me that it would take three months at the very least to effect a perfect cure, and that I must comply exactly with your instructions; if not, you would not guarantee a cure. I am happy now to say that I did as you told me to the very regulating my hours and habits, and that now, after the lapse of fifteen weeks, my memory is restored, my sight has become strong again, my mind has ceased to wander, I can enjoy company, and, in short, Richard's himself again. I should not go to the trouble of describing so minutely my sufferings, but that I know of so many young men who are living secluded lives whose sufferings are precisely what my own were before I came to you, and who, although in health, would be really amiable and estimable persons, are looked upon as gloomy, morose, unsociable men simply because of that phase of the disease which I have named, a hatred for company. If this should be read by any of those persons, suffering as I did, and they are induced to apply to you for relief, I will guarantee that they will say after a few weeks that they never laid out a more profitable sum of money than when they came to Professor Guscott.—Believe me, yours faithfully,

RICHARD DOBSON.

P.S.—I return to my work to-morrow, and I know my friends there will be agreeably astonished at my present appearance.
 Victoria street, Christchurch, Jan. 20, 1880.

PROFESSOR GUSCOTT, South Town Belt.

DEAR SIR,—I return the small case of medicine sent by bearer, as before the last case was finished my pain had ceased and I felt so much better that I intended calling to see you to ask for some other treatment which would restore my former strength, as weakness is now the only thing from which I now suffer. The rheumatism has completely left me, and I assure you I have not been free from it until now for two years. Perhaps if you send me some tonic, to give me an appetite, I shall be able to regain strength.—Yours faithfully,

ELIZA WATSON.

Ferry Road, Jan. 20, 1880.

PROFESSOR GUSCOTT.

DEAR SIR,—It is rather a difficult matter to comply with your request, as I have some delicacy in advertising my cure. I feel, however, that I should be wanting in gratitude if I did not state that when I came to you for treatment you refused to take any payment until I had taken sufficient of your medicine to satisfy myself that you could cure me of the distressing nervous debility from which I suffered. I may state shortly that you restored me to perfect health, but would rather not enter into a particular description of my complaint.—Yours truly,

THOMAS MORAN.

Southbridge, January 7, 1880.

PROFESSOR GUSCOTT, South Town Belt.

DEAR SIR,—The last case of medicine has arrived all right, but the cost of carriage is rather high. Please send the next case by steamer, and I think I shall not require any more, as I am so much better. When I remember that you only commenced treating me at Christmas and that I am now on a fair way to recovery, I believe that I shall not want much more medicine. If you knew the amount of money I have spent in trying to get rid of this horrible sciatica which you have now almost driven off. I think I have been a fool in not writing to you when you were at Dunedin, but I put it off from time to time. I send you with this the second and last instalment of £5, which please acknowledge and oblige yours truly,

MAURICE WALDEE.

Kumara, January 17, 1880.

PROFESSOR GUSCOTT, South Belt.

DEAR SIR,—I cannot give you the letter you ask for, as I do not want people to know that you have been treating me, unless you like to publish my statement without showing my name. If you consent to do this you are at liberty to state that I was suffering for about three years from unpleasant, weakening dreams, which brought on all the unpleasant effects of languor and loss of energy and a sort of feeling that I was done up. You treated me for ten weeks and I am now quite well.—Yours, &c.

P. M'G.—

CARDINAL PECCI AND THE IRISH COLLEGE.

(From the London Tablet.)

THE ancient church of St. Agatha, Virgin and Martyr, now the Church of the Irish College, was the scene on Saturday (Dec. 27), of a most interesting ceremony, namely, the taking solemn possession of the church of his title by His Eminence Cardinal Giuseppe Pecci, brother of the reigning Pontiff. The church itself was magnificently decorated and looked to great advantage, the antique columns being draped in crimson and gold, and the chancel being richly arrayed in hangings of the same materials. On the right of the high altar a lofty throne was erected for the Cardinal, and facing it was a tribune for the accommodation of the Grand Master of the Knights of Malta. The functions were announced to commence at half-past 2 p.m., but long before that time the church was filled with visitors.

The Cardinal, on his arrival, was received at the principal entrance by Monsignor Kirby and the students of the college, who all knelt reverently. The rector then presented his Eminence with a crucifix, which he blessed, and which was carried on a rich salver covered with silver cloth embroidered in gold. The Cardinal blessed the incense, and, receiving the asperges, he blessed the assistant bishops and prelates and the people with holy water. Mgr. Kirby then incensed the Cardinal three times, and his Eminence advanced to the chapel of the Sacrament, preceded by cross bearers, acolytes, thurifer, and students, one of whom bore the crucifix lately blessed. After some time spent in prayer before the Blessed Sacrament, a procession was formed to the high altar, the choir chanting *Fidelis servus* and the *Benedictus qui venit* (by Webb). The prescribed prayers, *super Cardinalem*, were read by Mgr. Kirby, and the Bulls of appointment were read by Mgr. Nocella, Secretary of Latin Letters to the Pope, the Cardinal being the while seated on his throne with Monsignor Cataldi, Pontifical Master of Ceremonies, standing at his right hand.

Monsignor Kirby, Rector of the College, then advanced before the throne and delivered in Italian a congratulatory speech of which I attempt a translation.

"Eminence (he said), our church, which was erected in the time of Constantine the Great, dedicated to St. Agatha, Virgin and Martyr, and made a Cardinal's title by Pope Honorius III., lays aside to-day the mourning of her widowhood, and exults with joy at receiving your Eminence for her new Spouse and Titular. The glorious martyrs Hyppolitus and his comrade, who sealed their faith in Christ by their blood under the Emperor Valerianus, and whose sacred relics repose beneath the altar, share in this joy. And must not the heart of the famous Daniel O'Connell, which is deposited near your Eminence's throne, exult also at beholding the brother of the great Pontiff Leo XIII. titular of the national church of his beloved country, in behalf of whose faith and emancipation he, for half a century, armed solely with the weapons of reason, truth, and legality, valiantly combated and conquered?"

"But the Irish College must especially exult on this so joyful an occasion, while it recognises in your Eminence not only a golden *cardine*, which will give support and glory to its church, but also a model of all Christian and ecclesiastical virtues, and a shining light of profound science to enkindle in the hearts of its young Levites a lively desire of acquiring by constant prayer and study similar treasures, and of imitating, albeit at a long distance, the virtues of their national ancestral saints, such as St. Fregidianus, Archbishop of Lucca, St. Cataldus, Archbishop of Taranto, Donatus, Bishop of Fiesole, Columbanus, founder of the monastery of Bobbio, who was styled by Bellarmine the luminary of his century, and many other illustrious Irishmen, who in past ages, urged on by the love of Christ, left their native shores, and poured themselves, to use the expression of St. Bernard, like an inundation, over all the countries of Europe, flooding them, as it were, with the sweat of their Apostolic labours and adorning them with their examples and doctrines.

"But what crowns our contentment under these happy circumstances is the knowledge that we shall have in your Eminence a living image of Leo XIII., who was given as a light in heaven of the Church militant, a light to chase away by the brilliancy of his teaching, by his infallible authority, and by his dissemination of the angelic doctrine of St. Thomas, the dark errors of that lurid and deceptive philosophy which in these latter days has invaded the minds of so many foolish and corrupt men, perverting or canceling the most necessary truths of nature as well as of revealed religion. In you, Eminence, we acquire a near reflection of the lofty wisdom and integrity of heart of the Pontiff, and an expressive picture of his august and venerated person, a picture which is for us the best gift which could be sent to us by the Apostolic See. And after the deacon Palladius, whom Pope Celestine sent to Ireland as precursor to St. Patrick, you, as Cardinal Deacon of the national church of Ireland in Rome, have special rights to our respect, obedience, and veneration.

From the unvanquished martyr to whom this historic temple is dedicated, from the Apostle of Ireland, Protector of our College, we implore for you length of years and felicity of every kind, spiritual and temporal, and the same blessings as were announced on the natal day of Christ to men of good-will by the angelic messengers of joy and salvation. And to the Pontiff, your brother, to whom we are debtors for so illustrious a titular, we wish the same blessings and the age and graces of the beloved Apostle St. John, on whose festival this act of your titular possession is completed. Say to him, in our name, that we Irishmen, who like our fathers are devoted, to the shedding of our blood, to the chair of St. Peter, ardently desire to see him in triumph, as once Gregory the Great was seen triumphant, when, after the profanations of the Arians, he reconsecrated St. Agatha's amid prodigies from heaven and applause from his Romans."

Cardinal Pecci's reply to the speech of Mgr. Kirby was a truly eloquent oration, and I trust to be enabled to procure a full and accurate version of it, and to forward a translation to the *Tablet*. His Eminence spoke with a clear and musical intonation, and in measured sentences, evidently carefully prepared, although delivered fluently and without the slightest hesitation. He commenced by alluding to the terrible torments and sufferings endured by St.

Agatha with unflinching constancy for the love of the faith of Jesus Christ our Redeemer. And this spirit of Christian fortitude of the Virgin Martyr was the same virtue of fortitude which St. Patrick knew so well how to infuse into the hearts of his Irish children. The Cardinal next told of his own early interest in the history of Catholic Ireland, a nation which, from the days of his boyhood always had for him a singular attraction. He entered into an elaborate and minute detail of the trials and sufferings endured with persevering courage by the children of St. Patrick in the maintenance of their faith in the doctrines of the Catholic Church, and of their loyal attachment to the Holy See. He described in forcible and energetic language the torments, confiscations and deaths under various forms, under Henry VIII., Elizabeth, James, Anne, and the Georges, and the failure of all efforts to break the spirit of Irishmen and compel them to abandon their connection with Rome and embrace the Anglican heresies. After the sanguinary persecution had ceased, which he termed a continuous and slow assassination, he went on to notice the fabrication of a singularly subtle code of laws, and quoted Edmund Burke's denunciation of those penal enactments as the most unjust and inhuman the world had ever seen. He then related the story of O'Connell's long and painful exertions to obtain Catholic emancipation, exertions which were at last crowned with triumph. He dwelt on the pious and obedient homage paid by the Liberator to the Apostolic authority centred in the chair of Peter, and the touching termination of the eventful career of that great man, who, after his triumph over the prejudices of England, wished to present himself in person before the Pontiff to evince his perfect loyalty to the Vicar of Christ, and who, dying at Genoa, bequeathed his heart to Rome. The palpitations of the heart vibrate, said His Eminence, in every Catholic breast.

Finally the Cardinal concluded his powerful oration by some friendly and well-deserved compliments to the students of the Irish College, who have proved themselves worthy descendants of the men who in olden times earned for Ireland the title of Island of Saints.

When the functions in the church were terminated, the Cardinal retired into the sacristy, where he received the congratulations of many of those persons who were present during the ceremony. He was then conducted by Monsignor Kirby to the College apartments, where refreshments on a sumptuous scale were provided. Among those who responded to the invitations issued by Mgr. Kirby to attend the ceremony were Mgr. Ricci, Majordomo to his Holiness; Mgr. Macchi, Master of the Camera; Mgr. Cretoni, Sub-Secretary of State; Bishop Marinelli, sacristan to his Holiness; Count Giambattista Pecci, brother of the Pope, and two nephews of the Pontiff; Archbishop Laurenzi, auditor of his Holiness and Vicar of St. Mary Major; the Grand Master of the Knights of Malta with two great officials of the Order; Mgr. Nocella, Secretary of Latin Letters; Mgr. Ciccolini, Private Chamberlain *partecipante*; Mgr. Milella, Mgr. de Stacpoole, Mgr. Vecchiotti, Mgr. Cataldi, Pontifical Master of Ceremonies; Duke Grazioli, Bishop Mackeboeuf, of Colorado; Bishop Reynolds, of Adelaide; Bishop Manacorda, of Fossano; Bishop Rinaldi, Baroness Keatinge, Mrs. Vansittart, Miss Fane, Miss Ellicombe, Mr and Mrs. Miss Seracold, Count Celani, Marchese Serlupi, Marchese Vitteleschi, Mrs. and Miss Hamill, of Dublin; Dr. Campbell, Rector of the Scots' College; Dr. Will, Vice-Rector of the American College; Mr. Montague Handley, Mr. Butler, the Irish Augustinians of Sta. Maria in Posterula, the Franciscans of St. Isidore, the students of the North American College, the Irish Dominicans of St. Clement's, Lady Gordon, &c., &c.

