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Current Topics

AT HOME AND ABROAD.

No : it won't do. *Qui facit per alium facit per se.* Pombal in the person of his brother, as Grand FATHERTHOUGHT, Inquisitor, found Father Malagrida guilty of heresy on forged documents, and Pombal then, in his own person, as head of the secular power, strangled and burned Father Malagrida. The Inquisition did not burn him ; it simply handed him over to the secular power, which dealt with him according to the laws of the land and not of the Church. Pombal was notably a Freethinker ; an over-zealous disciple, as we said, of Voltaire and the Encyclopædists. He was not one of "those Freethinkers who remain Catholics." It is impossible, in fact, to be a Freethinker and yet to remain a Catholic, and such a statement is a contradiction in terms, that it is marvellous to find proceeding from any man with a head on him, not to speak of a wig. Yes, indeed, it is a thumping big Irish bull ! It puts us in mind of what a man once told us in Dublin : "There's two Frenchmen living over there," says he, "and one of them's a Hungarian." Meanwhile we learn that Freethought is not the invariably ennobling system we had been led to suppose. It appears, it is consistent with hypocrisy, and, when so accompanied, it is admitted to be especially "fit to burn people." There are some Freethinkers, indeed, who do not "think much" of those other hypocritical Freethinkers, but that is of little account, for "no Freethinker is bound by the opinions of his co-Freethinkers," and consequently the hypocrites may with impunity laugh in the faces of those who are not hypocrites, but who, it may be, are rashly inclined to carry a heart affected by fatty degeneration on their sleeve, and offer them a penny for their thoughts—that is, at least, twice as much as they are worth. Hypocrisy then and murder are consistent with Freethought, and the panacea has been acknowledged a failure.

THE FRENCH REVOLUTION.

THE TABLET quoted a passage from Michelet to prove that the writer in question believed the origin of the Revolution to have been in Freethought, and the passage was sufficient for the purpose. He also quoted a passage from Sir Archibald Alison to show that he considered the atrocities of the Revolution to have been the offspring of Freethought, and the passage was sufficient for the purpose. But the TABLET might, nevertheless, have quoted stronger testimonies. Replace, for example, that of Michelet, by the following from M. Taine, a materialist philosopher of the present day, and you will find Freethought still assumed as the founder of the movement referred to :—"Clearly a new heaven has been infused among the ignorant and brutal masses, and the new ideas are producing their effect. . . . Noblemen, at their toilettes, have scoffed at Christianity, and affirmed the rights of man before their valets, hairdressers, purveyors, and all those that are in attendance upon them. Men of letters, lawyers, and attorneys have repeated in the bitterest tone the same diatribes and the same theories in the coffee-houses and in the restaurants, on the promenades and in all public places. They have spoken out before the lower class as if it were not present, and, from all this eloquence poured out without precaution, some bubbles besprinkle the brain of the artisan, the publican, the messenger, the shopkeeper, and the soldier. Hence it is that a year suffices to convert mute discontent into political passion." ("The Revolution," Durand's trans., p. 25.) Again replace our quotation from Sir Archibald Alison by the following passages, and you will find that M. Taine also believes the atrocities of the Revolution to have been identified with the professors of Freethought.—We italicise those sentences to which we desire to call especial attention. "Through a singular reversion of things it is the majority which undergoes persecution, and the minority which practises it. . . . Those who believe, or who recover their belief, are ranged around the old curé. . . . The auditors of the new curé consist of sceptics, deists, the indifferent, members of the clubs, and of the administration, who resort to the Church as to the Hôtel-de-Ville, or to a popular meeting, not through religion but through political zeal, and who support the

