

# New Zealand Gabel

Vol. VII.—

361.

DUNEDIN : FRIDAY, MARCH 19, 1880.

PRICE 6D

## Current Topics

AT HOME AND ABROAD.

SOME one or another has been inspired by the address of the Moderator to the Presbyterian Synod of Otago in January last to republish in pamphlet form an article on the "Religion of To-day," from

the *North American Review*. We conclude the object of whomsoever this may have been was to accomplish that which the Moderator rather foolishly undertook, for it is rather foolish of a man to undertake what he has not the slightest idea on earth of how to perform. We have, however, already given our opinion of the Moderator's address and the subject is not worth returning to. The article from the *North American Review*, on the contrary, is a well-written paper, and very fairly sketches the condition of the non-Catholic world at the present day. It is distinguished by the peculiar views of the sect to which the writer belongs, however; is confident in the ultimate establishment and universal prevalence of the doctrine of evolution, and strong in the belief that the foundations of morality and religion will, nevertheless, continue unshaken, and that the only change to be accomplished by the decadence of the Faith will be the improvement of humanity and the approach of man nearer to "eternal truth." With this, we need not say, we totally disagree; the difficulties in the way of the establishment of evolution to us who recollect, for example, such utterances as the warning of Virchow, and the decision of Quetrefages, appear insurmountable; nor shall we easily concede that morality or religion can continue to exist when Christianity has fallen. The patrons of unbelief and its propagators have always been of too suspicious a nature, although probably amongst them also some honourable exception may here and there be found, to admit of our entertaining such an opinion, even were there nothing further to be said against it. Bergier, for instance, in his *Theological Dictionary* gives the following description of the philosophers of the last century, and a good deal that he advances is applicable to those we find amongst ourselves. He writes as follows:—"Do modern unbelievers merit the name of philosophers? Not more than the ancient heretics, and much less than the pretended sages of the East and of Greece. . . . We have seen them make in turn the defence of Paganism of Mahometanism, of the religion of Zoroaster, of that of the Chinese, of that of the Indians, of the infamies of certain idolatrous worships, of the chief part of heretical sects, and miscreants. . . . In punishment of the infidelity of the ancients, God, said St. Paul, gave them over to impure and shameful passions. It is still such passions that give rise to unbelief amongst ourselves: it is in the midst of luxury, of pleasure, of the corruption of cities, that it has shown itself most openly. The chief part of its defenders have soiled their pens by licentious writing: they have spoken of immodesty with an indifference and a licence capable of stifling all shame amongst disorderly men. . . . Which of them has ever scrupled to lie and cheat in order to support his sentiments or satisfy his passion. All means have appeared lawful to them: false histories, supposititious books, quotations clipped or altered, unfaithful translations, the witness of authors justly censured, calumnies a hundred times refuted, etc. They have accused their opponents of all these facts, and they themselves have not hesitated to be guilty of them. What has been the vice common to them all? St. Paul has declared it: Pride; they are men proud and vain, swollen by their assumed merit. We know with what indecency our writers have glorified themselves. They have represented a philosopher as the greatest and most important man in the universe, and each of them pictured himself as of the sect. They proclaimed themselves as illuminators, masters, benefactors, reformers of nations; they believed that from the depths of their closets they ruled over the whole world; some were so infatuated as to demand that their statues should be set up; they flattered themselves that they crushed their opponents by a tone of contempt. . . . Our pretended sages have laboured at bursting asunder all the bonds of society, all the natural affections of humanity, the mutual duties of those united in marriage, those of children towards their fathers and mothers, the

attachment of people to their country, the fidelity of subjects to their sovereign: they have degraded, and, so to speak, materialised the motives of tenderness of fathers for their children, of mothers for the fruit of their wombs, of gratitude towards benefactors, of the most generous friendships between honourable spirits. In order to accomplish our perfection they would assign us a place beneath that of the brutes. Without compassion for the unfortunate they have cried down almsgiving, hospitals, the foundations of charity, the instruction of the ignorant, the condition and duties of those who consecrate themselves to the service of the neighbour. Virtue of every kind has incurred their censure. . . . If we are accused of exaggeration we have their books in our hands, we have quoted their words in other works, and in several articles in this Dictionary we have refuted their foolish objections. ("Theological Dictionary," vol. x., p. 303.) It is hard to say how the world, under the guidance of sages who are the faithful followers of men like these, shall maintain the spirit of religion and a pure code of morals. The writer, again falls into the prevalent error that the Christian doctrine of salvation through the merits of Christ alone must necessarily imply the eternal loss of all those who have never heard of Christ. "Under the influence of this feeling," he says, "combined with the old doctrine of salvation, hell would become a place where Zoroaster and Confucius, Cicero and Demosthenes, Homer and Virgil, Paine and Voltaire, Galileo and Franklin, Humboldt and Haecckel, with their countless unbelieving followers and disciples, are to exist for ever in an uninterrupted communion of thought." This is by no means true where the Church is concerned—with the imaginations of the sects of course we have nothing to do. It is not permitted to any Catholic to pronounce with certainty upon the loss of any particular soul. He must not say that even such men as Voltaire and Paine are amongst the damned. Nor are we to look upon as authoritative Dante's vision of the great men of the ancient world, poets, philosophers, and warriors, within the fatal precincts, however modified their duration:—

"semblance had they nor sorrowful nor glad."

On the contrary we may gather that the Church has better hope than this for those who having served God well, according to their light, died without her pale; we already know how she counts as her own those who by no fault of theirs are prevented from recognising her for what she is. It is, for instance, evidently the opinion of the Abbé le Noir, the learned editor of Bergier's Dictionary, that the philosophers of the ancient world are not amongst those that have been condemned. He defends them against being included in the number of the men professing themselves wise but become foolish, of whom St. Paul speaks in the first chapter of his Epistle to the Romans: "This picture," he says, "does not apply to the philosophers, who considered in the light of the worship which then practically obtained, were looked upon by the people as unbelievers, and were so in fact. Hence we must consider that St. Paul speaks of heathen priests, statesmen, many men of letters, such as the members of the Arcopagus of Athens, which condemned Socrates, and of some more or less instructed classes of the people, but not of the philosophers whose type is Socrates." And again he says, remarking on Bergier's defence of St. Paul: "If St. Paul had named Socrates and Plato, all would have been to the point, but we have just made a remark that suffices to show he did not mean to speak of these philosophers nor of those who had resembled them." (*Dictionary of Theology*, vol. x., note, p. 298.) And again he says, referring to a passage in the work edited by him, which he considered unfair to Plato:—"What right have you thus to judge of Plato's conscience, when you see him glorify his master Socrates so well, because he died for the Unity of God?" (*Ibid*, vol. ix., p. 729.) He further reminds us that the Church has implied the labour of the philosopher to be sanctified by the holiness of the task in which he is engaged. "The Œcumenical Council of 1870," he says, "has itself done the honour to philosophy of saying that reason demonstrates the foundations of the faith; are not these foundations the very bases of the science of things human and divine, and in consequence are they not themselves the most fundamental of human and divine things?" (*Ibid*, vol. x., p. 298, note.) But of what the decision of the church is with respect to the salvation of those who have not acknowledged themselves her members, we have a just and able exposition given by a writer who confesses himself a sceptic, we refer to Mr. Mallock, who wrote in the

*Nineteenth Century* of Dec. '78, to the following effect: It is said that orthodoxy tends to aggravate the apparent injustice of the distribution of good by making the presence of good still more partial; that it condemns as evil what to our natural moral apprehensions would seem good of the purest kind, and that it condemns many good and holy men without the Church, 'for want of an assent to some obscure formula, which evidently, from the facts of the case, has not been injurious to their purity of life and heart. Hence it has been argued that a special set of doctrines cannot be specially true, since they are seen to be not essential to success in the matters that they deal with.' This line of argument is mistaken. The Church condemns no genuine goodness. "She says explicitly that a knowledge of 'the one true God, our Creator and Lord,' may be attained to by the 'natural light of human reason.' The mercies of God she declares to be infinite; but, except in so far as they are revealed to her, she can necessarily say nothing definite about them. But what she does say certainly is sufficient to satisfy the largest charity. . . . Her anathemas are on those only who deliberately reject her, by tampering with a conviction that she really is the Truth. They are condemned not because they cannot see that the teacher is true, but that, at heart seeing this, they contrive to close their eyes to it.' The moral offence in denying some obscure theological proposition may lie in the disobedience, self-will, and rebellion, that are the cause and consequence of the denial. From these considerations an assent to the claims of orthodoxy will be seen to add nothing to the difficulty of the partial distribution of good and the wide-spread presence of evil. But it may be asked, if orthodoxy recognises good as attainable by the unorthodox, of what profit is orthodoxy? It might as well be asked, of what good is true physical science? Such a question is absurd; we are not to think physical science worthless because a large number of men know nothing of it, and yet seem in no way the worse. A knowledge of the laws of matter will tend to a better preservation of our health; still many individuals may be healthy who are not acquainted with the laws of health. "The mass of men may never be able to understand these matters more than partially; but what they do understand we feel convinced should be the truth, and even what they do not understand we feel convinced will be some indirect profit to them. And the case of spiritual science is entirely analogous to the case of natural science. A man to whom the truth is open is not excused from finding it because he knows it is not so open to all. A heretic who denies the dogmas of the Church has his counterpart in the quack who denies the verified conclusions of science. The moral condemnation that is given to the one is illustrated by the intellectual condemnation that is given to the other. . . . We do not say respecting any individual that a wrong theory need make him a bad man; nor do we say that a wrong theory of medicine need make him an unhealthy man. But we do say this in regard to the world in general." And that these charitable views are no innovation made to suit the needs and objections of modern days, but were from the earliest times entertained by theologians and saints, the following legend will inform us. It is told by De Montalembert of the Welsh Saint, Cadoc, and we conceive it calculated to convey more than one lesson to those who hear it: "He made his scholars learn Virgil by heart; and one day, while walking with his friend and companion, the famous historian Gildas, with his Virgil under his arm, the abbot began to weep at the thought that the poet whom he loved so much might be even then perhaps in hell. At the moment when Gildas reprimanded him severely for that *perhaps*, protesting that without any doubt Virgil must be damned, a sudden gust of wind tossed Cadoc's book into the sea. He was much moved by this accident, and, returning to his cell, said to himself, 'I will not eat a mouthful of bread nor drink a drop of water before I know truly what fate God has allotted to those who sang upon earth as the angels sing in Heaven.' After this he fell asleep, and soon after, dreaming, heard a soft voice addressing him. 'Pray for me, pray for me,' said the voice—'never be weary of praying: I shall yet sing eternally the mercy of the Lord.' The next morning a fisherman brought him a salmon, and the Saint found in the fish the book which the wind had snatched out of his hands." (Monks of the West, English Trans., vol. iii., p. 69.) In conclusion, a "downfall of doctrine" such as this pamphlet we refer to speaks of we doubt not is imminent, and to a large extent, but it will not be a downfall of doctrine within the pale of the Church. The sects may, and must eventually, perish, growing more grotesque and violent as they dwindle away into Atheism, but the Church stands firm. We quote Mr. Mallock again:—"The Catholic Church is the only historical religion that can conceivably adapt itself to the wants of the present day, without virtually ceasing to be itself. It is the only religion that can keep its identity without losing its life, and keep its life without losing its identity; that can enlarge its teachings without changing them: that can be always the same, and yet always developing."—(*Nineteenth Century*, Dec. '78, p. 1031.)

It is a pity that the Rev. Dr. Roseby, before he entered up on the delivery of his course of lectures had not been at the trouble of making himself conversant with the standard literature of the day. If

he had done so he could hardly have aired his eloquence on the subject of Galileo in the manner in which he did the other evening. He could hardly have repeated the tale of torture and the famous historical saying, "*E pur si muove.*" The rev. lecturer is thus reported by our contemporary the *Morning Herald*:—"In speaking of the transition from the appearances to the facts of astronomy, he told the story of Galileo. He uttered the lie (said the lecturer) dictated to him by ignorance, but as he rose from his knees he turned—his sense of truth overbearing every other—and used the memorable words, 'And yet it moves.' Oh, sacred Truth (said the lecturer), how is the path of thy confessors marked by tears and blood! How truly is sufferance the badge of all who love and follow thee! But who shall say it was not worth it all? What to-day are those Doctors of both Laws and their seven Eminences to boot, compared with you tortured, imprisoned, and heart-broken man—the blind and silenced Galileo?" This is all very fine, and we have no doubt it made many of his reverence's audience feel almost "teary," particularly if they had any taste for elegance of diction—but the mischief of it is that the pathos of the whole passage depends upon a totally false statement, that of the torture of Galileo; and it is even very doubtful as to whether the saying, "And yet it moves," were ever uttered by the man with whom it is supposed to have originated. The following is the account of the transaction in question as given by so well-known and respectable a Protestant authority as the *Encyclopædia Britannica*, and we may, perhaps, be held excusable in feeling somewhat surprised that the rev. lecturer has never been made acquainted with the falsity of the old traditions. We hardly care to entertain the idea that any man who professes to guide his life strictly by Christian principles should knowingly repeat a calumnious statement, and enlarge upon it for the adornment of his rhetoric:—"The theological censures which the book did not fail to incur were not long in making themselves felt. Towards the end of August the sale was prohibited; on the first of October the author was cited to Rome by the Inquisition. He pleaded his age, now close upon seventy years, his infirm health, and the obstacles to travel imposed by quarantine regulations; but the Pope was sternly indignant at what he held to be his ingratitude and insubordination, and no excuse was admitted. At length on the 13th of February 1633, he arrived at the residence of Niccolini, the Tuscan ambassador to the Pontifical Court, and there abode in deep dejection for two months. From the 12th to the 30th of April he was detained in the palace of the Inquisition, where he occupied the apartments of the fiscal and was treated with unexampled indulgence. On the 30th he was restored to the hospitality of Niccolini, his warm and generous partisan. The accusation against him was that he had written in contravention of the decree of 1616, and in defiance of the command of the Holy Office communicated to him by Cardinal Bellarmine: and his defence consisted mainly in a disavowal of his opinions and an appeal to his good intentions. On the 21st of June he was finally examined under menace of torture, but he continued to maintain his assertion that, after its condemnation by the congregation of the Index, he had never held the Copernican theory. Since the publication of the documents relating to this memorable trial there can no longer be any doubt, not only that the threat of torture was not carried into execution, but that it was never intended that it should be. On the 22nd of June, in the Church of Santa Maria sopra Minerva, Galileo read his recantation and received his sentence. He was condemned, as 'vehemently suspected of heresy,' to incarceration at the pleasure of the tribunal, and by way of penance was enjoined to recite once a week for three years the seven penitential psalms. This sentence was signed by seven cardinals, but did not receive the customary Papal ratification. The legend according to which Galileo, rising from his knees after repeating the formula of abjuration, stamped on the ground and exclaimed, '*E pur si muove,*' is, as may readily be supposed, entirely apocryphal. The earliest ascertained authority for it is the seventh edition of an 'Historical Dictionary' published at Caen in 1789. It seems probable that Galileo remained in the custody of the Inquisition from the 21st to the 24th of June, on which day he was relegated to the Villa Medici, on the Trinità de' Monti. Thence, on the 6th of July, he was permitted to depart for Sienna, where he spent several months in the house of the Archbishop, Ascanio Piccolomini, one of his numerous and trusty friends. It was not until December that his earnest desire of returning to Florence was realised; and there, in the Villa Martellini at Arcetri, he spent the remaining eight years of his life in the strict retirement which was the prescribed condition of his comparative freedom." (9th ed., vol. x., p. 31.) Herr von Gebler, again, the last authority who has treated of the subject, and whose work has recently been translated into English, affirms that while the trial of 1633 was being conducted "as far as his material situation was concerned, nothing but *favours unheard of in the annals of the Inquisition* were shown him" (Galileo). It appears then that, however much the path of "sacred truth" may have been marked with blood, none of its stains were gained in the manner alluded to by the Rev. Dr. Roseby. Galileo was not tortured by the Inquisition, nor did the Inquisition ever intend to inflict torture upon him. We may further state that Gebler, a non-Catholic, proves also that the Copernican system was

not condemned *ex cathedra*. He gives this as his own conclusion, and strengthens it by quoting the opinions of Catholic authorities of the time. In conclusion, that the theologians of the day took quite as enlightened a view of the true nature of the question as Protestant doctors do now, for example, of that depending on the evolutionary theory, may be recognised from the decision of Cardinal Conti; who, being most friendly to Galileo, assured him that figurative interpretation of Scripture was "to be employed only in cases of the greatest necessity;" and from the decision of Father Grassi, that "when the truth of these opinions was unanswerably established the theologians would bestir themselves to alter the interpretation of those passages of Scripture which refer to the earth as being stationary." We cannot see that Protestant theologians can discern in this anything that savours very highly of "ignorance," but if they do they should recollect that many of their own brethren have ere now been involved in a like maze, and that even they themselves are not wholly secure against a necessity of modifying some of their present opinions to suit the future discoveries of science.