JUSTICE TO SPAIN.

As we said last week, glory justly redounds upon Spain, more than upon any one of the other European Powers, that her people have never allowed themselves to be reduced from their allegiance to the Church of their Fathers. During the last few days we have fallen upon other testimony to the glory of the Spanish people. Referring to the move in favour of the abolition of slavery in Cuba, we find a writer in the *Catholic Review* eulogising the Spanish people:—

"Spain is by no means an exhausted and worn-out nation. The sneers and contumelies with which her name has often been associated by shallow and ill-informed or prejudiced and uncandid writers, are altogether undeserved. It is only those who have not merely passed through Spain on railroad trains, or who have spent a few days in sight-seeing at her principal cities, but who have lived there long enough to acquire something like accurate knowledge of her people, who can thoroughly appreciate and value the sterling worth of their character. This one fact is remarkable—everyone who has dwelt long in Spain, or who has even spent five or six months in the country with a sincere desire to become acquainted with the real character of the people, has come away as a cheerful witness to the domestic virtues of the population,—to the purity of the women, and to the sincere honesty, simplicity, and hospitality of the men."

Another testimony bearing in the same direction we find in the *Tablet* just come to hand, in the review of Fr. Harper's article in the November number of the *Month*, upon Pope Leo XIII.'s Encyclical *Æterni Patris*, the doctrine of St. Thomas. We learn there that Spain, of all countries in Europe, has suffered least from the decline of sound philosophical study brought about through the invasion of modern systems and methods. The scholastic system of philosophy holds influence over the schools in Spain more than in any other part of Europe, and to this fact may be traced the vigour and precision of thought as well as the spirit of faith, which, as we have heard from one who was present, was observable in the addresses delivered in the Vatican Council by some of the Spanish Bishops. It was the Spanish Bishops too who, at the Vatican Council, petitioned that, after the example of the Council of Trent, the *Somma* of St. Thomas should be placed with the Gospels on the Altar in the Hall of Council.

Happy Spain, by thee we are reminded of those words of divine truth:—"If you continue in my word, you shall be my disciples indeed: and you shall know the truth, and the truth shall make you free."—*Bombay Catholic Examiner*.

M'SWIGGAN BROS. have opened those well-known premises in **HIGH AND LICHFIELD STREETS,** Christchurch. (Opposite the Borough Hotel.)

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Only the very best brands of Liquors kept. A first-class Billiard Table will be placed at the disposal of visitors. A grand Hand-ball Court at the back of the building replete with every accommodation.

Suites of Rooms for families. The Kitchen in charge of an experienced Chef.

Excellent accommodation for Boarders.

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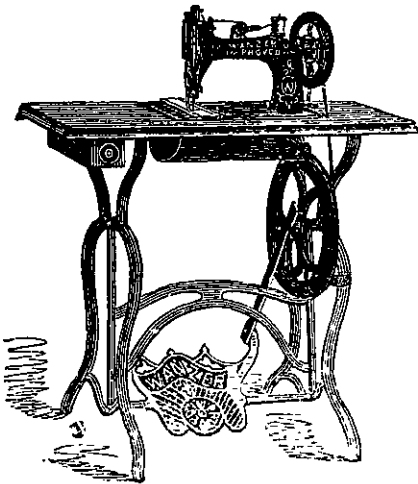
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ST. COLUMBKILLE'S CONVENT SCHOOLS

HOKITIKA.

NOTICE.

THE ART UNION DRAWING

To clear off the debt on the above Convent Schools (which was to be held on January 10th) is postponed till March 17th, (St. Patrick's Day) on which date it will positively take place.

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A S TEACHER or PRIVATE TUTOR, a Gentleman of Twelve Years' experience Catholic Schools in Victoria New South Wales, and New Zealand, is open for an engagement.
Apply to Editor of TABLET.

WANTED, three or four BOYS to Board and Educate. The higher branches taught. Mr. Dineen, Catholic School, Christchurch.

INFORMATION wanted of Michael Hynes.—When last heard from was in Wellington. Any intelligence respecting him, or his mate James McTigue, will be thankfully received by his wife Honora Hynes, Milton, Otago.

BIRTH.

At her residence, Elles Road, Invercargill, on the 5th inst., Mrs. W. F. Lenihan of a son.

GALWAY CONVENT RELIEF FUND.

Lady Friend, 40s; John Pope, Junr., 5s; Michael O'Connor, 10s; Ophir, 5s; A Friend, 20s; J. O'Malley, 10s; Mrs Syfert, 5s; Mrs Kelly, 5s; Mrs Roebuck, 10s; Mrs Bullman, 10s; Mr Hayes, 10s; Mr Franz, 10s; Erianach, 28s 6d; Mrs Michael Quinn, 10s; M. Flaherty, 10s; Thos. Small, 10s; Margaret Flynn, 5s; Ellen Scanlan, 5s; John Crow, 10s; Bartholomew Martin, 10s; Michael O'Brien, 5s; Martin Grealish, 10s; Thos. Burke, 10s; Mary Roonan, 5s; Laurence Cahill, 20s; Robt. Lavery, 10s; George McSheehy Gentlemen, 10s; John McGrath, 10s; Owen Carr, 5s; James Sullivan, 10s; Thos. Connolly, 10s; Thos. Sugrue, 10s; John Donnelly, 10s; Thos. Leahy, 10s; James Morgan, 10s; Philip Wareing, 10s; M. Bullan, 5s; John Delaney, 2s; Jas. Delaney, 2s; John Fitzgerald, 2s; Thos. Rooney, 10s; Jas. Ferley, 2s; Michael Quinn, 10s.

CATHEDRAL FUND.

I BEG to acknowledge the receipt of the following subscriptions towards the Cathedral Fund (mostly first and second instalments).

	£	s.	d.
Mr. D. W. Woods	-	-	5 0 0
Miss May McCann (3rd instalment)	-	-	1 0 0
Mr Sheedy	-	-	6 0 0
P	-	-	14 6 0
Mr Edwards (2nd instalment)	-	-	2 10 3
Mr. White	-	-	1 0 0

✱ P. MORAN.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, MARCH 12, 1880.

SECULAR EDUCATION.

I called attention last week to some passages from ZACH, MONTGOMERY'S "Drops from the Poison Fountain," in reference to the education question. Our readers no doubt have complied with our request and paid particular attention to them. They are so striking, however, and so powerfully illustrate our position as to this question, that we have thought it worth while to consider them again to-day. Secularism has banished religion from the school-room and undertaken to rear up good citizens independently of God. But with what result? This distinguished American writer says—(a) "One very noticeable fact in this connection, as shown by the foregoing tables, is that the State of Massachusetts, which claims the honour of being the founder of the New England system of education, while she had by far the smallest proportion of illiterate native-born adults of any, even of New England States, had at the same time *much* the largest proportion of *native white criminals*, she having one criminal to every 649 native white inhabitants." (b) "California at that time (1860) came next to her chosen model, having *one native born white criminal* to every 697 native whites, while Massachusetts had one to every 649." (c) "The nearest approach to her (Massachusetts) was made by the State of Connecticut, where there was one native white criminal to every 845 native white inhabitants."

In view of these and other similar facts, the Boston correspondent of the San Francisco *Morning Call* tells the world "that a large number of public school men have come to the conclusion that the public school system of that city is a failure." And speaking on the same subject, the editor of the *Alta California* calls the American secular school system "our anaconda,"* and declares that "to judge this system by its apparent fruits, we shall have to pronounce it not *only a melancholy, but a most disastrous failure*, and that it will be idle to look for the *cause of the general rowdyism, idleness, and viciousness of the rising generation* anywhere but in the training which it has been receiving." "And," in the words of MONTGOMERY, "this precious system of education is the great boon for which, in 1870, the American people were paying to the tune of 64,030,673 dollars. While at the same time they were grinding through *this mill of moral death* no less than 6,228,060 children."

We, too, have got this *mill of moral death* in our midst, and having so far imitated the unwise example of America,

* Anaconda is a large snake of the Boa family.

must not fail, of course, to follow the example of the United States in a lavish expenditure to maintain it. It costs a *barr'l* of money to grind our children through this mill of moral death, but as a Colony we are equal to the heroic sacrifice. What matters it if the parents of these children, or a good many of them, are suffering, together with their children, the pangs of hunger, in consequence of this absurd and extravagant expenditure, is not this grinding of children through the mill of moral death vastly more important than employing the people. So think our secularists at all events. In their estimation it is evidently vastly more important that fifty thousand children, most of them children of well-to-do people, should be ground through the mill of moral death, than that a wise national economy should be practised, the burdens of the people lessened, and the unemployed profitably employed on remunerative public works.

In order that this mill of moral death should be maintained at the public expense for the grinding of the children of people who are well able to pay for their education, new taxes were imposed last year, and other new taxes will have to be imposed this year. Meantime, mainly owing to this insane extravagance, thousands of men are standing idly in our market-places, because there is no one to employ them. This is a scandal, a veritable abomination of desolation standing in our midst—viz., a mill of moral death maintained by money wrung from people taxed more heavily than other people in the entire world, and thousands of stalwart men standing idle because the money of the country has for years been squandered in grinding through a mill of moral death the children of people who can pay for their education, and would willingly pay for it, if left alone to do so. The inevitable retribution is coming fast; already are the tokens of it visible. In the United States of America the crop of the evil consequence of godless schools is now ripe, in the general *rovydism, idleness, and viciousness of the rising generation*. Our harvest time is a little later, because our sowing time has been later, but that is all. The time is near at hand when the net return of the mill of moral death shall be made perfectly manifest to all. Would it not be better for New Zealanders to stay their hand in time and cease at once to grind their children in this fatal mill. But we fear we speak to a hard and perverse generation, so far as this question is concerned.

Commercial.

MR. DONALD STRONACH (on behalf of the New Zealand Loan and Mercantile Agency Co., Limited), reports for the week ending 10th March, as follows:—

Fat Cattle.—At the Burnside yards to-day 163 heads were yarded. Though the supply was not excessive, last week's prices were not supported. Quotations realised were £5 7s 6d to £10 10s per head for bullocks, and £4 17s 6d to £8 for cows, or about 22s 6d per 100lbs. We shall offer at the Mosgiel yards on Thursday, the 18th instant, a prime lot of bullocks and spayed cows, fat and three-quarters fat, from the West Plains Estate.

Fat Sheep.—2161 were penned, but the demand was very languid, the trade apparently being full, and a few pens were withdrawn. The sales effected were up to 9s 9d per head, late quotation of 1½d per lb. being barely maintained.

Fat Lambs.—There was a better demand for lambs, and the 463 offered were readily sold at from 5s to 7s 6d per head. We disposed of 71 head, on account of Mr. William Shand, at 6s 9d to 7s 6d.

Store Sheep.—The demand for both merinos and cross-breeds continues active at late quotations. Since our last report of sales we have placed 11,300 merinos thereat.

Sheepskins.—At our weekly auction on Monday we cleared a moderate-sized catalogue at very good prices with spirited competition. Cross-breeds realised up to 5s 2d and merinos up to 5s each; station skins in bales, sold up to 7½d per lb.

Hides.—Inquiry is still in excess of the supply. We can place readily any lots at previous quotations, viz., 20s for butchers' green hides, and 3½d to 3¾d per lb. for wet salted.

Tallow.—We have no transactions to report.

Grain.—Wheat continues in fair demand at late quotations. We have sold 238 bags at auction during the week at 2s to 3s for fowls' feed, and 4s for milling. We have not heard of any transactions in the new crop, but the market will probably open at 4s to 4s 6d per bushel. Oats have still a downward tendency, and sales are reported at 1s 6d and 1s 7d for old oats. Barley: No demand except for prime samples. New malting may be quoted at 3s 6d to 4s; and milling 3s to 3s 6d, at which sales have transpired. Secondary and inferior qualities are unsaleable.