'intruder,' in order to sustain the constitution. All this does not secure to him very fervent followers, but it provides him with very zealous defenders ; and, in default of the faith which they do not possess they give the force which is at their disposal. All means are proper against an intratable bishop or curé ; not only the law which they aggravate through their forced interpretation of it and through their arbitrary verdicts, but also the riots which they stir up by their instigations, and which they sanction by their toleration. He is driven out of his parish, consigned to the country town, and kept in a safe place. The Directory of Aisne denounces him as a disturber of the public peace, and forbids him under severe penalties from administering the sacraments. The municipality of Cahors shuts up particular churches, and orders non-juring ecclesiastics to leave the town in twenty-four hours. The electoral corps of Lot denounces them publicly as 'ferocious brutes,' incendiaries, and provokers of civil war. The Directory of the Bas-Rhin banishes them to Strasbourg, or to fifteen leagues from the frontier. At Saint-Léon the bishop is forced to fly. At Auch the archbishop is imprisoned ; at Lyons M. Boisboisel, Grand Vicar, is confined in Pierre Encize, for having preserved an archiepiscopal mandate in his house ; brutality is everywhere the minister of intolerance. A certain curé of Aisne who, in 1789, had fed two thousand poor, having presumed to read from his pulpit a pastoral charge concerning the observance of Lent, the mayor seizes him by the collar and prevents him from going to the altar ; 'two of the National Yeomanry' draw their sabres on him, and forthwith lead him away bareheaded, not allowing him to return to his house, and drive him to a distance of two leagues by beat of drum and under escort. At Paris in the Church of St. Eustache, the curé is greeted with outcries, a pistol is pointed at his head, he is seized by the hair, struck with fists, and only reaches the sacristy through the intervention of the National Guard. In the church of the Théatins rented by the orthodox with all legal formality, a furious band disperses the priests and their assistants, upsets the altar and profanes the sacred vessels. A placard, posted up by the department, calls upon the people to respect the law. 'I saw it,' says an eye-witness, 'torn down amidst imprecations against the department, the priests, and the devout. One of the chief haranguers, standing on the steps, terminated his speech by stating that schism ought to be stopped at any cost, that no worship but his should be allowed, that women should be whipped and priests knocked on the head.' And in fact, 'a young lady accompanied by her mother is whipped on the steps of the church.' Elsewhere nuns are the sufferers, even the Sisters of St. Viucnt de Paul ; and from April 1791 onward, the same outrages on modesty and against life are propagated from town to town. At Dijon, rods are nailed fast to the doors of all the convents ; at Montpellier, two or three hundred ruffians, armed with large iron-bound sticks, murder the men and outrage the women.—Nothing remains but to put the malefactors under the shelter of an amnesty' which is done by the constituent Assembly, and to legally sanction the animosity of local administrations, which is done by the Legislative Assembly. Henceforth the non-juring ecclesiastics are deprived of their sustenance ; they are declared 'suspected of revolt against the law and of evil intentions against the country.' Thus, says a contemporary Protestant, 'on the strength of these suspicions and these intentions, a Directory to which the law interdicts judicial functions, may arbitrarily drive out of his house the minister of a God of peace and charity, grown grey in the shadow of the altar.' Thus, 'everywhere, where disturbances occur on account of religious opinions, and whether these troubles are due to the frantic scourgers of the virtuous Sisters of Charity or to the ruffians armed with cowhides who, at Nismes and Montpellier, outrage all the laws of decorum and of liberty for six whole months, the non-juring priests are to be punished with banishment. Torn from their families whose means of living they share, they are sent away to wander on the highways, abandoned to public pity or ferocity the moment any scoundrel chooses to excite a disturbance that he can impute to them.' Thus we see approaching the revolt of the peasantry, the insurrections of Nismes, Franche-Comté, La Vendée and Brittany, emigration, transportation, the guillotine or drowning for two-thirds of the clergy of France, and likewise for myriads of the loyal, for husbandmen, artisans, day-labourers, sempstresses, and servants, and the humblest