WE own to an idiosyncrasy that impels us to cling with tenacity to old-fashioned notions, and time-honoured beliefs; and it is for the most part a pain to us to find that the authenticity of "historical sayings" is frequently called in question. We feel aggrieved when we find it asserted, for example, that the *Grand Monarque* never uttered the celebrated words "*L'Etat c'est moi*," or that it never entered the brain of Louis XV. to exclaim, "*Après moi le déluge*." The "fiction-crusher" is for us a most unpleasant character, who seems bent on stripping life of all its remnant of romance. We even scruple a little that we ourselves have been obliged elsewhere to quote an authority which states that Galileo's famous utterance, "*E pur si muove*," had never been made known to the world until close upon one hundred and fifty years after it was supposed to have been spoken, and consequently is, in all probability, a mere sensational forgery. However, since we have been obliged in the interests of truth to throw doubt upon so admirable a remark, and one that has in its time done so much good service to the cause of bigotry, let us hasten to make what amends we can by reminding our Protestant friends that there has been handed down by history another remarkable saying, and one of whose authenticity there can be no reasonable doubt, which also emanated from a man who was undergoing punishment at the hands and by order of Catholics. Let it then make up for what is lost by the explosion of the words, "And yet it moves," if, indeed, they be received as exploded. It is a saying that deserves to rank with that of Cranmer at the stake, since it displays a fine heroism and a true devotion to the glorious cause of the "Reformation." We find it given by the Protestant historian Guizot, and since it is desirable for the right understanding of the words that the attendant circumstances should also be known we quote the whole passage in which they occur:—"Orleans was at that time (1563) the principle stronghold of the Protestant party; it would certainly have been taken but for the assassination of Guise whom the Protestant gentleman Poltrot de Méré shot in the most treacherous manner. Whatever may have been the ambition of that celebrated man, it is impossible not to feel some respect for him who addressed to his murderer the following noble words: 'Come now, I wish to show you how much milder is the religion I hold than that of which you make profession: Yours has counselled you to kill me unheard, you having received no injury from me; mine commands me to pardon you, convicted as you are of having wished to kill me without any cause.' Arrested, removed to Paris, put to the torture and questioned by the commissioners of Parliament, Poltrot at one time confirmed and at another disavowed his original assertions. Coligny, he said, had not suggested the project to him, but had cognizance of it, and had not attempted to deter him. The decree sentenced Poltrot to the punishment of regicides. He underwent it on the 18th of March 1563, in the Place de Grève, preserving to the very end that fierce energy of hatred and vengeance which had prompted his deed. He was heard saying to himself in the midst of his torments and as if to comfort himself, 'For all that, he is dead and gone—the persecutor of the faithful, and he will not come back again.'" ("Guizot's History of France," Trans., pp. 295-6.) This is a saying which we do not find Protestants quote on every possible occasion but surely it is as deserving as any of its class of being popularised. It is to aid towards this that we now recall it, almost *apropos* of nothing.

A H I N T  
OF  
P E R S E C U T I O N .

PROTESTANTISM, then, it would seem, still continues in some degree true to itself. When it was thoroughly genuine it was always a persecuting power; it was only when it began to be modified by the progress of the centuries, the milder ideas that arose as civilisation advanced, or the weakness of a more effeminate age, that it began to cry out against the sight of blood, and to exchange its material and positive acts of persecution for those that are moral or negative, but not on that account the less keen, venomous, and hurtful. Cardinal Newman, in a passage of one of his works from which we give a long extract elsewhere, writes as follows:—

"The horrors I have been describing are no anomaly in the history of Protestantism. Whatever theoretical differences it has had on this subject with the Catholic religion it has, in matter of fact, ever shown itself a persecuting power. It has persecuted in England, in Scotland, in Ireland, in Holland, in France, in Germany, in Geneva. . . . They cannot produce their instance when Protestants, of whatever denomination, were in possession of national power for any sufficient time without persecuting some one or other of their polemical antagonists." And, again, of ultra-Protestantism at its height, as manifested in Scotland, the *Saturday Review* writes:—"Sir Walter Scott has pointed out, in his letters on *Demonology*, that the Calvinists were of all sects the most suspicious of sorcery, and the most eager to punish it as a heinous crime. Hence, in a country where almost every kind of amusement was suppressed or tabooed, and men's thoughts were concentrated with peculiar energy on theological ideas, the dread of witchcraft was all but universal. It was not, as elsewhere, a superstition diluted by imposture. Mr. Buckle has called attention to the remarkable circumstance that, among all the terribly numerous witch trials in Scotland not a single instance of imposture is recorded. These trials were almost entirely conducted by the clergy, but the 'secular arm' was placed ungrudgingly at their service for the execution of sentence. On the hideous tortures employed to extract confessions, and the punishments eventually inflicted, it is unnecessary to dwell here. Suffice it to observe how one traveller casually mentions having seen nine women burning together at Leith in 1664, and how, in 1674, nine others were condemned to be burned in a single day. . . . And it is noticeable that, ignorant and superstitious as the people had been in the middle ages, the first law against witchcraft in Scotland was passed in 1563, and it was not till thirty years later that it began to be systematically carried out. The persecution was, therefore, in a very special sense the work of the Presbyterian ministry, or rather of their creed, which, partly from political causes connected with the history of the Scotch Reformation, was shaped more directly on the teaching of the Old than of the New Testament. These executions for witchcraft came to an end about 1730, but not apparently by the good-will of the Presbytery, who passed a resolution fifty years afterwards deploring the prevalent scepticism on the subject. It must not, of course, be imagined that the dogmatism and intolerance of the Scottish Kirk showed itself only in the matter of witchcraft. There was no less zeal displayed in persecuting Papists when opportunity for it occurred. One of the first results of the final triumph of the Reformation in Scotland was a law prohibiting any priest from celebrating, or worshipper from hearing, Mass, under pain of confiscation of his goods for the first offence, exile for the second, and death for the third. John Knox publicly denounced the exceptional toleration of Queen Mary's private Mass at Holyrood as 'more fearful than if ten thousand armed enemies were landed in any part of the realm.' At the time of the Commonwealth the Presbyterians did their utmost to thwart the more liberal policy of the Protector, who was willing to tolerate all forms of Christianity with the significant exception of 'Popery and Prelacy.' They wished those only to be tolerated who accepted the fundamentals of Christianity, and the list of fundamentals was so drawn as to exclude not only Socinians, who were to be punished by death, but Papists, Arminians, Antinomians, Baptists and Quakers, who were to be imprisoned for life. In 1645, the Scotch Parliament solemnly protested against 'the toleration of any sect or schism contrary to our solemn league and covenant.' And the Puritans carried with them across the Atlantic to the new world the intolerance they had practised at home. Maryland, in the hands of its Catholic founders, had been—much to their credit—the solitary refuge of oppressed sectaries of every kind; but, when the Puritans gained the upper hand there, they at once subverted the existing rule, and enacted the whole penal code against those who had so generously received them." This was when the Presbyterian faith was at the height of its fervour, and if afterwards a modification of matters was introduced, it must be regarded as the consequence of a decay in the vigour of the religion. Outward circumstances operated upon the spirit of the Kirk, and as afterwards the junketing attendant on the solemn sacramental occasions was at least mitigated through the raillery of Burns, so the advance of modern ideas subdued the ferocity of the Presbytery, and the strange spectacle was witnessed of "Christ" reformed by Belial, of the "Gospel" humanised by the world. Still the old spirit of Puritanism has not died out; ever and anon we receive warnings that it is lurking all around us and capable yet, it may be, of many a wild cantrip. At the time of the "Papal Aggression," as Cardinal Newman relates, the late Dean of Ripon advocated from his pulpit at Liverpool the hanging of every priest who should hear a confession; the like was done by another clergyman at the same time in Manchester. We remember not long ago reading an article in a leading London journal in which hints were thrown out of the advisableness of penal enactments against conversions to Catholicism, and the other day Sir Henry Parkes, the Premier of New South Wales, declared the possibility of placing Catholics in the colony referred to under restrictions of a kindred nature. "There was more means," said he, "than one of meeting a torrent such as that which

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had brought about the present change in the school laws of the country. If they had these separate schools where children would be reared in a manner in which they had reason to believe sentiments of sedition would be instilled into their minds it might be found perfectly justifiable and necessary to establish some system of inspection and supervision over these schools. There was no limit to the course of legislation when it was intended for the public good." We are aware of how very slight reasons for belief in the malevolence of Catholics are at any time accepted, and, consequently we read in this utterance a direct and most alarming menace. It may be that before many months have passed we shall see the Parliament of New South Wales once more lashed into a white heat, and passing some Act of tyranny that may even eclipse that famous one which followed O'Farrell's attempt on the life of the Duke of Edinburgh. Meantime, if such be generally the tone of mind entertained by colonial legislators, it is just as well that the Imperial Government retains a power of veto over colonial Acts of Parliament. In such a case our only hope would lie in the refusal of the Royal Assent, although perhaps such an Act as that to which we refer would hardly meet with the general ridicule that greeted the Treasons-Felony Bill.

### OPENING OF THE NEW ORGAN AT ST. MARY'S CATHEDRAL, WELLINGTON.

NOTWITHSTANDING the very inclement weather—a furious north-wester, with heavy showers of rain—there was a very large attendance yesterday morning (7th Oct.) at St. Mary's Cathedral, on the occasion of the opening of the new organ.

The instrument is a very good one, combining great softness, power, and expression, and being eminently suited to the building in which it is erected, it produces a remarkably fine effect.

All the artists who have played on it admire it much. Mr. Manning, the organist, brought out the full power of the instrument in the grand march from "Eli."

The choir of St. Mary's, assisted by that of Te Aro, rendered Glover's Third Mass and other selections very efficiently, but, owing to the penitential season of Lent, the ceremonies of the Mass were less solemn than they otherwise would have been.

The Rev. Father M'Namara officiated, assisted by the Rev. Father Coffey.

The Bishop preached the following sermon, which, being both eloquent and instructive, deserves to be printed *in extenso* :—

"Praise ye the Lord: praise Him with timbrel and choir; praise Him with strings and organs." (Ps. 150, 1, 4)

"My dear brethren,—These are the words of the Royal Prophet, by which he invites mankind to praise God, not only by the divine gift of human speech, but also by song and musical instruments. The text seems most appropriate for the present occasion. The word *organ*, from the Greek *organon*, which means instrument, has been most fitly applied to what is, indeed, the musical instrument by excellence. For it is many instruments in one; it is a whole orchestra at the command of one performer; it is a little musical world in itself, emulating the softest tones of nature, and the deep loud voice of the awful thunder. It is a wonderful production of the ingenuity of man, by which he borrows from wood and metals a variety and strength of harmonious sounds which lie beyond the compass of the human voice. No wonder, then, that the Catholic Church, the great organ or instrument of God for the salvation of men, has permitted in her solemn ceremonies the use of an instrument so proper to impart majesty and animation to her divine worship. For what can be more appropriate than to offer the tribute of all that is beautiful in nature at the footstool of the God of the Beautiful?

The Catholic Church is true to her name. She has a catholicity of means for influencing the soul of man. She captivates his intellect by the splendour and harmony of her doctrines, while she gains his heart and imagination; she sanctifies his senses—his eyes, his ears, his taste, and his feelings—by her magnificent ceremonial and her use of the arts in the worship of Almighty God. She knows, indeed, and she loudly teaches, that religion does not consist in pomp and external show of ceremony. We must worship God "in spirit and truth," or there is no religion; if worship is not in spirit and truth, its most imposing ceremonies are magnificent pageantry and nothing more. But she employs the arts in the worship of God for the very purpose of helping us to worship in spirit and truth. She says with the inspired prophet, "Praise the Lord with timbrel and choir; praise Him with strings and organs;" but she adds with him "let every SPIRIT praise the Lord." (Ps. 150.)

As she uses architecture, sculpture, painting, and poetry in her worship, so does she also employ vocal and instrumental music.

Music is the art of producing and combining certain sounds, so as to please the ear and touch the heart. Its object is to move.

Truth is the principle of music as of all the other arts. But truth in general is not addressed to the ear; it is enjoyed by the mind alone. Consequently, every truth is not susceptible of expression by musical sounds, and music is a language of a peculiar and restricted kind. Truth, in respect to it, consists essentially in rendering and transmitting the emotions or affections of the soul: music expresses only inasmuch as it moves.

Now our feelings are as real as our reason. As real as reason is the love of the beautiful within the human soul, and, therefore, the Church, by appealing to this sense, does not silence reason, does not lead reason captive; but acts upon another power in the soul—acts upon the heart—acts upon and sanctifies the imagination and the love of the beautiful. Hence her wise adoption of the humble services of music. But music must never forget that, in the Church, she is only a handmaid, and not a mistress; that her mission is to do honour to higher things than herself; that she has to minister to religion, not to

use it, much less degrade and profane it by the introduction of worldly strains, however marvellous, which merely gratify the senses and extinguish devotion.

For this reason, in the Diocesan Synod held in Wellington two years ago, several statutes were enacted against a profane and theatrical kind of music in our churches, and, at the Benediction of the Blessed Sacrament, solos, especially by ladies, are strongly discountenanced. But when music is what it ought to be, how heavenly and divine a thing it appears!

Though ignorant myself of the deep mysteries of so wonderful a science and art, I may be permitted to speak at some length on that general music, that religious music which is in the hearts of almost all men, and of which the other music is only the manifold and varied form, admirable indeed, but vastly inferior to its source, as the ray is inferior to the sun.

Music—that cadenced and harmonious expression of the soul singing its thoughts and affections—is something divine. It is divine, because it is a melody; and God is an eternal melody: the conversation of the three adorable persons of the Blessed Trinity forms a continual harmony in the diversity of their august relations. Music is divine, because God governs all things with harmony; for every species of harmony in sounds, in colours, in forms, in proportions, is but a faint echo, a pale reflection of the melodious beauties hidden deep in God. The harmony of the revolving ages would entrance us, says S. Augustine, could it strike our feeble ear. "*Qua si sentiremur, delectatione ineffabili maleveremur.*" Epist. 160, n. 13.)

Music is divine, because it brings us peace and joy, and the whole life of God is infinite joy in eternal bliss. Music is divine, because in well-disposed souls it produces a divine effect; it awakens the slumbering fibres of the heart; it thrills them as with an electric spark; it lifts the heart above the earth, and then the soul dreams of heavenly things. One would say that a celestial spirit had beckoned to it to come and commune on unearthly themes in a language the more profound as it is inarticulate and opens up unbounded horizons.

The Church has especially remarked that music gladdens and soothes the heart of man, and, as one of the chief aims of Christianity is to rejoice the soul by holy delights, the Church appeals to the resources of harmony. Her intention is that her ministers should organise such festivals in her temples as afford legitimate satisfaction to both body and soul. "My heart and my flesh," says the psalmist, "have rejoiced in the living God." (Ps. lxxxiii.)

How beautiful is the teaching of the Holy Fathers in the same sense. Listen to S. John Chrysostom:—"We are naturally," he says, "so fond of singing, that little crying babes are instantly pacified by a sweet voice. Nurses are aware of it, and often use the innocent stratagem. The same influence is noticeable even in many brute beasts, which go briskly on at the driver's voice and cheering song. Who has not heard the ploughman sing, or the tiller of the vine? The mariner sings as he trims his sail, and the handmaid as she turns her mill. Why this general law? Because the soul knows, by a mysterious instinct, that singing comforts us in all things, making work lighter and more agreeable. And so Almighty God, seeing that this fondness of singing is deeply engrained in our souls, has been pleased to introduce sacred song into His Church, for the sake both of pleasure and usefulness. He has vouchsafed to render the task of holy meditation more easy and grateful."