PRODUCE MARKET—MARCH 10, 1880.

Mr. J. Fleming reports for the week ending March 10, 1880:—Wholesale prices, oats, 1s 6d to 1s 9d per bushel; milling wheat, 4s 3d to 4s 6d per bushel; chicks, 3s 3d to 3s 6d; barley, malting, 5s 6d per bushel; feed, 3s to 3s 6d; pollard, £5 0s per ton; bran, £4 0s per ton; flour, £11 to £11 10s per ton; oatmeal, £11 0s per ton; pota-

toes £3 to £4 per ton; new hay, £3 5s per ton; hay, £4 per ton; chaff, £4 per ton; straw, £2s 5s per ton; onions, 6s 6d per cwt.

CRICKET.

CHRISTIAN BROTHERS' SCHOOL C. C. V. MIDDLE DISTRICT SCHOOL C. C.

THE return match between the two clubs was played on the Oval last Saturday. The M. D. S. C. C. having won the toss, they decided to go in first. Carroll opened the bowling for the C. B. S. C. C., and before his over was finished three wickets had fallen, the scores standing thus:—3—0—3. Walker took the next over, and one more wicket was secured—viz., Leith. The scores now stood 4—6—6. None of the other players managed to make anything of a score, the scores standing at the fall of the last wicket thus:—10—0—23.

The C.B.S.C.C. made 30 in their first innings, the principal scorers being Walker, 13, and Hayes, 5.

The M.O.S.C.C. went in for their second innings, but only made 19; Montgomery, with 5, being their principal scorer.

The C.B.S.C.C., having 14 to make, sent in Hally and Gregory, but Gregory was bowled by Montgomery when the score had reached 5. 1—3—5. Hally immediately followed suit, 2—1—5. Hayes was clean bowled by Montgomery. Walker succeeded Hally, and Richmond Hayes, and between them they managed to make the runs required. The C.B.S.C.C. thus won by 7 wickets and 4 runs.

C.B.S.C.C.		2nd Innings.	
1st Innings.			
J. Wilson, b Millar	0		
M. Richmond, b Leith	3 not out		5
J. Mulrooney, b Millar	0		
H. Walker, c McGregor b Leith	13 not out		1
P. Hally, c McGregor b Leith	0 c Montgomery b Leith		1
J. Hayes, stumped by Leith	5 b Montgomery		0
N. Griffen, b Millar	3		
F. Griffen, b Millar	1		
W. Gregory, run out	0 b Montgomery		3
M. Hayes, not out	0		
Byes 5	5	Byes, 5; leg-bye, 1; wide, 1.	7
Total	30	Total for three wickets	17

M.D.S.C.C.		2nd Innings.	
1st Innings.			
J. Reid, b Carroll	0 b Gregory		0
Leith, c Richmond b Walker	6 run out		0
Elliott, run out	2 b Carroll		0
Barrett, b Walker	3 b Carroll		1
McGregor, b Carroll	3 b Gregory		0
Millar, c Walker b Carroll	0 c Montgomery b Gregory		4
Wingfield, c Griffen b Walker	2 c Gregory b Carroll		2
Heaney, b Walker	0 c and b Carroll		4
Marks, run out	0 c Walker b Carroll		3
Burt, not out	3 c Walker b Gregory		2
Warburton, b Carroll	0 not out		0
Byes, 3; leg-bye, 1.	4	Byes, 2; wide, 1.	3
Total	23		19

A cricket match will be played on Saturday next on the Asylum grounds, between an eleven of the Altar boys, and the C.B.S.C.C. Second Eleven.

SIGNUM FIDELI.

Mr. J. J. Crofts proposes to celebrate St. Patrick's Day by delivering a lecture at the Athenæum Hall, Dunedin. The title of the lecture will be 'The Author of Lies,' but it must remain for the lecturer to explain what may be his particular acquaintance with so suspicious an individual. This we have no doubt his well-known abilities will enable him to do most satisfactorily. All Irishmen should attend.

The course of lectures delivered by the Rev. Father O'Malley, S.J., on "Secular and Christian Civilisation," in Christchurch and Dunedin, has been published and is now on sale. Copies may be obtained at Mr. Macedo's, South Princes Street, Dunedin, and at the N. Z. Tablet office. Every Catholic should read this pamphlet, which will be found amply to repay perusal.

We have to apologise to certain of our advertisers for being obliged to hold over their advertisements to our next issue, owing to an accident which occurred to one of our forms when going to press.

A new and able Catholic weekly has been established at Sydney. It is named the *Express*, and we understand it to be under the direct patronage of His Grace the Archbishop. We have much pleasure in wishing our contemporary a career of prosperity proportioned to its very apparent merits.

Messrs. Brown, Ewing and Co., Dunedin, have received a large and handsome stock of autumn goods. The customers of the firm and the public generally will find all their wants provided for in a manner to sustain the high reputation of the establishment in question.

Mr. W. F. Fail, George street, Dunedin, is prepared to execute in high class style all orders connected with his trade, that of gunsmith, locksmith, brass finisher, etc. Mr. Fail also undertakes repairs in the various kinds of sewing machines.

The Wheeler and Wilson straight needle machine kept in stock by Mr. W. Melville, George street, Dunedin, is a new and striking improvement in the sewing machine. It is of moderate cost. All descriptions of machines may be had of the firm, who also undertake repairs.

After a Texas jury had stood out for ninety-six hours, the judge got a verdict out of them in two minutes by sending them word that a circus had come to town.

Correspondence.

We are not responsible for the opinions of our correspondents.

GALWAY RELIEF FUND.

TO THE EDITOR N. Z. TABLET.

SIR,—Please insert in the next issue of your valuable journal the enclosed names of subscribers to the Galway Convent Relief Fund. I intended, as announced, closing the subscription and forwarding the proceeds to Galway on the 28th of last month, but I did not receive the collectors' lists in time to enable my doing so. I have now the lists which show the sum of £61 10s 6d (sixty-one pounds ten and six pence) in all. Of this amount Mr. John O'Halloran, Glentui, collected £30; Mr. Michael Quinn, Temuka, £12 8s 6d; Mrs. George O'Malley, West Coast Road, £2 7s, the remaining £16 15s having been collected by myself.

I have already forwarded the sum of £20 to Galway, and the balance, £41 10s 6d, I am forwarding to the superioress, Mary de Sales Kelly, by the mail which closes here on the 11th inst.

In conclusion, permit me to express my sincere thanks to you, sir, in the first place for your favourable notice of the collection when first started, also for having inserted the names of subscribers in your widely circulated newspaper; to the collectors, who, all must allow, did their work well, and to the subscribers who so nobly responded to the call of the Presentation Nuns for food and clothing for the famishing poor of the "Citie of the Tribes"—Galway.

I have the honour to be, &c., &c.,

E. O'CONNOR.

Christchurch, March 8th, 1880.

ST. PATRICK'S DAY.

TO THE EDITOR OF THE N. Z. TABLET.

SIR,—I am sorry that the Irishmen are about to let the approaching festival of our national saint pass over without the usual celebration, but if it is true that Mr. Crofts will deliver a lecture, it will be a welcome recompense. Indeed, the Irishmen of the colony owe a deep debt of gratitude to that gentleman for his able letters and speeches on Catholic education and patriotism. His ability as a lecturer is now too well known for me to attempt to praise him; witness his lecture for the relief of the distressed in Ireland, the proceeds of which he handed over to His Lordship Dr. Moran for transmission home. Let his countrymen show that they appreciate his Irish Catholic heart, and give him a bumper house on St. Patrick's evening next.—I am, &c.,

PATRICK CAREY.

OUR MELBOURNE LETTER.

(From our own Correspondent.)

MELBOURNE, March 3rd.

AT last, after a week of intense excitement, followed by a couple of days of tumultuous congratulations, men are settling down to the situation in Victoria, taking stock of their victory and its results. It was a grand conflict—fought for the most part, I believe, loyally, and everywhere with serious earnest purpose. On Saturday (the polling day) all business was suspended—the rain came down almost unremittingly both in town and country. Voters everywhere plodded through it unheeding, bent heart and soul on the work before them. In no former elections, no matter how bright the sunshine, were so many votes recorded throughout the constituencies. Even Mr. Berry cannot pretend to deny that in his favourite phraseology, "the great heart of the people" was reached on this occasion, and that it beat unmistakably for his opponents, and not for him. Among the surprises of the hour, the greatest was the rejection of Mr. Munro, for Carlton, a city constituency, followed by the rejection of Mr. Casey, for Mandurang, a fact from the extent of the district, not confirmed in Melbourne until this morning. Messrs. Munro and Casey were founders of what is known in the House as the Corner party, and they wielded considerable power over Government and Opposition. They were both old members, and have both been ministers. Mr. Munro is a fiery rather than a canny Scott—perhaps he combines the qualities. He had become a sort of acknowledged mediator betwixt the Council and the Assembly in their interminable bickerings, and was a clever and influential member that can ill be spared. Mr. Casey, as Minister of Lands and Minister of Justice had made a considerable figure. He is known as King Casey, but it is said he is so intriguing, shifty, and selfish, that no party trusts him, and I fear there is joy on all sides at his absence. Had he been elected he would have, probably, been offered the speakership—an honourable cage in which a long-reined and ambitious politician can be made safe from mischief. The Roman Catholic vote put Mr. Berry and his party into power on the 11th May, 1877, and as they broke all the promises they had made with regard to the Education question, it sent them adrift on the 28th February, 1880. Messrs. Munro and Casey were rejected entirely by the Catholic vote, also Sir Bryan O'Loughlin, Messrs. O'Hea, Orr, and Cameron. The Catholic influence has been so much felt at these elections that it has set politicians of all shades thinking about it, and must have important results. There are all sorts of canards going about as to the new Ministry; lists have been freely circulated, but there has nothing definite been done yet, as the Governor has been out of town. The appearance of Collins-street on Monday, as described by the *Argus*, is so accurate that I quote it here:—"Collins-street yesterday presented an extraordinary appearance. Business can only be said to have been partially resumed, and the principal avocation of the citizens appeared to be the exchange of

congratulations. Hand-shaking groups were visible everywhere. There was a smile upon all faces, and the gloom which has hung upon the city like a pall during the last year was thoroughly dispersed. All day long there was a large attendance outside *The Argus* office, and the utmost anxiety was displayed to learn the latest intelligence in connection with the crisis. The crowd included bank managers, barristers, merchants, and other citizens who are not ordinarily seen in such a position. At one o'clock we posted the information that the Ministry had decided to resign, and the announcement was received with a cheer. So was the further intimation that Mr. Service would be sent for, and as the crowd was good-humoured and impartial the subsequent intimation that no new appointments would be made by the Ministry was greeted with a similar indication of approval. Election returns came in but slowly, nevertheless they were patiently waited for by some, while constant visits to the spot were made by others, and up to midnight there was an attendance at our doors. Probably to-day the city will resume its usual appearance, and the citizens will return to their ordinary habits."

General News.

Professor Jeremiah Brunelli, Editor of the *Paese*, a Catholic journal of Perugia, recently declared, in his speech upon the press, that upon his return from the Catholic Congress of Florence, where he had had the honour to represent Cardinal Joachim Pecci new Leo XIII., he informed the latter of his design to found a Catholic journal in Perugia. The Cardinal replied: "You could not give a more pleasing piece of news; I look upon a Catholic journal as a true mission continued in my Diocese;" he further declared that Cardinal Pecci had even been lavish to said *Paese* of encouragement of aid and of pecuniary assistance, and had urged upon parish priests, upon the clergy and the laity the propriety and duty of subscribing to, of diffusing, and of favouring that journal, which is now in a flourishing condition. Professor Brunelli finally adds that in the general audience to the Press, held February last, the Pope reminded him of this fact and of the words which he then pronounced as Bishop of Perugia.—*N.Y. Freeman*.