Admire, my dear brethren, the maternal tenderness of the Church and her thoughtful condescension for our desires and pleasures, in order to lift them up to God. Man naturally loves sweet music; he blends it with all his works, and when he has no taste for it that is a sign that moral life is waxing faint in his bosom. So thought England's greatest poet:—

"Since nought so stockish, hard, full of rage,  
"But music for the time doth change his nature:  
"The man that hath no music in himself,  
"Nor is not moved with concord of sweet sounds,  
"Is fit for treasons, stratagems, and spoils;  
"The motions of his spirit are dull as night,  
"And his affections dark as Erebus:  
"Let no such man be trusted." (Merchant of Venice, Act 5, sc. 1.)

The Church, aware of this tendency or yearning of the heart, lays hold of it to sanctify it; she will have music in her temples, so that man's pleasure may be divinely satisfied.

Let us lift our thoughts still higher. There is one master-principle in all Christian Philosophy which gives us a deep insight into the worship and discipline of the Catholic Church. It is this: whatever is seen, touched, felt, or heard in the world, can have a divine and supernatural meaning or purpose, can serve to reveal to us the understanding and love of invisible things. "What is there," says St. Leo, "that truth does not speak by." *Quid est per quod veritas non loquitur?* (Serm. 19.)

Even music which, to superficial minds, is a merely profane and world art, and usually serves for frivolous or hurtful dissipation, can become for the attentive ear a sort of sacrament disclosing profound and sublime mysteries. "*Creatura sensibilis significat aliquid suorum,*" says S. Thomas of Aquin. Sensible creatures have a sacred meaning in them. The whole of creation is a vast organ in the hands of God, who speaks or sings to man with myriad sounds or voices. God is the first architect that framed this wonderful temple of the universe. God is the first sculptor that struck with his chisel the marble rocks, and fashioned them as he would. God is the first painter that touched with his brush the flower of the valley, and tinged with deep azure the broad expanse of ocean. God is the first decorator that studded with gems the milky way and spread his arch of splendour across the concave of his temple. God entoned the first triumphal song, when he bade his angels, at creation's dawn, "*shout for joy,*" and the "*morning stars sing together,*" when the new-born world was ringing with his praises, until the intruder sin broke the univ. rsal chorus, tore the harp-strings from the angels, and jarred against nature's chime; but then the same good and merciful God, by conquering sin and death, brought back the lost melody. He it was who sanctified the art of music; He it was who declared that music should become in Heaven itself eternal. All other arts faint at the gates of the everlasting city. The chisel falls from the sculptor's

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hand on beholding his magnificent ideals realised and far surpassed; the printer flings away his brush in view of the glorious colouring beyond the stars; the poet no longer breathes the song of hope, but enjoys eternal fruition; the architect plans and builds no more, when he enters the everlasting palace of God; all the other arts resign their mission, but glorious music survives them all, and flying in, as it were, through the gates of light, she gives lessons to the angels, and the architect and the sculptor, and the painter and the poet become for eternity the children of song.

But music has a prior mission on earth. She is intended to lift us up to God; she is to lend us wings to soar aloft and be united with all that is beautiful, true, grand, noble, graceful, and regular; for all that in the ideal point of view is God, or the image of God. Religious music, especially, effects these wonders. The organ in particular has something majestic, solemn, grave, mellow, sweetly mournful, which steals over the soul, masters it, and leads it up into a purer region where its "conversation is in Heaven."

The organ is the emblem of Christ. Know you not that Jesus Christ, whom we adore, is universal music, universal harmony? He is the centre of the world; the mainspring, the keynote of creation. "*Omnia in ipso constant.*" says S. Paul—"In him all things consist" (Col. i. 17). He makes the universe one immense concert, delightful to the Creator's ear. He is the great organist of the world. From every touch of His hand there issues an infinite flood of harmony such as no other hand can cause. Let me explain.

We are told by holy writ that God made all things for Himself and His glory. *Omnia propter semetipsum operatus est Deus. Gloriam meam alteri non dabo.* Now to fully understand this we must know what is meant by glory, what glory God can derive from His creatures, and how that glory comes to Him from Christ and Christ alone.

Glory, according to S. Thomas, is the clear knowledge of excellence accompanied with the praise of that excellence—*clara notitia cum laude*. Thus, a man is glorified or receives glory in the world when any great quality or excellence of his is fully known by his fellow-men and he is praised for it accordingly. Let us apply these notions to God. In God we must distinguish two kinds of glory which are widely different—His *intrinsic* glory and His *extrinsic* glory. The *intrinsic* glory of God is the one which He gives Himself eternally in the Blessed Trinity. He knows Himself infinitely, and therefore gives Himself glory equal to that knowledge—that is, infinite glory. This glory is essential to Him, and wholly independent of the creation. But there is another sort of glory called *outward* or *extrinsic*, which is derived from creatures, and therefore is dependent on the fact of God's having freely created the world. Now this glory redounds to God in a very different manner according as His creatures are *irrational* or *rational*. God beholds the irrational creation, the heavens, the earth, the minerals, the plants, the animals; He sees that they are perfect in their way; that is, they exactly realise the idea which God intended them to reproduce. God knows the qualities or excellencies which He has put in them, and praises Himself for them. His glory, strictly speaking, does not come from them but from Himself. Not so with regard to *rational* creatures, that is, angels and men. They are able, by the light of intelligence, to know God and His perfections, so as to praise Him and glorify Him as their sovereign Lord and last end.

But here arises a grave and splendid problem. Supposing God determines to derive from such rational beings a glory worthy of Himself at all points, an adequate glory, how can He do so? God, being infinite, claims infinite glory. But all creatures are essentially limited, or finite, and therefore utterly unable to give their Maker infinite glory. I see God standing on His eternal throne and looking around on the fair face of His creation. He appeals to the greatest saint, to the highest seraph—"Give me," He says, "give me glory like myself, infinite." But all creation lies prostrate in adoring silence. Then God solves His own problem. The second person of the adorable Trinity shall assume that creation, deify it, and so enable it to give infinite glory. This was done by Jesus Christ, that is, by the mystery of the Incarnation. God the Son, the second person of the Blessed Trinity, took—in the womb of the Blessed Virgin Mary, by the operation of the Holy Ghost—a human nature—that is, a body and soul like ours in all things except sin, but without a human personality. In Christ there is only one person—the Divine person, but two natures—the Divine nature which He has from all eternity and the human nature which he took in time. Now, it is an indubitable principle that in every rational being of a compound nature the dignity and merit of every action are attributed, not to the inferior nature or faculty, but to the person. So in man. When I say I walk, I see, I speak—I refer what I do to that something in me which rules the rest, which is the centre of attributions; in other words, I attribute it to the personality in me. In like manner, in Jesus Christ the actions which He performed with His human nature—with His soul or body, with His mind or heart, with His eyes, hands, ears, senses—are referred for their dignity and merit to the Divine personality in Him; and, as that personality is infinite, it follows that the actions become of infinite worth and dignity. It is always a God that acts even in human faculties; a God prays, a God walks, a God adores, a God knows, praises, loves.

Now, indeed, God can appeal to His creation for infinite glory, and His appeal is answered to the full. By Jesus Christ every degree of creation is deified and enabled to sing a hymn of infinite praise. By assuming human nature God the Son took up the whole of creation, from its lowest to its highest limit; for man is a microcosm—an epitome of the whole world, both material and spiritual. In his body he sums up the minerals, the vegetables, and the animals: that is the mineral, vegetable, and animal kingdoms, as they are scientifically denominated. In his soul he is like the angels; he sums up, he epitomises the spiritual world, or the world of spirits. This body and soul were assumed by the second person of God in the God-man Jesus Christ; and so in Christ all the world returns to God, all the world is deified, all the world pours forth praise and glory to God simply infinite. Hence Jesus Christ is the great and sole organ and organist of God's infinite glory.

But—oh sublime destiny!—we are called to join Christ in his

production of this divine harmony. By becoming one with Him through grace and charity in this world and by eternal glory in the next we can enter this universal concert, we can sing a hymn worthy of God's infinite excellence.

In the name, therefore, of Jesus Christ, the Sovereign Artist, I now consecrate this fine new organ to the service of God. May it long be heard the echo of divine thoughts and words, and carry up to Heaven in harmonious strains the expression of our deep love and gratitude. May it teach us the secret of melodies superior to any earthly sounds. To Christ the World, who is so to speak the universal music of the world, I commend thee, oh organ, noble emblem of the God-man. Be true to thy mission; teach men, by thy thrilling notes, that there are sounds beyond this world, and that every human soul is now a mortal breath in a fragile organism. Tell them that this soul is now a poor exile in a vale of tears; but that, if faithful to Christ, it will ere long join the concerts of the angels in everlasting bliss. Amen.

As the organ has a pretty front most tastefully painted, it contributes not a little to adorn the gallery, which has been enlarged according to the design of Mr. Charles O'Neill, architect; and Mr. Farrell, the eminent organ builder, deserves great credit for his prompt and perfect erection and tuning of the instrument, the workmanship of which he greatly admires.

## OUR MELBOURNE LETTER.

(From our own Correspondent.)

MELBOURNE, March 8th.

THE new Ministry has been formed. The following is the list:—James Service, Premier and Treasurer; Robert Ramsay, Chief Secretary and Minister of Public Instruction; George B. Kerferd, Attorney-General; John Madden, Minister of Justice; John Gavan Duffy, President of the Board of Lands and Works and Minister of Lands and Agriculture; Thomas Bent, Minister of Public Works; Robert Clark, Minister of Mines and Water-supply; Henry Outhbert, Commissioner of Customs and Postmaster-General. Mr. J. G. Francis and Mr. Anderson have seats in the Cabinet, without office, and bring, especially the former, great strength to the Government. The Ministry is generally regarded as a strong one, though a good deal of dissatisfaction has been expressed, because Mr. Service did not include more new blood in his team. It is thought by many that Messrs. Gannon and Carter, who bore the heat and burden of the day, should have been selected, instead of Messrs. Ramsay and Madden.

The new Government do not meet Parliament until the 11th May, the anniversary of the general elections in 1877, and the advent of Berry and his followers. Poor Mr. Berry rarely made a speech during his reign that he did not go into fits over the glorious 11th May, when the people freed themselves from the terrible yoke of despotism under which they groaned. The voting on the 28th February has, it is to be hoped, put an end for ever to that inflated nonsense.

The Catholics have every reason to be proud of the result of the elections. The Catholic Defence Associations recently established through out the Colony have been wonderfully successful in returning to Parliament those who, if they are not pledged against the present Education Act, will certainly not be enthusiastic in its favor. If the Catholics continue to work in the future as unanimously as they are doing at present the result must be the repeal of the Education Act. If at every general election one-fourth of the population ignore all the burning questions of the day, such as Reform of the Constitution, Protection, Free Trade, Payment of Members, &c., and simply use their great power to oust those members who have not kept their promises with regard to this question and return the candidates most favorable to the Catholic claims, politicians of all shades will begin to see that it will be impossible to transact any business satisfactorily in Parliament so long as such a state of things is allowed to exist, and self-interest will make both Conservatives and Liberals unite and finally settle the question.

The people of Victoria have every reason to be proud of the amount subscribed towards the Irish Relief Fund; £25,000 has already been sent Home, and subscriptions are still coming in.

General dissatisfaction has been expressed at the lenient sentence passed by the Chief Justice on the directors of the late Provincial and Suburban Bank. They were simply fined £50 each, the manager being fined £250. Of course, these fines were immediately paid, and the ex-directors were free to start some other little swindle. It does seem rather a farce when one considers that these men, either through culpable ignorance or fraud, cheated and ruined hundreds of tradespeople and farmers, and that after months of hard work and great expense on the part of the Crown to sheet the charges home, the outcome should be so ridiculous. A hungry man would get, perhaps, six months for stealing a loaf of bread, and these amateur bankers, who allured many a poor farmer by the high rate of interest they offered to place his all at their disposal, to his utter ruin and that of his family, are allowed to go almost scot free.

A most disgraceful publication, called *The Firebrand*, has lately been issued in Melbourne, but I am glad to see that the police have arrested the proprietor and editor, one George Lawkins, and he has been sentenced to a month's imprisonment without the option of a fine.

A lad, aged 15 years, named W. H. Brace, committed suicide the other day, because Rosa Cootes, a girl aged 12 years, told him to poison himself. The following letter was found tied to his wrist:—"My dear Rosa,—I will have by the time you get this letter faithfully obeyed your command by killing myself.—Yours, W. H. BRACE." These precocious young persons had been, I am told, State-school pupils. "By their spirits you shall know them." What else could be expected from an education in which God and his laws have no place?

The Clyde Lighthouse Trust have placed a buoy lighted by gas on Roseneath shoal in the Firth of Clyde.

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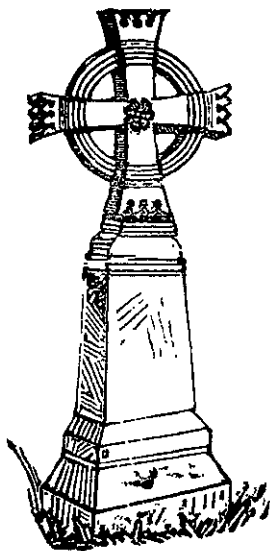
### W. STOKES,

MONUMENTAL MASON,

CHRISTCHURCH,

[Established 1872.]

Ornamental Works of all kinds executed, Grave railings in stone, Iron and timber.



Monuments from £2 to £120, and a large stock of marble and other materials to select from.

Designs and Estimates forwarded on application.

MONUMENTAL WORKS,

MADRAS STREET, SOUTH,

### ORIENTAL HOTEL,

PRINCES STREET, DUNEDIN.

FRANCIS O'KANE, Proprietor.

F. O'Kane desires to intimate to his friends and the public that he has purchased the above Hotel, which has undergone a thorough renovation from top to bottom. The rooms are comfortably furnished. The bedrooms are well ventilated.

PRIVATE ROOMS FOR FAMILIES.

Persons called in time for the early trains. Only the best brands of liquors kept in stock.

### CHEMIST AND DRUGGIST,

HILLSIDE ROAD, SOUTH DUNEDIN.

W. WARDROP, having given up business in Wellington, begs to inform the residents of South Dunedin that he has commenced business a few doors beyond Wyber's Hotel, and hopes to merit their patronage. Prescriptions carefully dispensed.

**T**HE following is the honest reply of scores who have been asked the question which is the best Tailor to give perfect satisfaction. Answer:—To all enquirers who are in want of a First-class Suit of Clothes, go to E. STOKES, the honest, Practical Tailor, of thirty-five years' experience, where you will get better fitted and satisfied, and have the choice of the largest stock in town, as well as a large discount for cash. Suits from £3 15s to £5 5s.

E. STOKES,

TAILOR AND OUTFITTER,

Opposite Baptist Chapel, Great King Street.

### SOLE MANUFACTURERS of the

PATENT STOPPERED

AERATED WATERS.

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Steam Aerated Water and Cordial

Manufacturers,

POLICE AND CRAWFORD STREETS,

DUNEDIN,

And Chalmers Street, Oamaru.

Importers of Soda Water Machinery and

Cordials.

Makers' Goods of every description.

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PLUMBER, GASFITTER, ZINC-WORKER,

&c., &c.,

WALKER STREET.

### A. H. ROSS,

Surveying, Optical, and Nautical Instrument Maker. Optician to the Dunedin Hospital, and for many years Optician to the Sunderland Eye Infirmary, has (in order to obviate the necessity of his customers making the detour of the Octagon) REMOVED to those premises adjoining Mr. Murphy's City Hotel, Princes Street.

### UNIVERSAL HOTEL

Maclaggan Street, Dunedin.

MRS. ANN PAVLETICH, Proprietress.

First-class Accommodation for Boarders. The Finest Brands in Wines, Spirits, &c. Refreshments always ready.

### PARKSIDE BREWERY

CAVERSHAM,

Dunedin.

MCCARTHY AND FENTON,

(Late Brewers to Keast and McCarthy),  
ALE AND PORTER BREWERS AND BOTTLEERS.

### ROYAL HOTEL,

George Street, Port Chalmers.

JAMES MORKANE, Proprietor.

PUBLIC NOTICE.

**T. BLACK** (Late with G. and T. Young), being about to enter into business as

WATCHMAKER AND JEWELLER,

Respectfully solicits the support and patronage of his friends and the public generally. T. B. having established an Agency in Britain, will shortly be able to offer a Choice and Varied Selection of Watches and Jewellery of all descriptions and by the best makers.

T. Black being a practical tradesman, can guarantee that all work entrusted to his care will be executed in a conscientious and workmanlike manner. Note the Address—

T. BLACK,

WATCHMAKER AND JEWELLER,  
22, Princes Street, Dunedin,  
(Next Criterion Hotel).

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.

### J. FLEMING,

WHOLESALE AND RETAIL

PRODUCE MERCHANT  
PRINCES-STREET, DUNEDIN.

Cash buyer of Oats, Wheat, Barley, Potatoe, &c., &c.



## PROTESTANT TOLERATION, A LYING APOSTATE, AND PERSECUTION.

(From Cardinal Newman's "Prospects of Catholics in England.")

OUR author (Dr. Whately,) tells us that mockery in religious controversy, is as cowardly and cruel as the slaughter of women and children in war, and he presses on us the duty of the State to prohibit by penalties such interference with the comforts and feelings of individuals: now, I repeat, what a remarkable illustration have Protestants supplied to this doctrine of a Protestant divine since Michaelmas last! The special champions of toleration, the zealous foes of persecution, how studiously and conscientiously, during nine long months, have they practised what they preached! What a bright example have they set to that religious communion which they hold in such abhorrence on the ground of its persecuting spirit! Oh the one-sided intellect of Protestantism! I appeal in evidence of it to a great banquet, where, amid great applause, the first judge of the land spoke of trampling Cardinal Wiseman's hat under his feet. I appeal to the last fifth of November, when jeers against the Blessed Sacrament and its rites were chalked up in the metropolis with impunity, under the very shadow of the Court and under the very eyes of the Home Office and the police. I appeal to the mock processions to ridicule, and bonfires to burn what we hold most venerable and sacred, not only Pope and Cardinal and priest, but the very Mother of Our Lord, and the crucifix itself. I appeal to those ever growing files of newspapers, whose daily task in the tedious succession of months, has been to cater for the gross palate of their readers all varieties of disgusting gossip, and of bitter reproach and of extravagant slander, and of affronting, taunting, sneering, irritating invective against us. I appeal to the buckram nuns of Warwickshire, Nottinghamshire, and Clapham. . . . I appeal to the outrageous language perpetrated in a place I must not name, where one speaker went the length of saying what the reporters suppressed for fear of consequences, that a dear friend and brother of mine, for whose purity and honour I would die, mentioning him by name, went about the country, as the words came to the ears of those present, seducing young women. I appeal to the weekly caricatures, not of persons only and their doings, but of all that is held sacred in our doctrines and observances, of our rites and ceremonies, our saints and our relics, our sacred vestments and our rosaries. . . . I appeal to the cowardly issue of a cowardly agitation, to the blows dealt in the streets of this very town (Birmingham,) upon the persons of the innocent, the tender, and the helpless;—not to any insult or affliction which has come upon ourselves, for it is our portion, and we have no thought of complaining,—but to the ladies and the school-girls, who, at various times up to the day I am recording it, because they are Catholics, have been the victims of these newspaper sarcasms, and these platform blasphemies. I appeal to the stones striking sharply upon the one and the teeth knocked out of the mouths of the other. Dr. Whately's words have been almost prophetic; mockery and insult have literally terminated in the bodily injury of those non-belligerents, who are sacred by the laws of civilized warfare. Such are some of the phenomena of a religion which makes it its special boast to be the Prophet of Toleration.

And in the midst of outrages such as these, my Brothers of the Oratory, wiping its mouth and clasping its hands and turning up its eyes, it trudges to the Town Hall to hear Dr. Achilli expose the Inquisition. Ah! Dr. Achilli, I might have spoken of him last week, had time admitted of it. The Protestant world flocks to hear him because he has something to tell of the Catholic Church. He has something to tell, it is true; he has a scandal to reveal, he has an argument to exhibit. It is a simple one, and a powerful one, as far as it goes—and it is *one*. That one argument is himself; it is his presence which is the triumph of Protestants; it is the sight of him which is a Catholic's confusion. It is indeed our great confusion that our Holy Mother could have had a priest like him. He feels the force of the argument, and he shows himself to the multitude that is gazing on him. 'Mothers of families,' he seems to say, 'gentle maidens, innocent children, look at me for I am worth looking at. You do not see such a sight every day. Can any Church live over the imputation of such a birth as I am? . . . Yes, you are an incontrovertible proof that priests may fall and friars break their vows. You are your own witness; but while you need not go out of yourself for an argument neither are you *able*. With you the argument begins: with you too, it ends: the beginning and the ending you are both. When you have shown yourself you have done your worst and your all; you are your best argument and your sole. Your witness against others is utterly invalidated by your witness against yourself. You leave your sting in the wound: you cannot lay the golden eggs for you are already dead. For how, Brothers of the Oratory, can we possibly believe a man like this, in what he says about persons, and facts, and events, when he is of the stamp of Maria Monk, of Jeffreys, and of Theodore, and of others who have had their hour, and then been dropped by the indignation or the shame of mankind? What call is there on Catholics to answer what has not yet been proved? What need to answer the evidence of one who has not replied to the police reports of Viterbo, Naples, and Corfu? He tells me that a Father Inquisitor said to him, 'Another time' (that you are) 'shut up in the Inquisition,' (you) 'will not get away so easily.' I do not believe it was said to him. He reports that a Cardinal said of him, 'We must either make him a bishop, or shut him up in the Inquisition.' I do not believe it. He bears witness that "the General of the Dominicans, the oldest of the Inquisitors, exclaimed against him before the Council, 'This heretic, we had better burn him alive.'" I don't believe a word of it. "Give up the present Archbishop of Canterbury," says he, "amiable and pious as he is, to one of these rabid inquisitors; he must either deny his faith or be burned alive. Is my statement false? Am I dotting?" Not dotting, but untrustworthy. "Suppose I were handed over to the tender mercies of this Cardinal (Wiseman), and he had full power to do with me as he chose, without losing his character in the eyes of the nation, . . . should I not have to undergo some death more terrible than ordinary?" Dr. Achilli does not dote; they dote who trust him. Why do I so confidently assert that he is not to be believed? First, because his life for twenty

years past creates no prepossession in favour of his veracity; secondly, because during a part of that period, according to his own confession, he spoke and argued against doctrines, which at the very time he confessed to be maintained by the communion to which he belonged; thirdly, because he has ventured to deny in the general what official documents prove against him in the particular; fourthly, because he is not simple and clear enough in his relation of facts to inspire any confidence in him; fifthly, because he abounds in mis-statements and romance, as any one will see who knows anything of the matters he is writing about; sixthly, because he runs counter to facts known and confessed by all. Indeed, I should not finish my lecture to-night, my Brothers, if I went through the series of historical facts which might be detailed in contradiction of the statements which this author advances, and in proof of the utterly false view which Protestants take of the Inquisition, and of the Holy See in connection with it. I will set down a few. A recent Catholic controversialist, a Spanish writer of great name, Dr. Balmez, goes so far as to say "that the Roman Inquisition has never been known to pronounce the execution of capital punishment, although the Apostolic See has been occupied, during that time, by Popes of extreme rigour and severity in all that relates to the civil administration." "We find," he continues, "in all parts of Europe scaffolds prepared to punish crimes against religion; scenes which sadden the soul were everywhere witnessed. Rome is an exception to the rule; Rome which it has been attempted to represent as a monster of intolerance and cruelty. . . . The Popes, armed with a tribunal of intolerance, have not spilt a drop of blood: Protestants and philosophers have shed torrents." Moreover, the Spanish Inquisition, against which, and not the Roman, it is more common to inveigh, though Dr. Achilli writes about the Roman, the Spanish Inquisition, which really was bloody, is confessed by great Protestant authorities, such as Ranke, and Guizot, to have been a political, not an ecclesiastical institution; its officials, though ecclesiastics, were appointed by the Crown, responsible to the crown, and removable at its pleasure." It had, indeed, been originally authorised by the Pope, who, at the instance of the civil power, granted it a bull of establishment: but as soon as it began to act, its measures so deeply shocked him, that he immediately commenced a series of grave remonstrances against its proceedings, and bitterly complained that he had been deceived by the Spanish Government. The Protestant Ranke distinctly maintains that it was even set up *against* the Pope and the Church. "As the jurisdiction of the Court," he says, "rested on the Royal Supremacy, so its exercise was made available for the maintenance of the Royal authority. It is one of those *spoliations* of the ecclesiastical power, by which this Government rose into strength; . . . in its nature and its object, it was a purely political institute." Moreover, the Pope, anxious and displeased at what was going on, appointed a new functionary to reside on the spot, with the office of Judge of Appeals from the Inquisition, in favour of the condemned; and when this expedient was evaded, he appointed special judges for particular cases; and lastly, when the cruelty of the Spanish Government and its officials, lay and ecclesiastical, defeated this second attempt to ameliorate the evil, then he encouraged the sufferers to flee to Rome, where he took them under his protection. In this way it is recorded, that in one year he rescued 235 persons, and 200 in another. Sometimes he directly interfered in Spain itself; in the beginning of one year he liberated fifty heretics; and fifty more a month or two later: three further interpositions of mercy are recorded within the year. Sometimes he set aside and annulled the judgments passed; sometimes he managed to rescue the condemned from the infamy and civil consequences of the sentence; sometimes he actually summoned, censured, and excommunicated the Inquisitor; and after he took the part of the children of those whose property was forfeited to the Crown. Moreover he refused to allow the Spanish Government to introduce their Inquisition into the Milanese, which then belonged to Spain, from his disapprobation of its rigour. Such conduct as this is but in accordance with the historical character of the Holy See, in all times and in all countries. Doubtless in the long course of eighteen hundred years, there are events which need explanation, and which Catholics themselves might wish otherwise: but the general tenour and tendency of the traditions of the Papacy have been mercy and humanity. It has ever been less fierce than the nations and in advance of the age: it has ever moderated, not only the ferocity of barbarians, but the fanaticism of Catholic populations. Let the accusations which can be made against it be put in form; let the formal charges be proved; let the proved offences be counted up; and then Protestants themselves will be able to determine what judgment is to be passed on the language in which they indulge themselves against it. "An actual hell," says their present oracle, Dr. Achilli, "seems to be at the command of this Church, and it may be known by the name of the Inquisition. . . . The Inquisition is truly a hell, invented by priests. . . . Christianity suffers more now than in former times under this harsh slavery." The Inquisition, it seems, is a hell; then there are many other hells in the world present and past, and worse hells, though this is the only one of which Dr. Achilli has had experience. He, indeed, may be excused for not knowing that, in his reprobation of the Inquisition, he is in fact virtually reflecting upon the nation, at whose good opinion he is aiming; but Protestants, had they the caution of ordinary disputants, would have known better than to accept a field of controversy, far less dangerous to the enemy than to themselves. . . . Dr. Achilli, it seems, has been imprisoned by the Inquisition, for preaching in Rome against the religion of Rome; and has no one ever been put in prison, or fined, or transported, or doomed to death in England, for preaching against the religion of England? Those adversaries, indeed, of Catholicism pleaded that Catholicism was rebellion, and has Dr. Achilli had nothing to do with a party not only dangerous, but actually and contemporaneously subversive to the Pontifical Government? It seems never to occur to a Protestant that he must not do in his own case what he blames in another; and should he at any time leave off a practice, he is surprised that every one else has not left it off at the same moment, and he has no mercy on any that has not:—like converted prodigals who are sternly unforgiving towards the vices they have only just abandoned themselves.

## NOTICE

FROM

A. EVANS & CO.,  
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 s 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 8d 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.

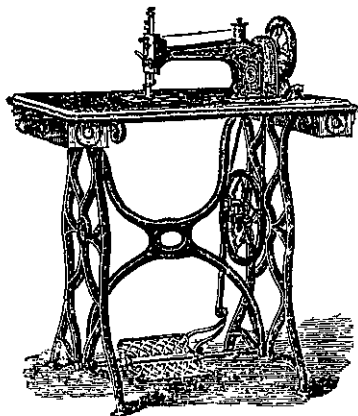
## FURNISHING DEPARTMENT.

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, 7d, 8d, 9d, and 1s; cheaper than any wholesale house in Town. Everybody wonders where we get them. Blankets, Bedcovers, Sheetings, Towels, Turkish, 10d 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 at 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.  
TESTIMONIALS.

## 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 spout 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 Rakaiu 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 WALDER.

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.—.

It is in my own memory, that a popular writer was convicted in the King's Bench, and sentenced to fine and imprisonment, for parodying passages of the Anglican Prayer Book. It is within my own memory, that an unbeliever in Christianity incurred a similar sentence, for exposing and selling his publications in a shop in Fleet street. Why is Christianity to be protected by law if Catholicism is not? What has the Inquisition done to Dr. Achilli, which the King's Bench did not do, and more, to Hone and Carlyle? Why is that so shocking to-day that came so natural to you thirty years ago? Not many years have passed since Unitarian worship was a legal offence; the Unitarian creed was felony, and Unitarian congregations incurred the penalty of transportation. "If the civil magistrate," says Dr. Whately, "have no rightful jurisdiction whatever in religious concerns, it is quite as much an act of injustice, though of far less cruelty, to fine a Socinian than to burn him." Nor, indeed, was burning absent; five men were burnt in Elizabeth's reign for denying the Holy Trinity, of whom the Protestant Bishop of Norwich burnt three. In the next reign the Protestant Bishop of London burnt one, and the Protestant Bishop of Lichfield another. A third was sentenced, but the compassion of the people saved him. Catholics have fared even worse: they have not indeed been burnt, but they have been tortured, hung, cut down alive, cut open alive, quartered and boiled. Nay, it is only quite lately, that heavy penal inflictions have been taken off the daily acts of our religion. Many of us, my Brothers, as you know well, wear about us crosses, pictures, medals, beads, and the like, blessed by the Pope: they are still illegal; an *Agnus Dei* is still illegal. Nay, five years have not fully passed, since the bringing them into the kingdom, and the giving them away, and the receiving and wearing them was punishable, by outlawry, forfeiture of all goods and chattels to the Queen, and imprisonment for life. Yet British Law is the wonder of the world, and Rome is anti-Christ.

Nor has this prohibition been at all times an empty menace, as it is today: time was when it was followed out into its extreme consequences. The possession of an *Agnus Dei* was the foremost charge in the indictment brought against the first of our martyrs among the missionary priests in the reign of bloody Elizabeth. "As soon as the sheriff came into the chamber," say the Acts of the Martyrdom of Cuthbert Maine, "he took Mr. Maine by the bosom, and said to him, 'What art thou?' He answered, 'I am a man.' Whereat the sheriff, being very hot, asked if he had a coat of mail under his doublet; and so unbuttoned it and found an *Agnus Dei* case about his neck, which he took from him, and called him traitor and rebel, with many other opprobrious names." Maine was hanged, cut down alive, falling from a great height, and then quartered. He was the first-fruit of a sanguinary persecution which lasted a hundred years. John Wilson, while they tore out his heart, said, "I forgive the Queen, and all that are the cause of my death." Edward Campion was cruelly torn and rent upon the rack divers times. "Before he went to the rack he used to fall down at the rack-house door upon both knees, to commend himself to God's mercy; and upon the rack he called continually upon God, repeating often the holy name of Jesus. His keeper asking him the next day how he felt his hands and feet, he answered, 'Not ill, because not at all.' He was hanged and embowelled at Tyburn." Ralph Sherwin, came next. The hangman, taking hold of him with the bloody hands which had been busy with the bowels of the martyred priest who preceded him, said to him, thinking to terrify him, "Come, Sherwin, take thou also thy wages." But the holy man, nothing dismayed, embraced him with a cheerful countenance, and reverently kissed the blood that stuck to his hands; at which the people were much moved. He had been twice racked, and now he was dealt with as his brother before him. Thomas Sherwood, after six months' imprisonment in a dark and filthy hole, was hanged, cut down alive, dismembered, bowelled, and quartered. Alexander Brian had needles thrust under his nails, was torn upon the rack, hanged, and beheaded. George Haydock was suffered to hang but a very little while when the sheriff ordered the rope to be cut, and the whole butchery to be performed upon him when he was alive and perfectly sensible. John Finch was dragged through the streets, his head beating all the way upon the stones; was then thrust into a dark and fetid dungeon, with no bed but the damp floor: was fed sparingly, and on nothing but oxen's liver. Here he was left first for weeks, then for months, till at length he was hanged and his quarters sent to the four chief towns of Lancashire. Richard White, being cut down alive, pronounced the sacred name of Jesus twice while the hangman had his hands in his bowels. James Claxton was first put into Little Ease, that is, a place where he could neither stand, lie, nor sit; there he was fed for three days on bread and water. Then he was put into the mill to grind; then he was hanged up by the hands till the blood sprang forth at his fingers' ends; at length he was hanged, dying at the age of twenty-one years. These are the acts, these are the scenes which Protestants, stopping their ears and raising their voices and casting dust into the air, will not let us inflict upon them. No, it is pleasanter to declaim against persecution, and to call the Inquisition a hell, than to consider their own devices and the work of their own hands. The catalogue reaches to some hundred names.