The Right Hon. J. A. Roebuck, whose death has just been announced, was very small in stature, with a singularly large head and a pale eager face. He spoke very slowly, and his style was keen and incisive. On his first return in the Reform Parliament of 1832—he was one of three in the present House of Commons who sat in that Parliament—he took place among the half dozen best speakers in the House. Some thirty years since he had a severe paralytic shock, and never wholly recovered the use of his speech or limbs. For a few years he was permitted to speak sitting.

Pick, the celebrated Berlin detective, who performed wondrous feats in the way of ferreting out ingenious criminals, has just died. He commenced his public career as burgomaster of Feddickow, a small town on the Oder, which office he exchanged for Commissary of Criminal Police, some six and twenty years ago. It was he who broke up the band of malefactors who were the terror of Pomerania in 1850. He joined the band himself, aided them in committing several overt acts of treason, and enabled himself to identify them when they were netted by a force of gendarmierie.

The Marquis of Bute, desirous to promote Catholic education and as far as possible to put within the reach of Scottish Catholics the benefits of university teaching of the first order, has generously subsidised St. Benedict's College with £500 a year to enable it to secure the assistance of two professors from our national universities, who will assist the present staff in teaching respectively classics and the different branches of science. This act of generosity on the part of the noble Marquis will be duly appreciated by the Catholic body. To be able to offer to Catholic students the advantages of university tutorage, whilst securing for them the advantages derived from living in a Catholic atmosphere under the constant and careful training of the Benedictine Fathers, is an event of considerable importance to the alumni of the College, and cannot fail to give a fresh impetus to the cause of Catholic learning in Scotland.

John Battle, born in the county of Donegal, Ireland, in the year 1767, died 31st December, in St. Bridget's Home, Montreal. Although considerably enfeebled during the latter years of his life, the old man's memory was effective to the end. He could converse readily on the stirring events of 1798, and could relate incidents of the battles of Oulart Hill, Vinegar Hill, and other engagements of that very exciting and proudly-to-be-remembered period. His memory was severely tested about four years ago, when he was visited by Lord Dufferin. His Excellency questioned him pretty closely about the events connected with '98, but they were answered clearly and without hesitation. The deceased, who was the son of Martin Battle and Catharine Temple, was a regular attendant at church, despite his enfeebled condition, but during the last nine years of his life he has been an inmate of St. Bridget's Home.—*True Witness*.

Three of the five heroes who were decorated in the presence of the Court at Windsor by Her Majesty recently are Irishmen. Sergt. Allan is a Derry man; Private Power is from Waterford; Trooper Brown belongs to Dublin. The ceremony of decoration was impressive and interesting. Sir Evelyn Wood had the honour, by special command of Her Majesty, to receive his brave companions in arms, whom he conducted to the Presence Chamber, where they awaited the Queen's pleasure. The sovereign, who is a model of punctuality in all matters of State observance and etiquette, entered almost immediately, attended by the whole Court. At Her Majesty's appearance the five soldiers saluted, and remained in the saluting posture while the Queen attached to the breast of each the well-merited tribute of a grateful country. The decoration was in each case accompanied by an expression of gracious acknowledgment.—*Irish Times*.

THE DUBLIN DIOCESAN SYNOD

THE address of His Grace the Archbishop of Dublin at his first Diocesan Synod has been published. In the course of it His Grace stated that the Diocesan Clerical Fund Society is to be put on a wider and surer basis—that some important reforms in the matter of Church music are to be made, and that clerical school visitors are to be appointed. Speaking about existing defects in the primary schools under the National Board of Education, His Grace says:—

Allow us to say a word on another matter, of vital importance, the question of education. The powers of darkness throughout the world are making their most ferocious assaults on the school which must be the citadel either of Truth or Error. We, thank God, have to a large extent vindicated our claims to freedom of education; but even in our primary schools we have yet much to receive before we can admit that our just demands are fully satisfied. Our national schools are bound to receive rules based on the supposition that they are mixed schools, whereas in the great majority of them there is not, never was, and, in all probability never will be, the smallest mixture of religions within their walls. The books forced on these practically denominational schools are compiled under the inspiration of this absurd mixed principle. And the 'Time Table' is constructed on the same unfounded assumption. Theories are taken for established facts, and accordingly the principles deduced from such theories are fictitious, but fictions fraught with power of working great mischief. A new injury has been recently inflicted on the National Schools, and complaints on this subject have reached us from all parts of the diocese.

"The averages formerly required for the recognition of claims for assistant teachers have considerably increased; in many country schools these increased averages cannot be kept up, and in future the mere monitor will be expected to do the work which was formerly performed by the assistant. It is easy to see how this change will work injuriously to our schools. This new standard may be interpreted into a desire on the part of the Board to secure a greater control over the teachers. The assistant is appointed by the school manager. The inspectors practically have authority to appoint monitors, who will naturally regard the Board in after life as their patrons. Again, the religious sisterhood who devote their lives to the education of the poor in our National schools labour under the greatest disadvantages, and are unfairly deprived of many benefits which the National education system gives to the mere secular female teachers. These disadvantages arise from the circumstance that religious sisters cannot undergo examinations before officials, and therefore cannot be classified like ordinary teachers. Their schools may be the best managed and most efficient in connection with the board, no matter; the hard iron rule is there. The Sisters will not submit to stand before a secular—perhaps a Protestant—official, and therefore their superiority counts for nothing. You know, Very Rev. Fathers, that these Sisters are prohibited by a solemn law from submitting to such an examination. 'Nemo,' says the 293rd Decree of the Synod of Maynooth, '*sive ex monialibus sive ex novitiis ad examen coram officialibus commissariorum esse presentaret.*' No member of a religious community, whether she be a professed Sister or a novice, may present herself for examination before the officials of the Commissioners. This decree is absolute. When in the foregoing Decree 292, the Synod forbids in future the connection of convent schools with the National Board, it adds, '*Nisi cum expressa approbatione Ordinarii.*' But when there is a question of a nun submitting to examination by officials of the Commissioners, there is no such qualifying clause. No bishop can dispense in this law which forbids religious women to stand for examinations before such officials. You, Very Rev. Fathers, can see the wisdom of this law. Her consecrated virgins are the tenderest and most precious portion of the Church's flock. She watches over them with the most jealous care, because their angelic purity and heroic charity are her choicest treasures. But this purity and charity (the noblest guarantees for devotion to their self-assumed painful duties) are made obstacles to the recognition of their just claims. There is another great blot on our primary system. We are deprived of all Government help for training our teachers. If we pass over to England we find ample provision made for the efficient education of Catholic teachers, male and female. Why this simple act of justice should be denied to us it is hard to see. Is an invidious contrast between everything English and Irish necessary for the maintenance of the Empire?

"As you know, our Sisters of Charity and Mercy and Sisters of the Presentation Order are doing great good in rearing up promising young women to become qualified teachers; but the expense of carrying on that work is thrown on themselves. You are also aware that the Bishops of Ireland have established a training school for male teachers. This school is a great success; but it is a great burden on our people, as no help is received from the public funds to aid in the accomplishment of this public duty. Let us hope that these acts of injustice will not be perpetuated. In the meantime, let us watch over the schools placed under our control with the greatest vigilance. The secular education of our people is becoming of greater importance every day, for now the race of life is for the swift. But in proportion as secular knowledge is more sought for, the necessity for full religious education is becoming more and more urgent. There is a danger that, in pursuit of knowledge which leads to worldly gain, the knowledge which is essential to eternal life may be disregarded. Therefore it has become a paramount duty for the clergy to watch unceasingly over the catechetical instruction in every school at least once a week. We also require that in every parish of the Diocese there will be a special book in which the priest will make a short report of those weekly visits, and we will expect to see these books on the occasion of our diocesan visitations.

"To provide more effectually for this most important matter we will publish a Decree appointing diocesan visitors of schools, and that the duty of individuals may be light, we have named several Visitors for each District."

BRAVE FIREMAN LYNCH.

(From the *New York Express*, November 17.)

A REPORTER visited Bellevue Hospital last night for the purpose of ascertaining the condition of Fireman Patrick Lynch, who, saving two children from being burned to death at the Cannon Street fire last Thursday night, nearly lost his own life in his efforts to save others. He is burned in a terrible manner, and it is not yet known whether he will survive or not. From his own lips the writer received the following account:—

"Was it by the orders of your foreman that you entered the burning building?" enquired the writer.

"No, sir. The foreman, noticing that it was extremely dangerous to enter, instructed his men not to do so. I had no idea of going in until I saw a lot of children and a woman on the second floor, trying to escape and screaming as loud as they could. I knew, by the headway the flames were making, that in a few seconds all of them would be lost; so I forgot orders, discretion, and everything else, and rushing through the smoke ascended the staircase. I succeeded in getting a hold of the children, and, making sure of their safety, started after the woman. I knew when I ascended the second time that I could not return that way; and therefore calculated on saving the woman and myself by getting out on the roof. The woman was in her nightdress, and as I grabbed her around the body the flames shot up and burned the hair off my head and also burned my hands. I clung to her, however, but she fell lifeless, and then I found my arm was sprained as well as badly burned. I also became very weak, and was almost suffocated with smoke. I dragged myself to the top floor, and tried to get through the scuttle, but found it nailed down tight. It was then I realised my own danger.

"There were two doors leading to apartments on that floor, but both of them were locked, and I was too weak to force the locks. I don't know how long I was on the floor; it seemed like an age to me, but it could not have been more than a few seconds. It was sufficiently long, however, for me to think of every act of my life. Things which happened when I was a boy came to my mind, and as I felt certain that escape was impossible I prayed to God to forgive all the wrongs I had ever done Him. At that moment I determined to make one last effort. Rushing to the front hallway I noticed a window; and without conjecturing or caring where it led to, for by this time the flames were on top of me, I threw myself against it, and fortunately landed on the fire-escape. There was no ladder to ascend or descend, so my condition appeared very little improved. Noticing that by jumping I could reach the gutter of the roof, I did so, but my maimed left arm was unable to render me any assistance, and I fell back on the fire-escape. A dense volume of smoke reminded me again of my danger, and the second time I grasped the gutter, and by a superhuman effort reached the roof, where I fell prostrate with weakness. Two of my associates on the engine reached me from an adjoining roof, and carried me away in time. This is all I have to say about the matter."

"What do the doctors say about your case?"

"They say I will get well; but of course they would not tell me anything else, if they knew I would not recover. They are doing everything in their power for me, and I know if it rests with them I will get better."

"Don't you think it was very foolish for you to enter the building, when it was deemed hazardous by your foreman?"

"That's what my wife and everybody else says; but I don't see how any fireman or any man could see a lot of women and children burn to death and not take long chances to save them. If the same thing was to happen to-morrow, and I was well, I would certainly do what I did the other night."

At Bishop Guilbert's taking possession of his cathedral—that of Amiens—on the 18th November, his reception by the civil and military authorities was cold, not to say hostile, the "Marseillaise" being played by the band of the 72nd regiment as His Lordship passed; but the attitude of the people, who assembled in large numbers, was most sympathetic and loyal towards their new bishop.

The sale of Church property in Italy since the 26th October, 1867, up to the end of September last, whether by public auction or by private bargain, has been made in 130,514 lots, containing an area of 556,518 hectares (107,991 acres), at the estimated value of £17,054,160, and realizing £20,658,880.

Count Lobanoff, the new Russian ambassador to London, and successor of Count Schouvaloff, who leaves England with the brilliant repute of being the most fascinating foreigner seen in it for a generation, is a man of great wealth, having inherited a good deal of the famous Potemkin property. His carriage horses are grand animals, "Tartars of the Ukraine breed," and he has half-a-dozen pages, sons of chieftains of the Caucasus, intelligent and handsome lads, dressed in their national costume. His servants are all liveried in the costume worn by the menial kind in the time of Catherine the Great, but his coachman and footmen wear the military garb which was the vogue at the court of the first Alexander. This half European half Oriental state marks all details of Lobanoff's home, and he has a wealth of barbaric pearl and gold in his table appointments.