What will the Protestants bring against the Holy See comparable to such atrocities as these? Not, surely, with any fairness, the burnings in Queen Mary's reign—the acts, as they were, of an English party inflamed with rage against their enemies, and opposed by Cardinal Pole, the Pope's legate, as well as by the ecclesiastics of Spain. The horrors I have been describing are no anomaly in the history of Protestantism. Whatever theoretical differences it has had on this subject with the Catholic religion it has, in matter of fact, ever shown itself a persecuting power. It has persecuted in England, in Scotland, in Ireland, in Holland, in France, in Germany, in Geneva. Calvin burnt a Socinian, Cranmer an Anabaptist, Luther advised the wholesale slaughter of the fanatical peasants, and Knox was party to bloody enactments and bloody deeds. You would think that with scandals such as these at their door Protestants would find it safest to let history alone and not meddle with the question of persecution at all, from a lively consciousness of deeds identical with those which they impute to the Catholic Church. Not a bit of it. What, then, is their view of the matter? Strange to say, they make it their plea

of exculpation and the actual difference between Catholics and them that they condemn persecution on principle. In other words, they bring their own inconsistency as the excuse for their crime. Now I grant them, I am far from disputing it, that a man who holds a right principle and occasionally—nay often—offends against it, is better than he who holds the opposite wrong principle and acts consistently upon it: but that is not the present case. The case is that of persons who never once have acted upon the principles they profess—never once: for they cannot produce their instance when Protestants, of whatever denomination, were in possession of national power for any sufficient time without persecuting some or other of their polemical antagonists. So it has been, so it is now. Three centuries ago Protestantism in England set off on its course with murdering Catholic priests; only a few months have passed since a clergyman of the Establishment gave ont to his congregation that transportation was too good for us, and he thought we all ought to be put to death. So far from the Protestant party feeling any real shock at this avowal, a little while after a second clergyman, as influential in Manchester as the first-mentioned is in Liverpool, repeated the sentiment; and still no shock or sensation in the Protestant public was the result. Doubtless they gave their reasons for wishing it, sufficient in their own judgment, and so too did the Protestant Elizabeth, so too did Gardiner and the other advisers of the Catholic Mary; but still such was the upshot of their reasons, death to every Catholic priest. The present case, then, is not that of an individual, or a ruler, or a body politic laying down a good principle, and not being able at times and under circumstances, through passion or policy to act up to it; no, it is the case of a religion saying one thing, and on every actual and possible occasion doing another. Can such a religion extenuate its acts on the grounds of its professions? Yet this is the excuse, nay, this is the boast, the glory of the Protestant party:—"We always do one thing and we always say another; we always preach peace, but we always make war; we have the face of a lamb, and the claws of a dragon. And we have another boast; to be sure, we persecute, but then, as a set-off, you see, we always denounce in others what we are in the practice of doing ourselves; this is our second great virtue. Observe, we, persecutors, protest against persecution,—virtue one; next, we, persecutors, blacken and curse the Papists for persecuting,—virtue two: and now for a third virtue,—why, we are so superlatively one-sided that we do not even see our own utter inconsistency in this matter, and we deny that what is a stigma in their case is even a scandal in ours. We think that profession and denunciation make up a good Christian, and that we may persecute freely, if we do but largely quote Scripture against it."

And now I might leave Protestants to explain this matter if they can, and to unravel the mystery how it is that, after all their solemn words against persecution, they have persecuted as I have shown, whenever, wherever, and however they could, from Elizabeth down to Victoria, from the domestic circle up to the Legislature, from black looks to the extremity of the gibbet and the stake; I might leave them, but I am tempted to make them one parting suggestion. I observe, then, it is no accident that they unite in their history this abjuration with this practice of religious coercion; the two go together. I say it boldly and decidedly, and do not flinch from the avowal. Protestants attempt too much, and they end in doing nothing. They go too far; they attempt what is against nature, and therefore impossible. I am not proving this; it is a separate subject; it would require a treatise. I am only telling the Protestant world why it is they ever persecute, in spite of their professions. It is because their doctrine of private judgment, as they hold it, is extreme and unreal, and necessarily leads to excess in the opposite direction. They are attempting to reverse nature, with no warrant for doing so; and nature has its ample revenge upon them. They altogether ignore a principle which the Creator has put into our breasts, the duty of maintaining the truth; and, in consequence, they deprive themselves of the opportunity of controlling, restraining, and directing it. So was it with the actors in the first French Revolution: never was there such extravagant praises of the rights of reason; never so signal, so horrible a profanation of them. They cried, "Liberty, Equality, Fraternity," and then proceeded to massacre the priests, and to hurry the laity by thousands to the scaffold or the river-side.

Far other is the conduct of the Church. Not to put the matter on higher and doctrinal grounds, it is plain, if only to prevent the occurrence of injustice and cruelty, she must—to use a phrase of the day—direct impulses, which it is impossible from the nature of man to destroy. And in the course of eighteen hundred years, though her children have been guilty of various excesses, though she herself is responsible for isolated acts of most solemn import, yet for one deed of severity with which she can be charged, there have been a hundred of her acts, repressive of the persecutor, and protective of his victims. She has been a never-failing fount of humanity, equity, forbearance, and compassion, in consequence of her very recognition of natural ideas and instincts, which Protestants would vainly ignore and contradict: and this is the solution of the paradox stated by the distinguished author I just now quoted, to the effect that the religion which forbids private judgment in matters of revelation, is historically more tolerant than the religions which uphold it. His words will bear repetition:—"We find, in all parts of Europe, scaffolds prepared to punish crimes against religion; scenes which sadden the soul were everywhere witnessed. Rome is one exception to the rule; Rome, which it has been attempted to represent a monster of intolerance and cruelty. It is true that the Popes have not preached, like the Protestants, universal toleration; but the facts show the difference between the Protestants and the Popes. The Popes, armed with a tribunal of intolerance, have scarce split a drop of blood; Protestants and philosophers have shed it in torrents."

Dr. Gilmary Shea asks the wholly superfluous question, "Is Mr. Froude a historian?" but in answering it for the Philadelphia *Catholic Quarterly* he writes a trenchant criticism under which Mr. Froude is completely buried.

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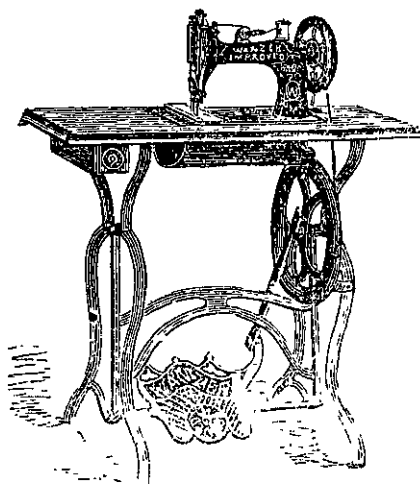
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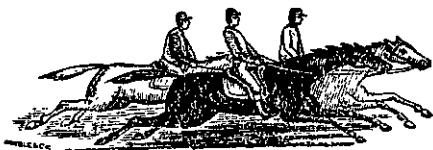
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**INFORMATION** wanted of Michael Hynes.—When last heard from was in Wellington. Any intelligence respecting him, or his mate James McTigue, will be thankfully received by his wife Honora Hynes, Milton, Otago.

*The New Zealand Tablet.*

FIAT JUSTITIA.

FRIDAY, MARCH 19, 1880.

**THE BLOCK VOTE.**



**EXAMPLE** is more powerful than precept, is an old and very true saying. From time to time we have discussed the block vote, and argued that, rightly and prudently used, it cannot but be the most powerful means within the reach of an oppressed minority to bring a tyrannical and irrational majority to a sense of justice. But now a great fact comes to justify and confirm our position on this question. The late general election in Victoria establishes beyond the possibility of a doubt the soundness of our political prevision. Friends and foes alike admit that it was the Catholic block vote which turned BERRY and his party out of office, and put SERVICE and the Conservatives into power. BERRY and his party, who owed their success in 18.4 to Catholic support, proved during their tenure of office ungrateful and unjust to Catholics; and they are now reaping the reward. True, SERVICE and his party do not promise to be more just than were their predecessors; but the vote that turned out BERRY can in a short time also chastise SERVICE.

Meantime a sense of self-interest may effect that which a sense of justice and fair play would not attempt. Already politicians are asking themselves—"What is to be done with the Catholic vote?" This is the question asked by the Melbourne Age, the organ of the Liberal party in Victoria; and the same paper, in its issue of March 2, says:—"The Conservatives have climbed into power on the back of the Catholic vote. For that the vote was given to them in a lump (another term for block vote), they will not pretend to deny, after the fate that has overtaken Sir BRYAN O'LOGHLEN, MESSRS. CASEY, O'HEA, and others." And the Herald, the organ of the Conservatives, refers in the following terms to the Catholic vote:—"To this vote may be ascribed the defeat of Sir BRYAN O'LOGHLEN, MESSRS. L. L. SMITH, DIXON, MUNRO, D. CAMERON, DEAKIN, O'HEA, and others. There can be no doubt that so long as a very large proportion of electors remain in such a state of discontent with the present Education Act as to form a political organisation, the Catholic vote will continue to be a factor in the return of members which cannot safely be despised. It is well known that in many constituencies a solid vote of the character mentioned has been given, on grounds widely different from the issue submitted to the country."

Nothing more need be said to prove the power of the block vote. In its favour we have abstract arguments and the still more easily understood argument of fact. Even here in New Zealand, though we are not relatively so numerous as Catholics are in Victoria, the block vote has not been without its effect. In more instances than one it has signally punished an enemy to justice to Catholics. It now only remains for Catholics in this country to prepare themselves for the next general election, which must take place in at least two years. For this purpose it is necessary all should take care to have their names placed on the electoral roll. Every man who has resided one year in the colony and six months in one electoral district can become a voter if he will only take the trouble to call on the registrar of his district and demand to have his name placed on the electoral roll. The only labour he will be put to will be the labour of filling up a very simple form of application. Let all Catholics do this, and when the time of the general election arrives they will be in a position to exercise considerable influence in the selection of members.

### CURIOUS.

SOME days ago our contemporary the *Morning Herald* commenced a leader by stating that, while Presbyterians and Catholics were tearing one another in the name of religion, another body had been doing good work in the cause of humanity. We have nothing to say in reference to the second part of the *Herald's* statement. But we utterly deny the truth of the first so far as Catholics are concerned. It is true, indeed, that a not inconsiderable number of Presbyterians spent about a fortnight piously and religiously calumniating and insulting Catholics, and so acting in the name of religion as to disgrace religion. But Catholics took no part in these unseemly proceedings.

This is notorious, and yet the *Morning Herald* so writes as to make people at a distance, who are unacquainted with the real state of the case, believe that Catholics took up the gauntlet thrown down by Presbyterian Protestants, and joined in a wretched wrangle with them. Such is not the case. On the contrary, Catholics, notwithstanding the greatest provocation and moral persecution, studiously abstained from taking any notice whatever of these Presbyterian doings; and neither by word nor act, showed the least irritation under the shocking insults unsparingly heaped upon them in the profaned name of God, and under the sanction of prayer impiously addressed to heaven by calumniating tongues.

But we may here remark that no one contributed more to intensify the evil scornfully complained of by the *Morning Herald* than the *Morning Herald* itself. It was the only daily paper in Dunedin which had the atrocious taste to publish untrue and injurious statements concerning a considerable body of its fellow-citizens. No one did more to provoke the very thing he complains of than the editor of the *Morning Herald* himself; and it seems exceedingly strange that he, after having egregiously failed to make Catholics wrangle with Presbyterians, should have the audacity, in the face of a public well acquainted with the facts, to state that Catholics and Presbyterians were tearing one another to pieces in the name of religion.

Why did not the editor of the *Morning Herald* confine his censure to those who deserved it? why lug in Catholics and endeavour to make the world believe that Presbyterians, whose conduct has been most reprehensible and unchristian, were after all no worse than Catholics, from whom better things were to be expected? The reason, of course, is the Editor's secret; but outsiders will not be at a loss for a very probable reason for the conduct of our contemporary.

### DR. CHALMERS.

PROFESSOR SALMOND has been lecturing on Dr. CHALMERS. The gentleman on whom the Professor has bestowed a glowing eulogium may have been a very great man. We do not know, we are not very well acquainted with his history, but if all Professor SALMOND says concerning him be true he was very far indeed from being a great man. It only concerns us to-day to notice one passage in this lecture. The Professor says:—"It was reported, however, that in his later years he said the passing of that measure (Catholic Emancipation) had been a historical blunder. . . . He had reckoned that . . . this removal at the bidding of equity of every

trace of persecution would sweeten the atmosphere and remove groundless prejudice, and pave the way for the success of Protestant missions amongst Roman Catholics; but that had not been the result. He had reckoned that when Roman Catholics were given full political equality with Protestants they would be satisfied and content, but it was not so; and he stood aghast at the audacity of the pretensions of the Vatican. . . . His position was that which we, he (Professor SALMOND) trusted, would ever occupy in the land—to give Roman Catholics equal rights as citizens, and with firm determination to resist every subtle demand for exceptional privileges or domination." If this extract truly represents the thoughts and sayings of Dr. CHALMERS, Dr. CHALMERS was far indeed from being great either in intellect, knowledge, or freedom from prejudice.

It appears from what his panegyrist says of him that Dr. CHALMERS regretted the concession of emancipation at the time it was granted, because it failed to afford the opportunity for proselytism which he expected. From this it follows, of course, that he advocated the measure as a means for proselytism, and not as a measure of simple justice. In the next place, Catholic emancipation did not concede perfect equality of civil rights,—far from it; and lastly, it is a monstrous untruth to say that Catholics have ever sought domination.

## Occasional Notes.

WE have received a published sermon delivered recently at Christchurch by the Rev. J. S. Smalley. We conclude that whoever it was that sent us this sermon desires us to notice it, and accordingly we do so. There is not much, however, to say concerning a discourse addressed by an every-day minister to an every-day congregation, couched in the unpolite language we so constantly hear reported, and on a subject misunderstood by the preacher, and not known to the hearers. The address in question, then, is precisely such an address as under the circumstances we should have expected it to be.

WE are requested to acknowledge, on the part of the Dominican Sisters, the receipt of remittances in connection with their art-union from the following gentlemen:—Messrs. J. Breen, Timaru; E. Moriarty, Riverton; J. Mulherne, Goldsbrough; J. Scanlan, Milton; D. Beardon, Thames.

IT will be remembered that Butler, *alias* Medway, *alias* Donnelly, arrested in connection with the murder of Mr. and Mrs. Dewar, was four years ago the teacher for a month or two of the Catholic school at Cromwell; a position he had obtained on false pretences. He is not, however, a Catholic, and it was noticed that he could not be prevailed upon to teach the Christian doctrine to his pupils; he systematically neglected it in spite of all remonstrances. On his conviction for burglary in Dunedin in '76, he described himself as a Protestant, and attended Protestant worship during the term of his confinement.

THE girls of the Convent Schools, Dunedin, honoured the feast of St. Patrick by making a contribution towards the Cathedral Building Fund amounting to £9. A like celebration was made by the children attending St. Patrick's School, South Dunedin. Their collection amounted to £1 12s 6d.

MR. J. J. CROFTS delivered his lecture, "The Author of Lies," to a large attendance at the Athenæum Hall, Dunedin, on Wednesday evening last. Mr. John Carroll, occupied the chair; the lecturer was warmly applauded throughout, and on the conclusion of his address a vote of thanks was carried on the motion of Mr. N. Molony, seconded by Mr. Bunbury. The proceedings terminated with a vote of thanks to the chairman.

THE well-known firm of Messrs. Mercer and McDonald, Dunedin, have now on hand a considerable quantity of first-class colonial ale and porter, which they are prepared to dispose of at totally unprecedented prices.

MR. F. H. ASBURY, Dunedin, may be consulted as to the means of heating and ventilating all manner of apartments and buildings, private or public. Mr. Asbury has had a long and successful career as Heating and Ventilating Engineer in the United States.

THE Australasian Hotel, Maclaggan street, Dunedin, is now being conducted in a superior style by Mr. Francis McClusky. Comfortable accommodation, an excellent table, and wines, spirits, and ales of the best brands are provided at moderate charges.

ROBERT and DENNIS PATTERSON, brothers, at Huntsville, Ga., quarrelled over the question of dividing some hogs that had just been killed. An immense kettle, full of very hot water, was at the edge of a platform on which they stood, to be used in scalding hogs. Robert was a Methodist preacher, but that did not prevent him from getting furiously angry, and he threatened to throw Dennis into the kettle. Dennis challenged him to try, and he did. The two brothers struggled hard, and finally plunged into the water together, receiving scalds that killed them both.

# Commercial.

MR. DONALD STRONACH (on behalf of the New Zealand Loan and Mercantile Agency Co., Limited), reports for the week ending 17th March, as follows:—

Fat Cattle were in good supply at the Burnside Yards to-day, 214 having been offered, chiefly of medium quality, only a few being prime. Bullocks realised up to £11 12s 6d per head, and cows up to £7 10s. The demand for medium and inferior was very slack. We disposed of a draft of prime bullocks on account of Mr. John Reid, of Allday Bay, with good competition, at an average of £10 11s per head. We quote prime beef at 24s per 100lbs, and inferior and medium at 21s to 23s. We again direct the attention of dealers and the trade to the sale advertised for to-morrow at the Mesgril Yards. Also, we shall offer a prime lot of bullocks and spayed cows, fat and three-quarters fat, from the West Plains estate.

Fat Sheep.—2568 were penned, chiefly medium quality. There was a better demand, and last week's quotation was fully maintained. Crossbred wethers realised up to 11s 6d for best quality; medium cross-bred, 7s 9d to 8s 6d; merinos, from 3s 9d to 6s 2d. We quote fully 1½d per lb. for best mutton.

Fat Lambs.—221 were offered and sold at from 6s 9d to 9s per head.

Store Sheep.—Since last week we have placed 4600. There is no alteration in quotations to report.

Wool.—Our London office telegraphed under date March 13th as follows:—"The sales closed firmly at an average advance of 1½d to 2d on last sale prices. We expect next sales will open at about present quotations. Superior greasy has advanced 1½d to 2d; second do, 2d to 3d; superior combed washed do, 1d to 1½d; clothing washed do, 1d; cross-bred greasy combed washed and scoured have improved 3d per lb. 189,000 bales have been sold, 106,000 bales have been taken for export." Locally the demand continues fair, and some parcels have changed hands privately at fully late rates; there is, however, but little offering.

Sheepskins.—We offered a large catalogue at our weekly auction last Monday. Competition, though fair, was scarcely equal to that of recent weeks, and prices barely reached previous level. Full-wooled skins, merinos and cross-breeds, fetched 5s each; lambskins, up to 2s 9d; and pelts, up to 1s 10d.

Hides.—We have placed several parcels at quotations which have ruled for some weeks—say 20s each for butchers' green hides, and 3½d per lb. for wet salted, at which the demand continues unabated.

Tallow.—Enquiry is fair, but we have not offered any during the week.

Grain.—Wheat: Very little of the new crop is on offer as yet, and quotations can scarcely be considered established. Fine quality will probably realise about 4s 4d. We have disposed of a parcel of fair quality (new crop) at 4s. Stock of old, in first hands, is very small. Oats: There is no change to report. Sales of fair quality have been made at previous prices. The new crop is beginning to come to hand, but we do not hear of sales. Barley: Only first-class samples command attention, and for such there is no improvement on the quotation of 4s, given last week.

## PRODUCE MARKET—MARCH 17, 1880.

MR. J. FLEMING reports for the week ending March 17, 1880:— Wholesale prices, oats, 1s 4d to 1s 7d per bushel; milling wheat, 4s to 4s 3d per bushel; chicks, 3s to 3s 3d; barley, malting, 4s to 4s 6d per bushel; feed, 2s 6d to 3s; pollard, £5 per ton; bran, £4 per ton; flour, £11 to £11 10s per ton; oatmeal, £10 10s per ton; potatoes, £3 5s per ton; new hay, £3 5s per ton; old hay, £4 per ton; chaff, £3 10s per ton; straw, £2 5s per ton; onions, 6s 6d per cwt

# Correspondence.

We are not responsible for the opinions of our correspondents.

## GALWAY CONVENT FUND.

TO THE EDITOR OF THE N. Z. TABLET.

SIR.—In your issue of 27th ult., page 7, "Rathkealsensis," in describing the generosity of the Rangiora Catholics, says: "It must also be borne in mind that there was a collection made a few weeks before for the Galway Relief Fund, to which a great many contributed."

I have for some time been collecting for the Presentation Convent Relief Fund. I have sent the secretary to the fund in Christchurch three ten pound cheques with subscribers names; thirty shillings of which came from the Rangiora parish; thirty shillings with a promise of fifteen from Oxford. Upwards of twenty-six pounds being got in the Loburn parish among my acquaintances at Loburn, and the Hon. B. Richardson's station, Glentui.

I never went out of my way to collect this money. The Galway Relief Fund mentioned by "Rathkealsensis" cannot be the Presentation Convent Relief Fund for two reasons.

1. Only one person in Rangiora parish was solicited for a subscription, two others paid without being asked, and there was no collection made "a few weeks before" for this fund.

2. For the Presentation Convent Relief Fund's thirty shillings from Rangiora given by three in the parish, "Rathkealsensis" could not tell your readers "a great many contributed."

Will Secretary of P. O. R. Fund accept this explanation in reply to his letter of 5th inst., which I hereby acknowledge.

Trusting you will allow me space for above, I remain, &c.,

Loburn, March 8th, 1880.

ERIONACH.

## WELLINGTON DIOCESE.—SOCIETY OF ST. VINCENT DE PAUL.

"The title of the poor to our commiseration is their poverty itself, We are not to enquire to what party or sect they belong." (St. Vincent's Manual.)

THE Society of St. Vincent de Paul had its origin in Paris, in 1833, and consisted originally of only eight members. It is now established in almost every country in the world, and expends on the poor about £300,000 per annum.

On Tuesday, the 2nd inst., a largely-attended general meeting of the members of St. Mary's Conference was held in the Cathedral Presbytery. His Lordship the Right Rev. Dr. Redwood, Bishop of Wellington, presided, supported by the Rev. Father McNamara, S.M., parish priest and spiritual director of the society, and the president (Mr. Charles O'Neill), the secretary (Mr. Sheridan), and the treasurer (Mr. Duignan). The secretary having called over the names of the active and honorary members, the president rose, and on behalf of the conference welcomed most heartily the good Bishop who had always taken so deep and warm an interest in the welfare of the society—(loud applause)—and stated that the conference always felt most grateful to Father McNamara—(applause)—whose long experience of the society in London enabled him to ably guide them in their work. He took the present opportunity of stating that, in accordance with the earnest desire of the president-general, M. Baudouin, he had humbly communicated with His Grace Archbishop Gould, of Melbourne, in reference to the establishment of the society in Victoria. His Grace immediately sent a most kind and encouraging letter in reply, stating that "the establishment of branch conferences of the Society of St. Vincent de Paul in Victoria is most desirable: and should a favourable opportunity offer for securing to this archdiocese the very great advantages of the conferences referred to, I will, with God's help, avail myself of it." (Applause.) The president further stated that he was lately in Sydney, and had the honor and good fortune of an interview with His Grace Archbishop Vaughan, who at once gave his permission and hearty approval for the establishment of conferences of our dear society in New South Wales. (Cheers.) Archbishop Steins, of Auckland, whom he had lately the honour of meeting, also expressed the pleasure he would feel to see the society established in Auckland (N.Z.) diocese—(applause)—and he had learned that the Most Rev. Dr. Moran would gladly encourage the formation of conferences in the Dunedin (N.Z.) diocese whenever circumstances will permit of their successful establishment. (Applause.) So that it was most cheering to hear of the general encouragement given by the archbishops and bishops to the Society of St. Vincent de Paul. (Applause.)

The secretary then read the annual report of St. Mary's Conference, by which it was shown that the receipts for the year 1879 amounted to £55 19s. 6d. (chiefly derived from collections made amongst the members themselves, active and honorary), and the expenditure £50 12s. 11d., leaving a balance in hand on 1st January, 1880, of £5 6s. 7d. (Applause.)

The treasurer's books were then submitted to the meeting and approved of, the style and detail of the books being highly spoken of.

His lordship then rose, amidst loud cheers, and thanked the meeting for the enthusiastic reception which had been given to him, and said it gave him the greatest pleasure to be present, for he heard with great happiness the account of the works of the society for the past year, and was satisfied at the efforts of the conference to assist the poor. He had always felt a deep interest in the welfare of the society, and this night's proceedings showed him clearly that the members had been most zealous in their endeavours to carry out the true spirit of the society in all their labours. A conference was established in Christchurch, which was steadily carrying on the good works of the society; but he hoped, nay trusted, that before long there would be another conference established in Wellington, and many more in the diocese. (Great applause.) It must certainly be joyful news for the society to hear the statement of the president that conferences will likely soon spring up in other colonies as well as in other parts of New Zealand; and it will doubtless be gratifying to the members of the general council in Paris to hear that from the conference of St. Mary's, the first in the southern hemisphere that was aggregated regularly to the parent society in Paris, the seeds of new conferences have been so widely sown. He earnestly trusted every blessing might attend the society; and that the beautiful harmony among the brethren, as directed by the excellent rules of the society, might constantly appear throughout all their good works. His lordship, in conclusion, said he intended to visit the conference oftener, and he hoped the members would persevere in regular attendance at all their weekly meetings, for regular attendance always showed a business-like determination in the working of the conference which would always be attended with the richest benefit to themselves as well as to the poor under their charge. He earnestly trusted the choicest blessings would attend the society, and resumed his seat amidst continued applause.

Mr. Dunn moved, seconded by Mr. J. D. Treanore—"That a hearty vote of thanks be given to His Lordship the Bishop for presiding at the meeting." (Loud cheers.)

His lordship briefly responded; after which the usual prayers of the society were said, and thus closed most successfully the proceedings of the first general meeting of the Society of St. Vincent de Paul in Wellington.

Veré Foster, of Belfast, has addressed a letter to Mr. Parnell, offering to donate £15,000 to assist emigration from Donegal, Clare, Kerry, Cork, and Connaught to Canada and the Western States of America.

Brother Ignatius, the Anglican monk, has renewed his petition for admission to the Catholic Church; but the Bishop of Southwark, England, to whom the application was addressed, replied that, inasmuch as the petitioner yields only to a conditional acceptance of the doctrines and authority of the Church, it is impossible to concede his reception. The Brother Ignatius Confraternity, sixty in number have already joined the Catholic Church.

## THE RELIEF MOVEMENT IN NELSON.

On January 30th a meeting was held for the purpose of inaugurating a relief fund. We take the reports from our Nelson contemporaries:

The Rev. A. M. Garin said he had been one to ask the mayor to call the meeting. Although we knew little of the details, there could be no question as to the reality of the distress, since the Queen had given £500 towards the fund, and the Government had set aside a large sum of money to find employment for those who were starving. This was a case in which all should contribute, irrespective of nationality, politics, or creed, for if they saw a fellow creature in suffering by the roadside they would not ask him to state his political views before rendering him assistance. For three consecutive years the crops had been poor, but this year they were almost entirely lost, and to the pangs of hunger were added the tortures of excessive cold, as now when the ice and snow were on the ground they had no peat to burn. Let any one take a drive through our own Waimea districts just now, when a bountiful harvest was being gathered in, and contrast our position with that of the unhappy Irish, and he felt sure that he would in thanksgiving to Almighty God for the advantages enjoyed out here, come forward and help his starving fellow creatures. He would second the resolution, which was then put and carried.

A meeting of the subscribers to the Irish Relief Fund, was held on Thursday night, 4th inst., at the City Council Chambers, Rev. Father Garin acting chairman. The minutes of the last meeting were read and confirmed. Mr. Kavanagh, the hon. secretary, read a letter from R. Campbell Ellis, Esq., Motucka Valley, informing him that he was getting up an out-door feté in aid of the fund, and in the course of a fortnight he would forward the proceeds to him. He announced the receipt of the following subscription since last meeting, viz. — Rev. W. Rowse, £3 18s 6d; Captain Humphreys, per Rev. C. Moon, £6 3s; Mr. J. Kennell, 5s; Mr. P. Hervey, National Bank 10s 6d; Mr. J. J. Barnicoat, £1; Mr. W. D. Kerr, Manager Bank of New South Wales, £2 2s; Mr. Haskayne Jones, £1; Mr. A. S. Collins, per Union Bank, £1; Mr. O'Brien, per Mr. Trask, 10s. The large sum of £317 8s 9d had been received. It was resolved that the sum of £300 be forwarded immediately to the Lord Mayor of Dublin, and that the balance, with any further contributions received, be forwarded by mail. A vote of thanks was passed to the gentlemen who exerted themselves to collect for the fund. Mr. Kavanagh in seconding this resolution, said that the collectors performed their arduous work admirably, particularly the reverend gentlemen who were foremost in this charitable work, and although the people of Nelson could not compete with the other wealthier cities in sending their thousands, still, in proportion to the population and wealth of the inhabitants, Nelson had acted nobly. Looking over the list of subscribers, he saw the wealthy philanthropist contributing his five pounds, and the widow her mite; also not a few of the subscribers with a truly modest charitableness present large sums anonymously. He had sent out over fifty lists to different gentlemen requesting them to act as collectors, and, with one or two exceptions, they cheerfully canvassed the inhabitants, from house to house, which must be a very tedious task, particularly in the rural districts. Many contributions were forwarded unsolicited accompanied by letters breathing much sympathy for the poor sufferers. Goldsmith's lines might be appropriately applied—

“Their pity gave ere charity began.”

He had a complete list of the subscribers which would be in the hands of the printer in a few days.

## General News.

A writer in the *Scientific American* says: “We clean our premises of these detestable vermin (rats) by making whitewash yellow with copperas and covering the stones and rafters in the cellar with it. In every crevice in which a rat may tread we put the crystals of the copperas, and scatter the same in the corners of the floor. The result was a perfect stampede of rats and mice. Since that time not a footfall of either rats or mice has been heard about the house. Every spring a coat of the yellow wash is given the cellar, as a purifier, as a rat exterminator, and no typhoid, dysentery or fever attacks the family. Many persons deliberately attract all the rats in the neighbourhood by leaving fruits and vegetables uncovered in the cellar, and sometimes even the soap is left open for their regalement. Cover up everything eatable in the cellar and pantry, and you will starve them out. These precautions, joined by the service of a good cat, will prove as good a rat exterminator as the chemist can provide. We never allow rats to be poisoned in our dwelling, they are so liable to die between the walls and cause much annoyance.

Professor E. D. Cope, a well known naturalist, controverts Seth Green's allegation that trout cannot hear. The Professor says that there is a nerve at the base of every scale on a trout, at the point where the scale is united with the skin. All these nerves, from the base of every scale, lead to a large ganglion situated on the centre of the forehead of the fish below the eyes. Nerves from this ganglion communicate to the internal ear. These nerves, at the base of each scale, are formed to receive vibrations in water. Any vibration in water reaching the scales of the fish is thus communicated to the internal ear. If trout were in a flume, and one of the timbers that supported the flume rested in the running water on the ground, the vibration of this running water on the ground would be carried by this timber to the flume and to the water in it, four feet above. The ear of the fish would separate and take cognizance of the difference in the vibrations, as the human ear in the air distinguishes the difference between the voices of friends. Professor Cope's explanation is complete in scientific detail, and is made clear by a drawing of the scale, ganglions and internal ear.—*Forest and Stream*.

On the Endowed Schools Commissioners resuming their inquiries in the Four Courts, and taking a considerable amount of evidence in reference to educational matters in Enniskillen, one of the witnesses examined before them—Mr. James Kenny, a member both of the town board and of the local board of guardians—mentioned one of those extraordinary circumstances which now and then come to the surface to prove that these who talk most loudly of the necessity of religious toleration in this country are in practice the greatest bigots we have. Accounting for the paucity in the two leading streets of Enniskillen of residences occupied by Catholics, he stated as “a well known fact” that the Earl of Enniskillen, the lord of the soil, would not give a horse to a Catholic. And yet the Earl is Grand Master of the Orange fraternity, which never tires of proclaiming its devotion to the principles of civil and religious liberty!—*Nation*.