The *Globe* states:—"Intelligence has reached us that whilst crossing a sterile tract of country between Dar-es-Salaam and Nysswasswa, the elephants attached to the Belgian Elephant Expedition marched uninterruptedly without food for forty-two hours, and without water for thirty-five hours, carrying at the time burdens weighing 12 cwt. each animal. This wonderful example of endurance goes to confirm our opinion to the utility of the elephant as a means of transport in tropical Africa."

Saturday, December 13, the King and Queen of Spain, while driving in the Atocha-street at Madrid, met a priest taking the last sacraments to a dying man. Their majesties alighted from their carriage and lent it to the priest, following on foot, amid the acclamations of the populace.

ARCHBISHOP STEIN'S PASTORAL VISIT TO THE THAMES.

THE Most Rev. Walter Steins, S.J., D.D., Archbishop-Bishop of Auckland, arrived here on Saturday February 21st, accompanied by the Rev. Father Walter McDonald and was met on the wharf by the Rev. Father O'Reilly, and a great number of the general public, including the members of the reception Committee. The illustrious visitor and his chaplain, after making the acquaintance of several gentlemen, took their seats in an open carriage awaiting them, the committee following, and were driven to St. Francis' Church, Shortland, where a large number of the faithful were waiting to see His Grace. Precisely at 4 o'clock the Rev. Father O'Reilly, vested in cope and preceded by cross-bearer and thurifer, the choir the while chanting a hymn appropriate to the occasion, proceeded down the middle of the church and met His Grace at the door according to the form prescribed by the Roman ritual. The archbishop, attired in full pontificals, with attendant priests and acolytes, entered the sanctuary, the versicle and the prayers proper for the occasion being intoned by the parish priest; and after the collect of the patron saint of the church was sung, His Grace took his seat on the throne on the Gospel side of the altar. He then explained that part of the ritual on the first visitation of a bishop which renders it incumbent on him to visit the graveyard to pray for the repose of the souls of the faithful interred there, which in old Catholic countries is generally around the church but here the cemetery was too far away and that part of the ceremony would have to be dispensed with. He afterwards intoned the *De Profundis* and other prayers for that intention, the priests and congregation joining in the responses. After this His Grace gave his episcopal blessing and resumed his seat. Mr. M. Landers then read the following address from the laity:—

To His Grace Most Rev. Walter Steins, S.J., D.D., Archbishop-Bishop of Auckland.

May it please your Grace,

We, the undersigned, on behalf of the Catholics residing on the Thames, beg most respectfully to tender you a hearty welcome on this your first visit to the district.

We feel that we are particularly favoured in having you so soon amongst us, considering that only a few months have elapsed since you took your departure from the Eternal City for the scene of your future labours, and inasmuch as diocesan affairs have doubtless claimed a great deal of your time and attention since your arrival in your episcopal city.

We have long wished and hoped for a resident bishop in this diocese, and we are now happy to find that our longings are more than realised in having for our chief pastor a member of the glorious Order founded by St. Ignatius of Loyola.

Trusting that your Grace may be long spared to rule over the flock confided to your care, and hoping that our zeal and fervour in the cause of Catholicity may merit your paternal blessing,

We have the honour to remain your obedient humble servants. Mr. J. J. Foy followed with an address from the Christian Doctrine Society, couched in the following terms:—

To the Most Rev. Walter Steins, S.J., D.D., Archbishop-Bishop of Auckland.

May it please your Grace,

We, the members of the Christian Doctrine Society, Thames, beg leave to avail ourselves of your Grace's first arrival amongst us to tender our congratulations on your appointment, and assure you that we have looked forward with feelings of intense delight to the opportunity your episcopal visitation of this portion of the diocese affords us of conveying to you the pleasure we feel at seeing one of the illustrious Order to which you belong our Bishop after such a long interregnum.

We believe we but echo the sentiments of every Catholic in this diocese when we say that our hearts were filled with joy and gladness when the tidings reached our shores from the centre of Catholic unity that the Holy Father was pleased to appoint a son of St. Ignatius to fill the vacant See of Auckland.

Knowing full well the benefits the Order founded by the soldier-saint confer on every community where they are established and the success attending their labours, notably in the domains of religion, education, and science, meriting from friends and foes alike the highest eulogiums for their zeal in the service of their Divine Master, and the salvation of souls, we may be permitted to entertain a pardonable amount of pride and exultation in anticipating the bright future that is in store for the Church in this part of the world.

We desire, while recognizing the wisdom of His Holiness Pope Leo XIII., in the appointment of your Grace as our chief pastor and teacher, to record our feeling of attachment to the Holy Father, and our deep abiding and united faith in the teaching of the Holy Catholic Church through the Apostles and their successors, now represented in the person of His Holiness as Vicar of Christ upon earth. Our society, as its name implies, is a purely religious one, and was established here by our worthy pastor a little over twelve months ago, to provide for a growing want, viz., suitable teachers to impart the knowledge of Christian doctrine to the children of the congregation on Sundays, and we believe we are not guilty of egotism when we state that we have, through the blessings of Divine Providence, succeeded beyond our most sanguine expectations.

We conceive that we are doing a laudable work, a work we feel that will meet your Grace's approval in associating together as an auxiliary of the Church, to inculcate its tenets and doctrines on the minds of the rising generation: as we have it on the authority of the Roman Pontiffs in their Allocutions and Encyclicals that it is highly desirable for the faithful to form such societies to combat the tide of rationalism and indifference which at the present day is setting in with such pernicious results.

Before closing the address we desire to bear testimony to the great zeal displayed and the valuable services rendered our society by our worthy Spiritual Director (Rev. Father O'Reilly), by presiding at our meetings, and his constant presence at catechetical instructions on Sundays as well as his solicitude for our spiritual welfare and the children under our care.

In conclusion we humbly beg your Grace's blessing on ourselves and the work we are engaged in, and fervently beseeching the Almighty in the plenitude of His power to grant you a great length of years and the necessary health and strength to perform your duties in the service of your Divine Master.—We beg to subscribe ourselves, your humble servants in Christ.

(Signed on behalf of the society), J. J. Foy, president; E. Noonan, treasurer; J. H. Gillies, librarian; M. Landers, secretary.

Mr. McIlhorne read the following address from the I.A.C.B. Society:—

To His Grace Most Rev. Walter Steins, S.J., D.D., Archbishop-Bishop of Auckland.

May it please your Grace,

We, the members of Grahamstown Branch of the Hibernian-Australasian Catholic Benefit Society deem it incumbent on us, on this your first pastoral visit to the Thames, to show our respect and veneration for your person, and to give utterance to the pleasure we feel at seeing a bishop of our own again, moreover as the prelate we welcome on this occasion belongs to an Order that too much cannot be said in praise of.

It is scarcely necessary to inform your Grace that ours is a Catholic benefit society founded for the purpose of relieving those members who comply with its rules and regulations when assailed with sickness or meeting with any unforeseen accident; that it has the approval of all the bishops in the Australasian Colonies, and was highly commended by your predecessor in this diocese with voice and pen.

We but follow the example of our brethren in Australia and New Zealand when we honour our ecclesiastical superiors, as it is one of the fundamental laws of the organisation to which we belong that we are to yield a ready compliance with the wishes and teachings of our prelates and pastors.

As Hibernians we bid your Grace *ead mille faithe* and, as Catholics of all nationalities, we hail your advent to New Zealand with unfeigned satisfaction, being convinced that you came here at the urgent request of the Holy See to live and labour in our midst, and to minister to the spiritual requirements of ourselves and children.

Again felicitating ourselves on the pleasure we derive from your presence in addressing you and beseeching your episcopal blessing on our society, we shall conclude by supplicating the Almighty to grant you a long life with attendant blessings, and humbly beg to subscribe ourselves,

Your dutiful children in Christ,

P. TREANOR, President.

JAS. SMYTH, Vice-President.

M. LANDERS, Secretary.

His Grace replied in a speech of half an hour's duration, by saying that he was scarcely prepared for the warm reception given him, and the flattering addresses just read, which he took as evidence of their good wishes towards him, not for any merit that he might possess, but as the representative of their Heavenly Father, whose vicar on earth (Pope Leo, III.) had sent him to rule over this diocese. During his discourse he exhorted his hearers to practise the virtues inculcated by our holy religion, as scarcely anything was more edifying on the part of Catholics—and here he quoted the words of that great doctor St. Augustine—than to show a good example to others, especially to their own children. To the members of the congregation engaged in the work of teaching Christian doctrine to the children on Sundays he addressed words of encouragement by saying that nothing was more praiseworthy on the part of young men than to employ their spare time on the Sabbath in inculcating the truths and doctrines of our holy religion on the minds of children. He entreated them to persevere in the good work they had undertaken, as by doing so they would perform an incalculable amount of good in this life, and their reward was certain in the world to come. The Hibernians he was pleased to find promised a willing compliance with the wishes and teachings of their ecclesiastical superiors, and justly so, as the majority of them belonged, he was informed, to the land where the glorious Apostle St. Patrick planted the faith more than fourteen hundred years ago, and ever since the people and clergy have been united and stood together in the dark days of that country's trials and sufferings. He trusted that the members would perform their part of the contract they enter into, especially that part of it which renders it incumbent on them to be practical Catholics.

For the first time in the history of the Church here Pontifical High Mass was celebrated by the Archbishop on Sunday at St. Francis, Shortland, Father Walter McDonald being Deacon and Father O'Reilly sub-Deacon at the throne. Long before the hour appointed the church was crowded, a large percentage of the congregation being non-Catholic. Farmer's Mass in B was produced by the choir, which was strengthened for the occasion, the *Kyrie, Credo, and Benedictus* being especially well rendered. The devotional and soul-inspiring solo in the *Credo, Et incarnatus est*, was finely taken and sustained by Mrs. Kilgour. That grand selection, "*Quis est Homo*" from Rossini's sublime composition the "*Stabat Mater*," was sung at the Offertory by the same lady and Miss Hunter, with splendid effect.

His Grace, before the last Benediction, ascended the altar steps and explained the nature of the Sacrament (Confirmation), he was about to administer with great clearness, specially addressing his remarks to his youthful hearers. He instanced the case of St. Peter the chief of the Apostles, who, before the Holy Ghost came upon him was so weak minded and irresolute that he denied three times that he was a disciple of Christ. But what a change came over him after Pentecost Sunday, when he went into the town openly, who before was hiding in a garret, and proclaimed in public that the man Jesus whom they nailed to a cross was the God of Heaven and earth. He wound up his discourse by exhorting them to be firm in their faith, to make open profession of it on all occasions, and to die for it if necessary. The children then to the number of 102 took their places at the sanctuary rails, and were confirmed in the faith. Before the

J. A. M. A. C. E. D. O.,
CATHOLIC BOOKSELLER,
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J. A. M. has much pleasure in announcing to the general public of New Zealand that he has just received the following Historical and other works.

O'Callaghan's History of the Irish Brigades in the Service of France, 16s, by post 18s 4d.
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History of Ireland, by Martin Haverly, 10s 6d, by post 12s 6d.
Tytler's History of Ireland, 2 vols, 16s, by post 18s 8d.
Moore's Irish Melodies, elegantly bound in Morocco, extra gilt, 30s, by post 33s.
The Illustrated Catholic Magazine, 7s, by post 8s 8d.
Reeves' History of the Church, 6s, by post, 7s.
Lingard's History of England, 10 vols, 45s.
O'Connell's Speeches, 2 vols in 1, 5s 6d, by post 6s 8d.
Lectures on Faith and Fatherland, by Father Burke, 1s 6d, post 1s 10d.
The Irish Agent, by W. Carleton, 2s 6d, by post 3s.
The Life of O'Connell, by the Rev. J. O'Rourke, 1s 6d, by post 1s 10d.
Life of St. Dominic, 5s 6d, by post 6s.
St. Dominic's Manual, 3s and 5s, by post 3s 6d and 6s.
Diary of a Sister of Mercy, by Brame, 5s 6d, by post 6s 2d.
The Life and Letters of a Sister of Charity, 4s 6d, by post 5s 2d.
The Heiress of Morden, or God's Will and Man's Ways, 4s, by post 4s 4d.
Legends of the Saints, 4s, by post 4s 6d.
Imitation of the B. V. Mary, 1s 6d, by post 1s 10d.
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Do do large, beautifully illustrated, 25s, by post 28s.
Do do in Morocco, extra gilt, 60s.
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Also a large assortment of Red, Blue, and Brown Scapulars.
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WHITTAKER BROS. respectfully inform the Clergy and Catholics of New Zealand that they have received the following standard works:

Lady of Neville Court, 5s 6d.
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Nellie Netterville, (Burns and Oak edition), 5s.
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Ulic O'Donnell, an Irish Peasant's Progress, 3s 6d
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Owen Evan's The Catholic Crusade, 6s 6d.
Life of St. Patrick (quarto), Nun of Kenmare, 35s.
A Nun's Advice to her Gill's, by Nun of Kenmare, 3s
Life of Father Mathew, 3s 6d.
Geronimo, a true story (Lady Herbert), 5s 6d.
Life in the Cloister, or Faithful and True, 5s.
The Illustrated Catholic Magazine, vol. 16, 6s 6d.
Sick Calls, from the Diary of a Missionary Priest, 5s.
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Moore's Irish Melodies, with music, gilt cloth, 9s 6d
Poor Man's Catechism, 1s 6d.
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A choice assortment of Books suitable for Prizes.