The Bishop of Nimes, Mgr. Bosson, has addressed a circular letter to his clergy on their relations with the civil authorities, the question of schools and the teaching of the catechism. The Bishop thinks that, so far from the trials of the Church approaching their end, to the present evil days will succeed days still more evil. He exhorts his clergy to unite in their zeal, prudence, humility, and charity. The example of Leo XIII should be their model.

The Irish have two schools of critics, one complaining that they are too prone to submit to the inevitable misery of their lot and fall into degradation, the other that they are always discontented and striving to get their share of the world's prizes. The cry of each is different, yet similar. If you are not willing to starve at home, says the Englishman, why don't you go to America? If you are not willing to accept a secondary position here, says the Know-nothing, why don't you go back to Ireland? Both are as indignantly surprised at the Irishman's obstinacy as was the drummer who remonstrated with his victim on the triangle: “If I whip you on the back you hollers, and if I whip you on the shoulders you hollers—confound you, there ain't no satisfying you!”

Intelligence is published that the exploring expedition under the lead of Henry M. Stanley has established the first Belgian trading station in the Congo, near Yallalla, which place is claimed by both England and Portugal.

The *Lancet* is often very good reading, even to the folks who have nothing the matter with them, and are not looking for “a parallel case.” The last number describes a gentleman who swallowed his false teeth, and felt them in his pharynx (wherever that is; my own medical knowledge ends with the larynx). A doctor was sent for, who introduced a probang, which touched the teeth (so the patient said), but he was afraid to proceed to extremities with that instrument, because they were described to him “as a complete set of molars.” He then “bent a 10-inch military silver probe, and tried to hook the teeth up,” but the spasms of the larynx were too severe, and the secretions from the pharynx so excessive, that these dredging operations had to be suspended. The patient began to get *in extremis*; so presently another doctor was telegraphed for, who found the missing teeth on the top of a chest of drawers. This gentleman reporting on the matter, very justly observes that this curious effect of imagination upon a strong and healthy man throws light on many a case of supposed hydrophobia.

The strength of the German army on a peace footing, as shown by the military budget of 1880 and 1881, is 17,227 officers and 401,569 men. This does not include the projected increase, which the *Cologne Gazette* says is chiefly destined to re-enforce the Alsace-Lorraine garrisons. A new field artillery regiment is to be stationed at Metz, and the heavy artillery will be divided among the fortresses of Alsace-Lorraine.

New Yorkers are indignant over the revelations of cruelties practised in the Shepherd's Fold, a city institution for destitute children, managed by Rev. Mr. Cowley. The account of its barbarities reads like Dickens' description of Dotheboy's Hall. There is some satisfaction in knowing that a motion has been made in the General Assembly to withdraw the charter of the place, and refuse it the State aid it has been in the custom of receiving.

From the calculations of M. Paul Leroy Beaulieu in the *Economist Francais*, it appears that the public debt of France exceeds 26,000,000,000 of francs, on which 1,265,000,000 are paid annually as interest. Divided among 37,000,000 of Frenchmen, this debt, the most colossal of any in history, gives an average of 700f. as principal, for each inhabitant, and 34f. interest per annum.

London, January 25th.—John Bright, speaking at Birmingham, yesterday, reverted to the Irish question, and urged the Government to take energetic action for the relief of the sufferers in Ireland.

The Rev. William H. Lyall, late rector of St. Dionis, Backchurch, in the City of London, has been received into the Catholic Church.

The Empress Elizabeth will leave Vienna for Paris, *en route* to Ireland, early in February. Her Majesty has hired the *chateau* in the county Meath which she occupied last year. Her Majesty will spend some four to six weeks in Ireland. She will spend several days in Paris. Austrian and Hungarian sportsmen are anxious to test the great fox-hunts in Ireland, and it is possible that many will proceed to that country about the same time that her Majesty visits it.

It is recorded that on Feb. 2, 1601, Shakespeare's “Twelfth Night” was recited before Queen Elizabeth in the great hall of the Middle Temple. The custom was to be renewed this year, but there was little prospect of a queen being present.

On the anniversary of the death of Napoleon III., which occurred recently, Solemn High Mass was celebrated at Chislehurst, Mgr. Goddard officiating. The Empress has definitely resolved to make her pilgrimage to Zululand next May. She will be accompanied by two servants and by Mlle. Lherminat, her faithful companion for so many years. A London firm has been ordered to send to Chislehurst a magnificent memorial cross, which the bereaved mother proposes to set up over the spot where her son fell. One or two members of the old Bonapartist party have been visiting at Chislehurst. M. Paul de Cassagna's suggestion to prolong the period of mourning for the Prince Imperial has been rewarded by a letter of gratitude from the Empress, who has also felt great satisfaction with the spirited statement of Marshal Canrobert to the Senate, that the fatal events of December 21, 1852, cannot be laid to the charge of the Bonapartists,



## A METHODIST PREACHER ON THE LAND AGITATION IN IRELAND.

THE Irish people are, according to all accounts, on the very verge of a death struggle. The excitement and enthusiasm of the vast gatherings are passing away and now the people are standing on the ground calm and stern, as in that awful calm which precedes a storm. The passive state is being exchanged to one for active threatening; the cause is not pleaded by lawyers and crops of orators merely on the stump, but by an incensed and angry people. The means taken by the government, and the reluctant reductions in rent by the landlords, show their terrors. The monster processions and demonstrations have a deeper significance than at first appears. Such mottoes as "God save Ireland," "Remember Emmet," show that the undying aspiration of the down trodden millions extends much deeper than the reduction of rents.

What is the cause of this tremendous agitation and of the famine which now seems imminent?

First, the British Government has confiscated every acre on that beautiful island from the original native owners. At one time out of the 20,000,000 acres of which Ireland is composed there was a confiscation of 12,000,000, so that now, according to the London *Times*, a violent anti-Irish paper, there are only 8,000 persons, out of over 5,000,000, who are proprietors of land in fee simple. In a population of 5,500,000 with nearly 600,000 tenants, two-thirds of the whole island is in the hands of 742 landlords. There are over 5,000,000 who do not even own an acre. Again, the Registrar-General of England, in his last report, states that there are 94,000 one-roomed houses in Ireland in which families, from eight to ten, eat, sleep, and die in the presence of each other. Three lords in the County Mayo own 254,000 acres—on those broad acres there are not 100 comfortable houses in which my lord would put his hunting dogs. The eminent George Jacob Holyoake, an English Reformer who is now in this country, says that 12,000 people own all England, and that in Ireland there is a strip of country sixty miles long owned by one man. The Irish labourer is a hapless creature—worse fed, worse clothed, worse housed than the Russian serf before emancipation. The children are ragged. To every magistrate, squire, and petty despot the people are expected to doff their hats.

Let such a state of things be fastened by the bayonet or the sword upon the fairest portion of the United States, and in three or four generations there would be about as much squalor, beggary, and wretchedness among the descendants of the present virtuous and industrious inhabitants of Ohio or of Connecticut as there has been in Ireland.

Said John Bright, the broad-thoughted English statesman, some time ago, at Birmingham, to an audience of Englishmen—"Will you let me tell you that Ireland was once an independent kingdom; that within the lifetime of many here it had a Parliament; that at this moment, united with Great Britain, it requires about 40,000 men—soldiers and police—to keep the country quiet and to prevent revolution." And again—"If the Irish landlords oppressed the English as they did their Irish tenants they would be exterminated." The most savage criticisms of England's treatment of her unfortunate sister that we have ever read come from the lips of such English statesmen and publicists as Bright, Gladstone, Goldwin Smith, and John Stuart Mill. The present leader of the Irish movement is Mr. Parnell, an American on his mother's and an Englishman on his father's side. He, like his predecessors, is a Protestant, and almost adored by the Catholics. The Irish revolutionists of the last one hundred years have been Protestants.

While we are the advocates of freedom and justice to the Irish, and to the oppressed multitude everywhere, we are also the antagonists of anarchy; and we sincerely hope that the beautiful land of sorrow and of song—the land that gave to us Montgomery in our revolution, and Sheridan and Meagher in our last war—the land for whose independence Grattan, Burke, and Emmett died—may secure freedom and happiness without bloodshed.—The Rev. Geo. W. Pepper, in the *Western Christian Advocate*.

## THE CATHOLIC COLONIES OF MINNESOTA.

(Boston *Pilot* correspondent.)

Avoca, Minnesota, Oct. 29.

WHEN Father Koebel came here, about eighteen months ago, to establish a Catholic Colony, he was the sole occupant of the 52,000 acres of land that had been secured by Bishop Ireland. He lived twenty miles from any railroad, and went through all the hardships of pioneer life. Now Father Koebel lives within a stone's throw of the depot of a branch of the Sioux City Railroad. There are several stores and other buildings erected and being built, and every indication of a prosperous colony. Some of the colonists are already here, and others are coming next May. A large hotel will be built at once, and a church and schoolhouse are contracted for; 25,000 acres have already been sold, and colonists are expected from many of the other States. They buy their land for five dollars an acre, and have seven years to pay for it; and, with not less than 400 dollars capital, a colonist can begin life here with every prospect of success. It will cost him about forty dollars to build a house and forty dollars more to furnish it, putting figures at the lowest estimate; then his oxen, plough, and waggon will cost about 200 dollars more, and he ought to allow 100 dollars for the cost of living before he can get any return from his crops. This brings the total investments to 400 dollars. If he puts in a crop of fifty acres of wheat his returns at twenty bushels to the acre, and at seventy-five cents a bushel, will bring him 750 dollars, leaving a profit of more than 300 dollars for the year's work.

All the colonies here are flourishing. There is one in Swift County, about one hundred and twenty miles from St. Paul. This is regarded as a very old colony. It was established in 1876, and runs for some thirty miles along the line of the St. Paul and Manitoba Railroad, and contains about one hundred and thirty thousand acres,

on which are located four ambitious and thriving towns. Stores, hotels, schoolhouses, churches, and large elevators have been built, and the prairie is dotted with homelike farmhouses. In this colony much attention has been given to shade trees. There are eight hundred Catholic families in the Colony. There are some model farms, that are cultivated by Philadelphia capitalists, and one man farms 2,000 and another 1,200 acres, yielding from 18 to 20 bushels to the acre.

The Mineota colony, on the Chicago and North-western Railway, two hundred miles west of St. Paul, is located on the most fertile land in the State, and Bishop Ireland has secured forty-five thousand acres here, and sent a priest to take charge of a colony. Mineota is flourishing enough already to have an elevator with a capacity of twenty-five thousand bushels, two grain warehouses, and several large stores.

The colony of St. Adrian, in Noble County, was opened in 1877, with seventy thousand acres of land. To-day the town of St. Adrian is a bustling place, with well-stocked shops, and churches, hotels, and comfortable dwellings. There are several large farms hereabouts, running from one thousand to two thousand acres. The Rock Company's farm, about fifteen miles from St. Adrian, is one of the largest wheat farms in the north-west. It contains twenty-three thousand acres.

Some five or six miles distant from St. Adrian the Irish Catholic Colonization Association, which has a capital of one hundred thousand dollars, of which some sixty thousand dollars has been already subscribed, has commenced operations by breaking up sections upon one hundred farms, so as to have the land ready to put in the crop next spring when the settlers take possession. Comfortable houses will also be erected upon these farms, and ample time given for the payment of the moneys expended by the association. In view of the alarming depression that prevails among the agricultural classes in Great Britain and Ireland, Bishops Ireland and Spalding are exerting themselves to secure large tracts of land in Nebraska and Dakota territory, in order to meet the requirements of the crowd of immigrants who will doubtless seek a home in the Western States and territories next spring. This association has been incorporated under the laws of the State of Illinois, and numbers among the Board of Directors Bishop Gibbons of Baltimore, Bishop Williams of Boston, Bishop Ryan of Buffalo, Bishop O'Connor of Omaha, Bishop Spalding of Peoria, and several of the most influential Catholic laymen in Chicago, Boston, and New York. Judging from the success which Catholic colonization has met with in the past three years under Bishop Ireland in Minnesota, where the colony lands comprise at present some three thousand acres, with towns, and villages, and homesteads without number that have sprung up, as if by magic, along the fertile prairies all over the State, without either capital or resources of any kind on the part of the founder, the movement which has been inaugurated under the Irish Catholic Colonisation Association, with ample funds to give the settlers a fair start in life, is likely to become one of the most important of the kind that has ever been attempted in this country.

## SPIRITED LETTER FROM MISS ANNA PARNELL.

The following spirited letter from one of the sisters of Mr. Parnell has appeared in the *New York Herald*, in reply to a ruffianly attack in that journal on the visit of her brother to the United States:—

(To the Editor of the *Herald*.)

As one of those who have solicited subscriptions from the Irish in America to support the Land League recently established in Ireland, I hope I may be permitted to say a few words in defence of that body. In the first place, my brother, Mr. Parnell, who is president of the League, intends to pay his own hotel bills if he comes to the United States. From the fact that Mr. Parnell is a gentleman who commands a handsome income, I think it likely that he will do the same. With respect to the general misappropriation of the funds which you predict, I need only say that the League is a public body, and must give an account of its expenditure. Should it fail to do so it would be in the power of the meanest subscriber to prosecute the executive for embezzlement.

A famine is now beginning in Ireland, although the majority of the people have enough to live on during the coming year. The Land League takes up the position that the cultivators of the soil have a right to keep enough of their own earnings to buy themselves Indian meal to eat and fuel to cook it with. The English Government, on the other hand, asserts that the landlord must have all his rent, and if it is not paid troops will be sent to eject the tenants from their holdings and seize their money and stock. Consequently those who do not pay their rent must die by the roadside, but those who do will have the privilege of dying under a roof. This is exactly what took place thirty-two years ago. This murderous programme the Land League hopes to baffle by developing the enormous power of passive resistance which a people situated like the Irish must have. You, by your article of December 3rd, deliberately incite the British Government to destroy, by cold and hunger, hundreds of thousands of unoffending men, women, and children. Your talk of bringing 4,000,000 of people from Ireland to this country during the next three months is an absurdity. The working people of this country know that another Irish famine would cause an immense rush of starving wretches to these shores, and a proportionate fall in wages here.

I therefore implore all those who live by their labour in this country to help the Irish Land League and save themselves from misery and Ireland from ruin.—Yours faithfully,

ANNA PARNELL

Trenton, N.J., Dec. 3, 1879.

The more easily to concentrate and victual the Russian army which is to operate next year from the Amu in the direction of Merv and Afghanistan, the inhabitants of the Zarafshan district have been permitted to pay taxes in provender instead of cash.

**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.

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History of Ireland, by Martin Haverty, 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.

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The Illustrated Catholic Magazine, vol. 16, 6s 6d.

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Manual of the Lives of the Popes, 4s.

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Poor Man's Catechism, 1s 6d.

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Do. Lady Bird, 7s 6d.

Do. Seven Stories, 4s 6d.

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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.

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PRINCES STREET, DUNEDIN

# Poet's Corner.

## JIM AND DIZZY.

Tremble, ye stalwart sons of Inisfail!  
The sky is dark, there's thunder in the gale.  
Alas for thee, Green Isle! thy doom is sealed  
When Lowther meets thy forces in the field,  
And Beaconsfield assumes that horrid helm  
That nods destruction o'er each hostile realm.  
O mighty Benjamin! O James the great!  
Spare, in your mercy, spare our guilty State!  
Yes, we have sinned; we crave ye, godlike pair!  
Humbly for mercy! Pity our despair!  
Your words are true; we are a race of slaves,  
And hold on suff'rance e'en our very graves.  
What right have we to raise our fettered hands  
'Gainst those who deigned to rob our fathers' lands?  
Were they not Saxons? Had they not a call  
From heaven to rob and kill us one and all?  
What right have we to think, or speak, or write,  
Or act as men at all in Lowther's sight?

Fat-witted tyrants, are ye then so dull?  
O Jemmy Lowther! art thou such a gull  
As once to fancy that thy puny hand  
Can quench the flame of freedom in our land!  
Elizabeth and Cromwell both assailed  
In vain? Wilt thou succeed where they have failed?  
No, Jimmy, no; it really will not do;  
No, Benjamin, to every faith untrue,  
Who dost imagine by a change of name  
To hide a renegade from scorn and shame,  
And all Disraeli's shabby arts to shield  
Beneath the glittering cloak of Beaconsfield.

No, mighty magnate! ye are not at home  
At honest work; it is your line to roam.  
Seeking abroad in every devious way  
For feeble tribes to plunder and to slay.  
Go bully Abyssinia's hapless king,  
And then of victory and glory sing;  
Go fight the Ashantees, and kill and ravage  
To capture the umbrella of a savage.  
But, Ben and Jim, although there's little danger  
In murdering or plundering a stranger;  
Although in Afghanistan you may slaughter,  
And pour out blood as recklessly as water—  
In Ireland you will fail. Our night is past;  
The dawn of freedom is approaching fast;  
The star of morning, with its hopeful light,  
Already twinkles o'er the edge of night.  
Can Jim, like Joshua, stop the march of day?  
Can Ben arrest the sun upon its way?

Nation.—

HEBER MACMAHON.

## A POLITICAL JIM CROW.

LOOK ON THIS PICTURE.  
He (Mr. Parkes) believed from what he knew of the spirit of the Church of Rome, and its thorough determination to have its children reared in its own dogmas, and in the supremacy of its priesthood, that they would not send their children to these (Public) schools. While they were compelled to pay for the support of Public schools they would have to pay in addition for the support of their own. There would then be this injustice created, for which there would no excuse or justification, and which they could not defend before the public and the world.—*Parkes in 1872.*

AND ON THIS.  
Roman Catholic parents, if left alone would send their children to these (Public) schools. They had shown a disposition to do so, and they turned their back only upon them when compelled to do so by their priests. But are we to consider the priesthood? are we to preserve the Denominational schools simply for fear of displeasing the priests? Let them come and do their best, or worst. We are a free and British community, and will be able to deal with any evil that may arise in the country. But they (the priests) must submit to the embodied will of the free people of New South Wales.—*Parkes in 1880.*

When David Buchanan turned his political coat inside-out it was just what people expected. When Mr. B. Suttor had the audacity to make a public abjuration of his political creed before an Orange audience in Bathurst, his friends were grieved. But when we see the metamorphosis which the "great tribune" himself has undergone, we cannot help thinking that nothing but sheer madness could have influenced Parkes in so wantonly outraging the Catholics of New South Wales. His Bill is now an accomplished fact. All aid to our schools will cease in less than three years, and Catholics then must fall back on their resources. Parkes and his party are resolved on educating our people according to their own peculiar ideas; but the bishops, priests, and Catholic laity of New South Wales are determined that they shall not do so. The public school system, as it now stands, is regarded by Catholics as a cleverly-devised scheme for perverting Catholic children at the public expense. It makes us pay for having our children perverted and their souls ruined. To give us separate education would defeat this plan, and compel Protestants to carry on their nefarious work of proselytism at their own expense. Hence their resistance to our just demands, and their refusal to

recognise our rights. Catholics are citizens, and have equal rights with every other class of citizens. We ask justice; nothing more, nothing less, and this we shall persist in demanding until it is granted. If Jews, infidels, and sectarians are satisfied with the new bill that is their affair; if they choose to permit the State to usurp the functions of their respective Churches, we do not choose to suffer it to do so in our case. We hold education to be a function of the Church, not of the State; and we do not and shall not accept the State as educator of our children. Even Parkes himself on the third reading of his Bill acknowledges this right when he said, that "he knew no greater right than the right of a father or mother to educate a child in the way he or she thought best." Now, this is precisely what we want, and yet this is what Parkes and his party will not grant us. We know we are numerically the weaker party, and that the State can withhold our rights if it chooses, but if it means to govern by justice, and not by brute force, it will comply with our just demands.

Sir Henry Parkes labours under the delusion that Protestants only have rights. He goes ever farther and holds that all religions must bow to that golden calf—the State. We deny the supremacy of the State in spiritual matters, and instead of cowardly threats, worthy only of a bully, we hold it bound to protect us in the full enjoyment of our freedom of conscience as Catholics. Secularists and sectarians can of course out-vote us, and oppress us if they choose, but they cannot by so doing make wrong right; and when the memory of Parkes and the Orange rabble who joined in his wild cry of persecution against the Catholics of this colony, will be only a thing for execration, both long and loud, there will be Catholic education still in New South Wales.—*Bathurst Record.*

## THE DRAWING

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**G R A N D A R U N I O N**  
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For completion of building, Abaura, West Coast, New Zealand, will positively come off on

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**SMOKED AND FRESH FISH**  
 of all kinds; also  
**OYSTERS**

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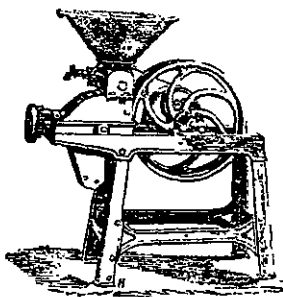
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(Immediately opposite the Railway Station.)  
DUNEDIN.

The above magnificent Hotel is now ready for the reception of Families, Commercial Gentlemen, and the Travelling Public, offering accommodation unequalled in the colony for elegance, comfort, and convenience.

The cellar is stocked with the very best obtainable brands of Ales and Spirits, Reynolds' celebrated Wines, and the famous "Incomparable Bull Whisky," which speciality can only be obtained at Wishart's Hotel.

Luncheon daily from 1 to 3 p.m.

**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.**

**SOUTH BRITISH INSURANCE COMPANY.**

CAPITAL ... ONE MILLION STERLING.

Every description of  
**FIRE AND MARINE INSURANCE**  
Effectuated at  
LOWEST CURRENT RATES.

Settlement of Losses Prompt and Liberal.

Offices—  
LIVERPOOL STREET, DUNEDIN.  
ANDREW MAXWELL,  
Manager for Otago.

IMPORTANT TO ST. KILDA, SOUTH  
DUNEDIN AND KENSINGTON.

**WANTED,** the Residents of the above District to know that **SCANLAN AND COMPANY** have opened their New Premises, and beg to solicit a continuance of past favours

**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.

ALEX. WILSON AND SONS.

**F. BATTSON**  
GREAT KING STREET  
(Opposite the Museum),  
FURNISHING AND BUILDERS' IRON-  
MONGER AND TINSMITH.

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.

**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,**  
RATRAY 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, Homeopathic, 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 tins, Lard, Bacon &c.

**MESSRS PORTELLI & BROOKS**  
having acquired those commodious premises situated in Mansford Bay, Port Chalmers, and having engaged a number of experienced first-class fisherman, 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.

SHIPPIN 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. FAIL,**

GUNSMITH, LOCKSMITH,

BRASS FINISHER, &c.,

GEORGE-STREET, DUNEDIN.

Opposite the York Hotel.

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

A U T U M N 1 8 8 0.

**B R O W N , E W I N G A N D C O .**  
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 Pelisses, Hoods, 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, Ruffings, Lace Goods, Sewed 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, Lace 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 good place in the colonial market.

(Signed) JAMES G. BLACK,  
Colonial Analyst

**M R. 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; Floor 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.

V.  R.

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

The expense of a Funeral, however COSTLY 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.

**AUSTRALASIAN HOTEL,**  
MACLAGGAN-STREET, DUNEDIN.

The Proprietor having leased the above well-known Hotel from Mr. JAMES PATTERSON, begs to announce to his Friends, Travellers, and the Public generally, that he will spare no pains to promote their comfort. The Hotel contains good and well-ventilated Bedrooms; Private Sitting-rooms, with piano; Hot and Cold Baths.

Particular attention will be paid to the selection of the Best Brands of Wines, Spirits, and Ales.

The Billiard Room is furnished with one of Alcock's best Tables.

FRANCIS M'CLUSKEY,  
Proprietor.

**THE OLDEST ESTABLISHED GROCERY BUSINESS IN DUNEDIN.**

MERCER AND M'DONALD

Having secured a large parcel of first-class Colonial Ale and Porter, are prepared to sell for Cash at prices hitherto never attempted in the City. Consumers will find it cheaper and better than buying in bulk.

Colonial Ale... .. 7s per doz.

" Stout ... .. 6s "

Every description of Goods at Lowest Prices for Cash.

Our Boxes of Tea at 1's 6d are pleasing everybody.

MERCER & M'DONALD,  
Rattray street.

**F. H. ASBURY,**  
HEATING AND VENTILATING  
ENGINEER

(Late of U.S.A.)

I am now introducing all the improved appliances for Warming and Ventilating Private and Public Buildings, Conservatories, Steam and Medicated Baths, Drying-rooms, &c., &c., by automatical steam and hot water apparatuses.

Also manufacture Patents—Warm and Cold Air; Ornamental Register Valve Ventilator, Automatic Boiler Feeder, Draught Door and Damper Regulators, Steam Trap, Steam Tables, Dye and Glue Kettles, &c., &c.

ADDRESS—

OTAGO FOUNDRY, DUNEDIN.

**ALEXANDER SLIGO**  
BOOKSELLER, STATIONER, &c.  
School books and requisites. Magazines  
Periodicals, 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, 1 1/2  
1 1/2, 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.  R.

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

**BAY VIEW 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. HALL,**  
ACCOUNTANT AND ESTATE AGENT,  
Eldon Chambers, Princes street.  
MONEY FOR INVESTMENT.

**MELVILLE HOTEL**  
MAE 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 descriptions,  
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.
Walkouniti	...	W. C. Ansell
Palmerston	...	John Keen
Oamaru	...	George Sumpter
Kakanui	...	James Matheson
Otakia	...	Henry Palmer
Naseby	...	J. & R. Bremner
Queenstown	...	T. F. Roskrue
Otepopo	...	Chas. Beckingsale
Cromwell	...	Chas. Colclough
St. Bathans	...	Wm. M'Connochie
Clinton	...	Cameron & Garden
Matanra	...	James Pollock
Riverton	...	Peter Grant
Tapanui	...	Alex. M'Duff
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 F DELITY  
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.

**J O H N C A R R O L L,**  
HOTEL VALUATOR,  
(Carroll's Hotel),  
GEORGE STREET (NEAR OCTAGON) DUNEDIN.

**M R. J. B. C A L L A N,**  
SOLICITOR,  
BOND STREET, DUNEDIN,  
Has Several SUMS OF MONEY TO LEND on Good FREEHOLD  
SECURITY, at Current Rates of Interest.

JUST PUBLISHED.

**T H E N E W Z E A L A N D T O U R I S T,**  
BY  
THOMAS BRACKEN.  
Issued by the Union S.S. Co., containing a Photograph and Two Maps.  
ONE SHILLING.  
All Booksellers.

**J A M E S J. P R Y O R,**  
IMPORTER, WHOLESALE AND RETAIL SEEDSMAN AND  
FRUITERER,  
GEORGE STREET, DUNEDIN.  
New Fruit by every Melbourne, Sydney, Tasmanian and  
Intercolonial Steamer.  
Purchaser of Provincial-grown Produce.

HAIRDRESSING AND SHAMPOOING  
SALOON,  
[ PRINCES STREET SOUTH,  
(Next Prince of Wales Hotel),  
DUNEDIN.

**JAMES McADAM,** Late of ALDRED  
and PIRIE'S, begs to inform the general  
public that he has commenced business at the  
above address, and hopes to merit a large  
share of support.  
Perfumery of the best quality always on  
hand. Hair Ornaments for day and evening  
wear. Hair brushing by machinery.

A Large Assortment of Fancy Tobaccos  
and Cigars.

**BASKETS! BASKETS!!**  
Undersigned has always on hand Baskets of  
every description.  
Orders punctually attended to.  
Note the Address—  
M. SULLIVAN,  
Wholesale and Retail Basket Maker.  
Princes Street. South Dunedin, (opposite  
Guthrie and Larnach's)



THE GREATEST  
WONDER OF MODERN TIMES!

**HOLLOWAY'S PILLS**

Long experience has proved these famous remedies to be  
most effectual in curing either the dangerous maladies or  
the slighter complaints which are more particularly inci-  
dental to the life of a miner, or to those living in the  
bush.

Occasional doses of these Pills will guard the system  
against those evils which so often beset the human race,  
viz.—coughs, colds, and all disorders of the liver and  
stomach—the frequent forerunners of fever, dysentery,  
diarrhoea, and cholera.

**HOLLOWAY'S OINTMENT**

is the most effectual remedy for old sores, wounds,  
sprains, rheumatism, and all skin diseases; in fact, when  
used according to the printed directions, it never fails to  
cure alike, deep and superficial ailments.

The Pills and Ointment are Manufactured only at  
533, OX-FORD STREET, LONDON,

And are sold by all Vendors of Medicines throughout the  
Civilized World: with directions for use in almost every  
language.

Beware of counterfeits that may emanate  
from the United States. Purchasers should look  
to the Label on the Pots and Boxes. If the  
address is not 533, Oxford Street, London, they  
are spurious.

**W H I T E H O R S E H O T E L,**  
GEORGE AND FREDERICK STREETS,  
Dunedin.  
JAMES DALY, Proprietor.

The above Hotel has been thoroughly  
renovated by the present Proprietor, and can  
now offer First-class Accommodation.  
Stabling for 40 Horses, and experienced  
Groom always in attendance.  
Prize Medal Billiard Table.  
Persons called in time for early trains.

**O'DONNELL & M'CORMICK,**  
Wholesale and Retail  
PRODUCE AND PROVISION  
MERCHANTS,  
FREDERICK STREET, DUNEDIN,  
(Opposite the White Horse Hotel.)

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VENETIAN BLINDS!  
At Moderate Prices.  
PATTERSON, BURKE & CO.,  
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COMPANY OF DUNEDIN,  
Head Office: Manse Street, (late Cobb's) next  
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Parcels, Packages, &c., forwarded by every  
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For particulars of rates, &c., apply to  
STUART PLANTÉ, Manager.

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N.B.—Millinery and Dressmaking on the  
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91, PRINCES STREET,  
(Next Wilkinson's Medical Hall)  
J. M. has always on hand a large and well-  
selected Stock of Woollen Goods suitable for  
a First-class Tailoring Establishment. Prices  
strictly moderate. Inspection respectfully  
invited.

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PRINCES STREET SOUTH,  
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M. MOLONEY, PROPRIETOR.

First-class Accommodation for Travellers  
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Terms Moderate.

**M. AND J. MEENAN,**  
Wholesale and Retail  
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MERCHANTS,  
Corner of George Street and Moray Place,  
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**S O U T H E R N H O T E L,**  
PRINCES STREET SOUTH,  
DUNEDIN.  
THOS. HEFFERNAN, PROPRIETOR,

Desires to inform his friends and the public  
that he has purchased the above Hotel, and  
hopes by strict attention, &c., to the wants of  
his patrons to obtain a fair share of public  
support.

Good Stabling, with Loose Box.

**N O R T H - E A S T V A L L E Y H O T E L**  
(Near Dunedin.)  
FRANCIS McGRATH, Proprietor.

The above new and commodious Hotel is  
situate in one of the most charming and  
healthy suburbs of Dunedin. The tramways  
start for, and return from, the centre of the  
city every few minutes. The hotel is hand-  
somerly furnished, and all the apartments, es-  
pecially the bedrooms, have thorough ventila-  
tion. Persons desirous of a comfortable home  
free from the noise and bustle of the city will  
do well to enquire for the above hotel.

**G E O R G E H O T E L,**  
GEORGE STREET,  
PORT CHALMERS.  
T H O M A S M A G U I R E  
(Late of the Commercial)  
Proprietor.

The Hotel is situated in the principal busi-  
ness part of the Port, and is within one  
minute's walk of the Railway Station and  
Steamboat Wharf. It has undergone a  
thorough renovation, and can now offer  
accommodation second to none in Otago.

**C O B B & C O ' S T E L E G R A P H**  
LIVE OF ROYAL MAIL COACHES,  
Leaves the Australasian Hotel  
(Calling for Passengers at the Empire Hotel,  
FOR CHRISTCHURCH,  
EVERY TUESDAY AND FRIDAY,  
At 5 o'clock a.m.

The Coach reaches Goodfellow's Accommo-  
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CASSIDY CLARKE & CO.,  
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Printed for the NEW ZEALAND TABLET COMPANY  
(Limited), by WOODFIELD, JOLEY & Co., at their  
Registered "Amphiprerie" Printing Works, Octagon,  
Dunedin, this 18th day of March, 1880, and pub-  
lished by the said Company.