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R. S A U N D E R S & C O

Beg to direct special attention to their Tailoring Department, and in doing so would take the opportunity of bringing under the notice of Gentlemen their Cutter (Mr. Wright), who will be found superior to any in the City for Cut, Style, and Finish, and as none other than first-class Workmen are employed, they have every confidence in recommending their Garments for workmanship, durability, and appearance.

Gentlemen favouring us with their orders may rely on receiving a first-class article and a perfect fit.

Our Stock of English, Scotch, and Colonial Tweeds, Cloths, and Coatings will be found to contain the Newest Makes and Choicest Patterns produced by the Manufacturers, also Exhibition Goods from Mosgiel and Geelong Mills.

We would also draw attention to our extensive Stock of newly-imported, ready-made Clothing in Boys' and Men's Suits, Overcoats, Dust Coats, Waterproof Coats, Felt, Tweed, and Satin Hats; Dress and Crimean Shirts, Scarves and Ties, Riding, Driving, and Walking Gloves; Merino, Silk, Cotton, and Woollen Pants and Under-shirts, with every requisite in Gentlemen's Mercery; Travelling Rugs, Portmanteaus, Bags, Trunks and Hat Boxes in great variety.

PRINCES STREET, DUNEDIN

people dispersed, Father Walter McDonald made the happy announcement that his Grace was pleased to grant an indulgence of 40 days to each of the faithful by virtue of his first pastoral visit to the Thames.

His Grace also pontificated at Vespers and Benediction, the attendance being somewhat larger than in the forenoon. Every one who had the happiness of listening to His Grace must feel impressed with his rich baritone voice; his distinct enunciation, and elegant pronunciation of the Latin language. The most noticeable feature in the singing was the solemn chanting of the *Te Deum* by Miss Hunter and the organist, Mr. Owen. The bass part of the *Magnificat* commencing with *Quia fecit mihi magna qui potens est*, was taken by Mr. Graham, and ably sustained by him. The *O Salutaris* was sung by Miss Hunter and Mrs. Kigour with great devotional effect.

One of the best sermons which it has been my good fortune to listen to was preached by the Archbishop on this occasion, and I have heard many by renowned preachers in the same church during the past ten years.

He took his text from the gospel read at Mass, which tells us how our Saviour took three of His disciples, Peter, James, and John, up into a high mountain and was there transfigured before them. During his discourse, which occupied nearly an hour, he had occasion to refer to the education question, and made no uncertain pronouncement thereon. He told his people that they were in duty bound where Catholic schools were available like here to send their children to them. He entreated them in the name of God if any of their children were attending the State schools to withdraw them at once, as nothing was more calculated to ruin their faith and morals than a system of education without religion. The sermon was listened to throughout with breathless attention by the vast congregation. After the singing of the *Tantum Ergo* by Mrs. Bruce, which was one of that lady's best efforts, His Grace gave Benediction of the Blessed Sacrament with impressive solemnity. The vast multitude then left the church deeply impressed with all they heard and saw on that evening.

On Monday the archbishop visited the three schools of the Sisters of Mercy, and subjected the pupils to a searching examination. It is needless to add that the young ladies acquitted themselves most creditably. He expressed himself well pleased with the attendance, the knowledge displayed by the children in the several branches they were examined in. Notably the young ladies of the select school for their proficiency in extra subjects, such as drawing, music, and singing. St. Thomas Aquinas' Boys' school was next visited, which has an attendance of 70, and here the pupils had to undergo a rigorous examination, and on the whole went through the ordeal with distinction. Mr. Carrick, on behalf of the teachers and boys, presented His Grace with an address, which was replied to in suitable terms.

On Tuesday the celebrated Moanataiari Mine was visited by His Grace, in company with the Rev. Fathers McDonald and O'Reilly, when they had to don miners' suits for the nonce, and were taken over the extensive workings by the obliging manager Mr. Comer. They expressed their surprise at the amount of work done, the skill manifested in searching for the precious metal, and the precautions adopted, which were evident from the forest of timbers placed in position to guard the lives of the miners against accidents. The battery, the most perfect on the field, was the next place visited, and here they were initiated into the different processes the ore has to undergo from the time it is put into the stamper boxes until the amalgam is finally put into the retort. Later in the day the Hospital and Old Men's Refuge were visited, His Grace expressing himself highly satisfied with the provisions made by the people of the Thames for their sick and destitute. Not the least place of interest seen by the archbishop during his stay here was the *Hunanga* house of the Hauraki tribe at Parawai, which contains some unique specimens of Maori carving. His Grace took his departure at 6 p.m. by the Rotomahana for Auckland, having to visit another important district—the Waikato—carrying with him the good wishes of the faithful and of all who had the good fortune of making his acquaintance. It is but scant justice to the clergyman in charge (Rev. P. O'Reilly), to give publicity to the fact that the archbishop expressed himself highly pleased with the way the affairs of the parish are administered since he took charge in July 1878. Among other things he has established a C.D. Society, Sodality for the Blessed Virgin Mary, has lined St. Joseph's girls' school at a cost of £45, painted St. Francis' Church and other places (£100): improved St. Bridget's Church, Grahamstown, and erected a fence around the Presbytery at a cost of £25. Besides all this he has paid off some large outstanding parochial liabilities, and maintained an efficient Catholic school paying salaries to the amount of £150 per annum, exclusive of school fees.

M.L.

Thames, February 27, 1880

GREAT PEOPLE.

THE following sketches of some of the leading personages of the day are by T. Wemyss Reid:—

Queen Victoria, I think, may be described, without any resort to the language of flattery, as the most interesting person in the British Isles, if not in the whole world. She is interesting because of her wonderful lineage, which goes back through some of the greatest as well as some of the meanest characters in history to our English Alfred. This simple, unpretending lady, whom one meets occasionally on a summer-day in Hyde Park, surrounded by little of the pomp and dignity of great rank, is the living head of a family, beside which almost all the other great houses, both royal and noble of Europe, must count as of merely mushroom growth. For a thousand years her ancestors have been kings and queens; and during all that time, with but a few brief intervals, they have held their own on the stormy sea of history, whilst countless other illustrious families have risen and fallen beside them. I own I can never look at the Queen

without thinking of how many wonderful traditions, of how many mingled characteristics and qualities, she is, in virtue of this lineage of hers, the heir and representative.

Bismarck:—The errors of the great man's career seem to grow in number as that career draws nearer to its close; and though the nerve and resolution which have so long distinguished him are still to be discovered in all he says and does, it is impossible that he should continue to impose his iron will for any length of time upon a great and growing people. He has served his end; he has accomplished his work, and the day of his final retirement from the stage on which he has played so great a part cannot be long deferred. Yet ere he goes, he is worth study and observation, as one of the last of that great race of Protestant Tory despots who have been from time to time so conspicuous in the world's affairs, but who will soon, happily, be numbered among the extinct races of mankind.

M. Gambetta:—Never have I heard a speech like that of M. Gambetta—never have I heard a voice of such compass, emphasis, flexibility, and power."

Mr. Gladstone:—The mere politicians of the day shrivel into pigmies when set beside him. Even Lord Beaconsfield, with all his brilliant talents and his glittering successes, shows poorly when contrasted with the stronger, if homelier, stuff of which the man whom the irony of history has made his rival is composed.

In an action for damages sustained in a collision on an English railway in December, 1877, the plaintiff, a physician in large practice, got a verdict for £16,000.

A turtle was recently taken from the St. John's River, Florida, with the Spanish coat-of-arms and the date 1700 engraved upon his back. The turtle was put back into the river, with the added inscription—"Eastern Herald Palitka, Florida, 1879."

THE DRAWING

Of the

GRAND AR UNION

In aid of

ST. MARY'S CATHOLIC BOARDING SCHOOL.

For completion of building, Ahaura, West Coast, New Zealand, will positively come off on

EASTER MONDAY, MARCH 29TH, 1880.

The friends of the Institution are requested to forward the blocks, if possible, before 25th March.

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Summonses, Bills of Sale, Distraint Warrants for Rents, Writs, &c. and General Agency Business of all kinds promptly executed.

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Office upstairs, open from 10 a.m. to 5 p.m.

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Good Crosses and Small Rosaries kept in stock.

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Day Pupils	-	-	-	Per Annum.
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This includes laundress fees, use of library, instruction in singing, and all other extras, except				
				Per Quarter.
Music	-	-	-	£2 2 0
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Each Boarder is to provide himself with three pair of sheets, six pillow cases, two white countercases, six table napkins, and ring, four plain towels, two bath ditto, knife and fork, tea-spoon and dessert-spoon, two suits of clothes (a strong one for play and a dress suit), shirts, stockings, two pair strong shoes, and two pair of house shoes. Each boy's outfit to be properly marked.

For an entrance fee of £3 3s., the College will supply mattresses and blankets.

All payments to be made half-yearly in advance, the half-year to commence on the day of entrance. A quarter's notice, or half quarter's fee required before the removal of a pupil.

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All the Machinery is of the best and most modern principles; customers can, therefore, rely upon all work being done in the best possible manner.

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As we import large quantities of our Colonial timber in bulk, we are prepared, with our large sawing appliances, to cut on the shortest notice to any size.

Our very large Shed and Building Accommodation enables us to keep all stock suitable for up-country purposes, or which would be injured by exposure, completely under cover.

All Orders, coastwise or up-country, shall receive our best attention.

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Manilla and New Zealand Flax Rope.

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The cellar is stocked with the choicest wines, and the ales and Spirits supplied at this house are of the very best brands.

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 Importers of Machinery and Cordial Makers' Goods of every description.

L. C. & Co., in soliciting a continuance of the large amount of support accorded to their predecessors, Messrs. Reeves and Co., whose various Manufactures are so favourably known throughout New Zealand, beg to assure their customers that no effort will be spared to still further increase the quality of their various manufactures.

Always in Stock and for Sale, in bulk or case, matured

- Ginger Wine
- Ginger Brandy
- Raspberry Vinegar
- Orange Bitters
- Duke's Bitters
- Gooseberry Wine
- Quinine Champagne
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- Tonic Orange Wine
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J. D. K E T T,

Having purchased the Business of the above mentioned well-known Hotel from Mr. R. Richardson, desires to notify that he intends, not only to maintain its popularity, but to, if possible, render it in every respect one of the most desirable Hotels in this part of the Colony. The accommodation for Boarders and Visitors is unsurpassable. There is a good Bath-room for the use of patrons, and every care will be taken to ensure their comfort in every respect.

FIRST-CLASS STABLES

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The BILLIARD ROOM has been built on the most approved principles, and every arrangement in connection therewith has been made with a view to rendering pleasant this popular game.

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By the uniform cheap rate at which every household necessary is sold at the **L I T T L E D U S T P A N**

It has become a by-word in every home as the Cheapest Shop in Dunedin for Kitchen, Parlour, or Bedroom Furniture. China, Glass, Earthenware, Pictures, Plated Goods, Ironmongery, Cutlery, Baskets, in fact

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Every Hat Guaranteed. Prices strictly moderate.

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MOSGIEL,

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Horses and Buggies on hire

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One of Alcock Prize Billiard Tables.

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having joined partners, have much pleasure in announcing to the Public and Trade that they have purchased the premises of the late Floating Dock Carey's Bay, Port Chalmers and are now in position to supply **S M O K E D A N D F R E S H F I S H** of all kinds; also

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in Large or Small quantities. All Orders will receive prompt attention. Address, Tunnage and Mitchell, Port Chalmers; or J. Tunnage Princes Street, Dunedin.

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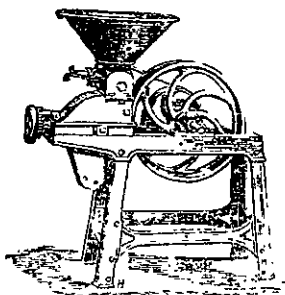
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- H A R R O W S
- P L O U G H
- W O O L P R E S S E S
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ROYAL EXCHANGE HOTEL,
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Luncheon daily from 1 to 3 p.m.

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BUTCHERY NOTICE.—The undersigned having succeeded to that old established business in George street, lately carried on by D. McDonald, beg to assure the customers of the late owner, their old friends, and the public, that they will continue to supply the best meat to be obtained in the market, and by strict attention to merit their favour.

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 GREAT KING STREET
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All kinds of repairs done well and with despatch.

GRIDIRON HOTEL,
 PRINCES STREET SOUTH,
 DUNEDIN.

JAMES MARTIN, PROPRIETOR.

The most comfortable Family Hotel in the City. Hot, Cold, and Shower Baths at all hours during the day. Passengers called in time for all the early trains and coaches. Private Rooms for Families. None but the Best Brands of Liquors kept.

ALLIANCE HOTEL,
 THAMES STREET, OAMARU.

MATHEW GRANT ... PROPRIETOR.
 Good Accommodation for Boarders at Moderate Charges.
 The Miners' and Mechanics' Home.
 Good Stabling.

ROBERT BROWN
 Wholesale and Retail
 FRUITERER AND SEEDSMAN,
 41, GEORGE STREET, DUNEDIN.

Town and Country Orders punctually attended to.

DONALD REID AND CO.
 AUCTIONEERS,
 STOCK AND STATION AGENTS,
 HIGH STREET, DUNEDIN.

Hold Auction Sales as under:

Fat Stock—At Burnside Sale Yards, every Wednesday at 11.30 a.m. Wool, Sheepskins, Hides, and Tallow.—At Wool Stores, Princes Street South, every Monday, at 11.30 a.m.

Fat Stock by rail should be forwarded to the Burnside Railway Siding. Our agent will be in attendance at the Sale Yards every Wednesday morning to take delivery of Fat Stock forwarded to us by rail or otherwise, and to arrange same for sale.

Wool, Grain, or other Produce by rail should be addressed to our Railway Siding, Princes Street South.

Cash advances made on Wool, Grain, Stock, etc., consigned to us either for sale or shipment. Produce stored at the very lowest rates.

Improved and unimproved Freehold Farms for sale in all parts of the Province at lowest prices and on remarkably easy terms of payment

DONALD REID AND CO.

J. T. ROBERTS
 HOUSE AND ESTATE AGENT,
 VALUATOR, SHAREBROKER, &c.,
 Manse-street, Dunedin

DUNEDIN BREWERY
 Filleul-street,
 KEAST AND MCCARTHY,
 BREWERS, ALE AND PORTER BOTTLERS.

CROWN HOTEL,
 RATTRAY STREET.
 P. KELIGHER wishes to intimate to his friends and the public that he has purchased the above Hotel, which is most centrally situated, and affords accommodation not to be surpassed by any Hotel in the City. Persons desirous of the comforts of a home would do well to make an early call at the Crown.
 P. KELIGHER ... PROPRIETOR.

COLLIE AND PULLEN,
 BOOTMAKERS,
 Walker street, Dunedin.
 Every description of Boots and shoes made to order on the shortest notice.
 LOWEST PRICES.
 Perfect fits guaranteed. Repairs neatly done.

W. M'LAUREN,
 TAILOR AND CLOTHIER,
 ALBERT BUILDINGS, PRINCES STREET
 (Opposite Post-office),
 DUNEDIN.

FRANCIS MEENA
 Wholesale and Retail
 PRODUCE AND PROVISION MERCHANT
 GREAT KING-STREET, DUNEDIN.
 (Opposite Hospital.)

T. J. LEARY,
 DISPENSING CHEMIST,
 Princes street, Dunedin,
 Has always on hand a well assorted stock of Pure Drugs, Homoeopathic, and Patent Medicine, Perfumery, &c.
 To arrive per Calypso and J. N. Fleming:—
 Hunyadi Janos,
 Friedrichshall and other Mineral Waters,
 Seltzogenes, Eno's Fruit Salt,
 Möller's and Newfoundland Cod Liver Oil,
 Morson's Pepine Wine,
 Hendrie's Moelline,
 Trusses, Spongio Piline,
 Magneto Electric Machines, &c.
 All the latest chemical preparations added to stock by mail.

A. DORNWELL,
 BUTCHER,
 GEORGE STREET, DUNEDIN.
 Porkskins, Calves' Rennets, Corned-beef,
 in kegs or tieves, Lard, Bacon, etc.

MESSRS PORTELLI & BROOKS
 Having acquired those commodious premises situated in Mansford Bay, Port Chalmers, and having engaged a number of experienced first-class fishermen, are now in a position to

SUPPLY EVERY VARIETY OF FISH
 To the Trade and Public,
 From their Wholesale Establishment,
 MANSFORD BAY, PORT CHALMERS
 Or Retail Establishment,
 GEORGE STREET, DUNEDIN.
 OYSTERS, SMOKED FISH, &c., &c.

SHIPPING SUPPLIED.

FERNHILL COAL COMPANY,
 PRINCES 67 STREET

Two doors south Queen Theatre.
TO PREVENT MISTAKES the public are hereby notified that the Offices of the **FERNHILL COAL COMPANY**

Are situate as above.
 Reduced Price for Cash,
 SEVENTEEN SHILLINGS PER TON
 DELIVERED.
 Wholesale Price at the Railway Depot,
 12s. 6d. per ton.
 N.B.—A Liberal Discount to purchasers by the truck.

Remember the Address:

PRINCES 67 STREET.

COMMERCIAL BUILDING AND MUTUAL INVESTMENT SOCIETY,
 MERGING INTO
 COMMERCIAL PROPERTY & FINANCE COMPANY (LIMITED.)

Capital ... £100,000.
 In 10,000 Shares of £10 each.

Money lent on Approved Security, repayable by periodical instalments to suit borrowers. Society shares convertible at pleasure

of owners.
JOHN BOYD
 Manager, Morayplace.

WHEELER AND WILSON
 SEWING MACHINE AGENCY,
 12, George-street, Dunedin.

WILLIAM MELVILLE.
WHEELER and WILSON Straight Needle Machine—at reduced prices.

WHEELER and WILSON Hand or Treadle Machines—the best in the market.

Sewing Machines repaired. All kinds Hand and Treadle repaired with dispatch.

Terms Moderate.

W. F. FAI L,
 GUNSMITH, LOCKSMITH,
 BRASS FINISHER, &c.,

GEORGE-STREET, DUNEDIN,

Opposite the York Hotel.

N.B.—Sewing Machines repaired. Terms moderate.

AUTUMN 1880.

BROWN, EWING AND CO.
Are now showing all the Latest Fashionable and Serviceable Goods in each department for the coming Season, and beg to notify that the whole of the shipments have been very carefully selected by our Home Buyers, thereby guaranteeing the best possible value, assortment of styles, materials, and range of qualities.

BROWN, EWING AND CO. solicit inspection of LATEST PARISIAN MILLINERY, French Flowers and Feathers. Their well-known make of Black Silk. All the latest shades in Coloured Silks and Velvets. A Special Purchase of Ladies' Cloth Jackets of exceedingly good value. Furs, Shawls, and Wraps, Ladies' Underclothing and Baby-Linen. Handsomely-worked Petticoats, Hosiery, Hats, &c., &c.

BROWN, EWING, AND CO. desire to draw Special Attention to their very large and exceptionally well-assorted stock of DRESS MATERIALS, notably the Pompadour, in a variety of colours.

The COSTUMES this Season have received great care in the selection. Every description of Mourning Materials. A Splendid Assortment of Dress Trimmings and Buttons.

BROWN, EWING AND CO.'S FANCY DEPARTMENT

Is now replete with the Latest Designs in Fancy Ribbons, Scarves, Rufflings, Lace Goods, Sewel Work, Ladies' and Children's Hosiery, in all shades, Wool Squares, Ladies' Umbrellas, Linen Collars and Cuffs, Black and Coloured Kid Gloves, 2 to 8 Buttons, Case Mitts.

PURE WINES.—THOMAS REYNOLDS, WINE MERCHANT AND IMPORTER, Stafford-street, Dunedin, import his Wines direct from Spain and Portugal, where they are carefully selected from the Vineyards and Merchants by his Agent, Mr. Wm. Reynolds, to insure purity and quality. These Wines are to be procured Wholesale from the Importer, and Retail from Messrs A. & J. MACFARLANE & Co., Princes and MacLaggan streets.

Report of Analysis by Professor Black, Colonial Analyst:—

University Laboratory,
Dunedin, 21st Oct., 1878.

Thomas Reynolds, Esq.,

Sir,—I have the honour to report on five samples of Port Wine forwarded by you for analysis. These samples may all be described as full-flavoured, fruity, aromatic Wines; possessing in a considerable degree that agreeable fragrance that characterises genuine Port. They do not contain impurities of any kind. The perfect freedom of these Wines from every kind of impurity, the proportion of Sugar and Alcohol which they contain being quite characteristic of unadulterated, unmanipulated Wine, together with their rich fragrance, arising from aromatic ethers, should strongly recommend them and gain for them a good place in the colonial market.

(Signed) JAMES G. BLACK,
Colonial Analyst

MR. J. P. ARMSTRONG, DENTIST,

Has returned, and can be consulted at his residence—

STUART STREET, DUNEDIN.

Opposite the Wesleyan Church.

MAN SPRICHT DEUTCH, WATCHES, CLOCKS, AND JEWELLERY.

J. F. STRATZ, Practical Watch and Clock Maker, been apprenticed in Switzerland, and has worked for ten years at the best shops in the West End of London, has now in stock a large assortment of Watches, examined and regulated by myself, and warranted from one to four years.

Strong Silver English Levers from £4 10s. to £10 5s. Large Silver double-cased American Levers, from £2 10s.

All kinds of Gold and Silver Jewellery kept in stock, and manufactured to order on the premises.

PRICE FOR REPAIRS—

New balanstaff or cylinder in watch	10s.
New mainspring or chain in English watch	5s. 6d.
New mainspring for American or Geneva	4s. 6d.

ALL WORK WARRANTED.

Note the Address—

J. F. STRATZ,
HIGH STREET, CHRISTCHURCH
Opposite Wood's, Bookseller.

SUPREME COURT HOTEL,
Stuart street, Dunedin.

C. O'DRISCOLL PROPRIETOR,

Hot, cold, and shower baths can be had at all times during the day. Private apartments for ladies and families. Persons called in time for all the early trains, coaches and steamers. One of Alcock's Prize Medal Billiard Tables.

WHITE HART HOTEL,
THAMES STREET,
O A M A R U.

THOMAS HANNON - PROPRIETOR.

Beer, Wine, and Spirits of the Best Brands.

WANTED KNOWN.

GREAT REDUCTION IN PRICE.

Drain Pipes of all descriptions; Flower Pots, Vases, Chimney Pots, Butter Crocks, Flooring Tiles, Bricks, &c.

LAMBERT'S
North East Valley Works.

MACFIE AND FOX,
WOOD & COAL MERCHANTS,

GT. KING STREET, DUNEDIN.

All kinds of Coal and Firewood always in stock. Orders receive prompt attention.

CANNONGATE HOTEL,

BROWN STREET, DUNEDIN,

G. W. DRISCOLL - PROPRIETOR.

The above Hotel is centrally situated, is comfortably furnished, and commands splendid views of the Harbour and ocean.

Persons or families in search of a comfortable home will do well to enquire for the above.

BUTLER'S FAMILY HOTEL,

Ashburton. J. F. Butler (late of Ashburton, West Coast), begs to inform his friends and the public generally that he has opened the above large and commodious hotel, which is situated at the corner of Cass and Havelock streets, and is convenient to the Railway Station. Excellent accommodation for travellers, families, and boarders. All wines and spirits of the best brands. One of Alcock's best billiard tables.

CHARLES MAKANINI,

(From J. Fleming's.)

PRACTICAL HAIRCUTTER,

Perfumer and Tobacconist,

COLOMBO STREET, CHRISTCHURCH,

Next door to Golden Age Hotel.

Every description of Perfumery and Fancy Soaps on sale.

Tobaccos and Cigars of the best brands always on hand.

DENTISTRY.

H. ROBINSON SURGEON DENTIST,

Scale of Charges:

Extractions ...	2s 6d
Do. Children ...	1s
Stopping Teeth ...	5s
Artificial Teeth ...	15s
Sets ...	£8

No charge for advice.

Painless extraction by the aid of nitrous oxide gas.

Address—

PRINCES STREET,
Next door to Begg's Music Saloon

FRANK W. PETRE.

Engineer and Architect,
LIVERPOOL STREET, DUNEDIN.

Complete designs for Catholic Churches furnished under special arrangements.

V.  R.

FUNERAL REFORM, ECONOMY AND RESPECTABILITY, Combined with the strictest decorum in the performance of its duties.

The expense of a Funeral, however COSPLY or HUMBLE, may be ascertained at the time of giving the order, and carried out according to the wishes of friends by

WALTER G. GEDDES,
Undertaker, Octagon, Dunedin.

By appointment to the Dunedin Hospital Lunatic Asylum, and Immigration Depot.

ESTABLISHED 1848.

MR. ANDREW MERCER

having retired from the business, we have much pleasure in intimating that we have admitted into Partnership Mr. ALEXANDER M'DONALD (late of Irvine and M'Donald, George street), and in future the business will be carried on under the Style or Firm of MERCER AND M'DONALD.

A. & H. MERCER.

Referring to the above announcement, we beg to assure the old customers of A. Mercer that it will be the best endeavour of the new firm to merit a continuance of past favours. As hitherto the best of articles will be kept in stock and supplied at the lowest remunerative rates.

MERCER & M'DONALD,

WHOLESALE AND FAMILY GROCERS
Rattray street.

J. FLEMING,

WHOLESALE AND RETAIL
PRODUCE MERCHANT

PRINCES-STREET, DUNEDIN.
Cash buyer of Oats, Wheat, Barley, Potatoes, &c., &c.

ALEXANDER SLIGO
BOOKSELLER, STATIONER, &c.
Pehool books and requisites. Magazines
Serialicals, Newspapers by every mail. Book-
binder, Manufacturing Stationer, Paper Ruler,
Printer, &c.
GEORGE STREET
(Opposite Royal George Hotel), Dunedin

JOHN HISLOP,
(LATE A. BEVELY),
CHRONOMETER, WATCHMAKER AND
JEWELLER,
Exactly opposite the Bank of Otago,
Princes-street.
Every description of Jewellery made to order
Ships' Chronometers Cleaned and Rated
by Transit Observations.
N.B.—J. H. being a thorough Practical
Watchmaker, all work entrusted to his care
will receive his utmost attention.

TO BUILDERS AND CONTRACTORS.
THE undersigned have ON SALE a
large stock of American Clear Pine
Doors, from 6ft. 6in. x 2ft. 6in. to 7ft. x 3, 1½,
1¾, and 2 inches. Also, American Shelving
Lumber, Clear Pine, Spruce Deals, Scotch
Flooring, and Baltic Deals.
Colonial Timber of every description.
G. O'DRISCOLL & CO.,
Cumberland-street

V.  B.
GOURLEY AND LEWIS
UNDERTAKERS,
GEORGE AND MACLAGGAN-STREETS.
Funerals attended to and supplied at most
reasonable prices.
Undertakers to the General and Provincia
Governments.

BAYVIEW BOARDING HOUSE,
THORNDON QUAY,
WELLINGTON,
Mrs. PATRICK HANNEY, late of Greymouth
West Coast, begs to thank her friends and the
public generally for the patronage which she
and her late husband have received for the
last thirteen years, and hopes by strict atten-
tion to business to merit a continuance of the
same.
MRS. HANNEY,
THORNDON QUAY,
WELLINGTON.

IMPERIAL HOTEL,
DEE STREET,
INVERCARGILL,
H. J. SPROULE - - - Proprietor
First-class accommodation for Boarders
and Travellers.
Private apartments for families.
First-class Billiard Room.

ROBERT M. MEFFEN,
FAMILY GROCER,
WINE AND SPIRIT MERCHANT,
121, GEORGE STREET, DUNEDIN.
R. M. Meffen begs to inform his numerous
Friends, and the public generally, that he
has bought the Good-will and Stock of the
business hitherto carried on by Mr. A. Mac-
donald, No. 121, George Street, where he
hopes, by strict attention and punctuality,
together with keeping first-class goods at the
lowest possible prices for cash, to merit a
share of public patronage.

J. J. HALLI,
ACCOUNTANT AND ESTATE AGENT,
Eldon Chambers, Princes street.
MONEY FOR INVESTMENT.

MELVILLE HOTEL
MAZ NORTH ROAD,
TIMARU.
M MULLIN, PROPRIETOR.
Good Accommodation for Boarders and
Travellers. Wine, Beer, and Spirits of the
best brands.

EASBY COAL DEPOT,
ST. ANDREW ST.,
DUNEDIN.
J. EDMONDS ... PROPRIETOR,
Desires to inform his customers and the public
that he has purchased the Retail Branch of the
above business, and begs to assure customers
and the public that he will keep a stock of
the Best Coal and Wood of all prescriptions,
and will give prompt attention to orders
addressed to him.
JOHN EDMONDS,
EASBY COAL YARD,
St. Andrew street.
WOOD TURNING.

T. STEWART, having removed to
new and commodious premises, begs
to intimate to his numerous Friends, Builders,
Cabinet-makers, and others, that he is pre-
pared to execute all orders with his usual
promptness, at
GREAT KING STREET,
(Opposite Graig and Gillies's Workshop.)
Band Sawing and Curve Cutting of all
descriptions at reasonable rates. Packing
Case making, &c.

JOHN GALLAGHER
WHOLESALE AND RETAIL PRODUCE
MERCHANT,
Great King-street, Dunedin.

DANIEL WHITE
(Late of 1 Crown, Royal, and Queen's
Hotels, Dunedin, and late of Ravens-
bourne House),
Is now Landlord of the
ROYAL ALBERT HOTEL,
GEORGE STREET, DUNEDIN.

NEW ZEALAND INSURANCE
COMPANY.
(FIRE AND MARINE.)
Capital £1,000,000. Established, 1859.
With Unlimited Liability of Shareholders.
Offices of Otago Branch:
HIGH STREET, DUNEDIN,
Opposite the Custom House and Railway
Station,
With Sub-Offices in every Country Town
throughout the Province:
FIRE INSURANCES
Are granted upon every description of Build-
ings, including Mills, Breweries, &c.,
Stock and Furniture; also, upon Hay and
Corn Stacks, and all Farm Produce,
at lowest current Rates.

SUB-AGENCIES.

Port Chalmers	...	William Elder
Green Island	...	William Gray
Tokomairiro	...	Jas. Elder Brown
West Taieri	...	David Grant
Baichutha	...	J. Macdonald & Co.
Lawrence	...	Herbert & Co.
Walkouaiti	...	W. C. Ansell
Palmerston	...	John Keen
Oamaru	...	George Sumpter
Kakanui	...	James Matheson
Otakia	...	Henry Palmer
Naseby	...	J. & R. Bremner
Queenstown	...	T. F. Roskrug
Otago	...	Chas. Beckingsale
Cromwell	...	Chas. Colclough
St. Bathans	...	Wm. McConnochie
Clinton	...	Cameron & Garden
Matanra	...	James Pollock
Riverton	...	Peter Grant
Tapuanui	...	Alex. McDuff
Arrowtown	...	Wm. Jenkins

This Company has prior claims upon the
patronage of New Zealand Colonists, as it was
the first Insurance Company established in
New Zealand; and being a Local Institution,
the whole of its funds are retained and
invested in the Colony. The public, therefore,
derive a positive benefit by supporting this
Company in preference to Foreign Institu-
tions.
GEORGE W. ELLIOT,
Agent for Otago.

STANDARD INSURANCE
COMPANY.
HEAD OFFICE; PRINCES-STREET, DUNEDIN.
FIRE, MARINE, AND FIDELITY
GUARANTEE RISKS TAKEN AT
LOWEST CURRENT RATES
CHARLES REID Manager.

VICTORIA FOUNDRY.
BARNINGHAM & CO.,
Manufacturers of all kinds of
ORNAMENTAL CASTINGS
For Balconies, Verandahs, and Palisading,
Tomb Railings, Columns of all kinds,
Register Grates, &c., &c.,
GREAT KING STREET NORTH,
(Opposite the Hospital, Dunedin.)

CENTRAL REGISTRY OFFICE
FOR SERVANTS.
Wholesale and Retail
FRUITERER AND POULTERER,
GEORGE STREET, DUNEDIN.
W. CROKER,
Proprietor.

ALL NATION
WOOD AND COAL YARD,
Princes street South, Dunedin.
(Near Peacock Hotel.)
P. BARRY, Proprietor.
Newcastle, Kaitangata, Shag Point, and Green-
island Coal, always in stock. Firewood of
every description on hand, cut or uncut.
Orders delivered in all parts of the City
and suburbs.

UPPER RATRAY STREET GROCERY
STORE.
R. WALSH, PROPRIETOR.
EVERY article kept in stock is of
the very best quality, and being pur-
chased for cash, the proprietor is enabled to
sell at extremely moderate rates. Cash
buyer of fresh butter and eggs. Orders
punctually attended to. Goods delivered in
any part of city and suburbs.

EXPIRY OF LEASE.
REMOVED TO 76 PRINCES STREET
(Opposite).
FERGUSON & MITCHELL,
MERCANTILE STATIONERS,
Manufacturers of Account Books, Bookbinders,
Paper Rulers, Engravers, Lithographers, and
Printers. Rubber Stamp Makers. All the
newest novelties in stationery kept in stock.

GRIDIRON HOTEL,
SPAY STREET,
INVERCARGILL.
MRS. FAHEY - - - Proprietress
Good Accommodation for Boarders.
Wines, Beers and Spirits of the best brands

JUST LANDED.
LAWN TENNIS AND CROQUET SHOES,
Pyramid Soles, sure preventive from
Damp Feet and Colds.

CRICKET, BALMORALS AND SHOES.
PINET'S BUTTOON BOOTS.
LASTING ELASTIC SIDES (ALL MAKES.)
A Female Engaged to attend to Ladies and
Children.
JAMES P. SIMON,
BOOT AND SHOE IMPORTER AND
MANUFACTURER,
No. 11, "GOLDEN BOOT," GEORGE ST.,
Five Doors from the Otagon.

ALEXANDER SLIGO
BOOKSELLER, STATIONER, &c.
School books and requisites. Magazines
Periodicals, Newspapers by every mail. Book-
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Walkouniti ... W. C. Ancell
Palmerston ... John Keen
Oamaru ... George Sumpster
Kakanui ... James Matheson
Otakia ... Henry Palmer
Naseby ... J. & R. Bremner
Queenstown ... T. F. Roskrige
Otepopo ... Chas. Beckingsale
Cromwell ... Chas. Colclough
St. Bathans ... Wm. McConnochie
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BARNINGHAM & CO.,
Manufacturers of all kinds of
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