among the lower class of the people." (*Ibid.*, p. 183.) Such, then, are the deeds of "sceptics, deists, the indifferent; in short, of Freethinkers generally during the Revolution as we have them described by M. Taine, a Freethinking philosopher of the present day. It is absurd to say the actors in these frightful saturnalia did not act as Freethinkers, that their murders and outrages were committed "in a civil war in which, as in other wars, both sides tried to kill their opponents," or that they were not committed on those whom they accused of holding "incorrect religious opinions." No such assertion is worthy of a reply. But it is in excuse of these atrocious deeds and in explanation of the principle upon which they had been based that M. Victor Hugo places in the mouth of Cimourdain those words which we have already quoted:—"The Revolution extirpates royalty in the king, aristocracy in the noble, despotism in the soldier, superstition in the priest, barbarity in the judge, in a word, all that constitutes tyranny in all those who act the tyrant. . . . The Revolution devotes itself to its fatal work; it mutilates but it saves." When royalty is extirpated in the person of the king, who is guillotined, does religion enter into the question? Not necessarily. When aristocracy is extirpated in the noble, despotism in the soldier, barbarity in the judge, need there be also a question of religion? Not of necessity. But when superstition is visited in the person of the priest, who is banished, guillotined, or drowned, the question is one of religion altogether, and of nothing else. The priest is banished or murdered for "holding incorrect religious opinions," and no one who has the least regard for truth will refuse to acknowledge it. If the Freethought of the Revolution committed other crimes; if it extirpated royalty, aristocracy, despotism, barbarity, each in its place, without any question of religion, that did not absolve it from the crime of having persecuted religion also under the name of "superstition," it did but add to its guilt, and by no means wiped it out. If M. Victor Hugo, and other Freethinkers with him, excuse the Revolution and uphold its principles, while we may feel convinced they would willingly again extirpate superstition in the priest, there is no reason why we should absolve them from the will also to extirpate royalty in the king, aristocracy in the noble, despotism in the soldier, barbarity in the judge, should the need or the opportunity for their so doing seem to them to arise. The Revolution did not dispense with either judges or soldiers, it only put to death those of either class who were obnoxious to it, but all priests were obnoxious to it and all kings: They continue so to this day. We are aware that the book of Victor Hugo's from which we quoted is a kind of romance,—there is indeed a great deal in it that is only excusable by its being put forward in the shape of romance, but it also contains the writer's opinions on a cause of which he is an apostle and a violent partisan. There are two poles of the truth, he says, of which Cimourdain represents the severe and Gauvain the mild. But Cimourdain, the severe, comes with the authority of "Robespierre, Danton, Marat," to supervise and counteract the mildness of Gauvain. The mild pole is the weakest, thus Cimourdain cuts off Gauvain's head. Gauvain "*N'avait pour lui que cette force la pitié.*" It is evident, then, that Victor Hugo understands the Revolution to excuse and explain the persecution, the banishment, the murder of the priests, which had actually taken place, by the words of Cimourdain, and our quotation from him was made for the purpose of showing, as we said, that he believed the Revolution had persecuted on principle. But where are the marks of Gauvain, the pole of light, in whom consists a large part of M. Hugo's romance? The fruits of his sentiments are no where discernible; we search in vain for them during the fury of the Revolution, a period of which M. Taine again writes—"Nothing like it ever occurred in history; for the first time we see brutes gone mad, operating on a grand scale, and for a long time, under the leadership of blockheads, who have become insane." ("The Revolution," p. 355.) In conclusion, then, when we are informed that the "motto of the Catholic Church is not that of Progress, or Liberty, or Brotherhood, or Equality;" that it is not, in a word, composed of those cant expressions which we may include together under the suitable heading "Stuff;" and when we are asked, "Need we point to history to say what it is?" We reply: Don't, for pity's sake, point to history until you have acquired some knowledge of what it is you are about to point to: undertake first some study of the subject in question, before you presume so much as to wag a finger at it. But it is a subject that must be undertaken with a clear head, unobstructed by conceit, and, therefore, we despair of ever finding the Church's motto discovered in history by the scholar who has interrogated us.

We have been recommended to confine our attention to the "miracles at Knock, the godless schools," and the Latin of the pious, and we shall in part comply with the recommendation. The miracles at Knock we find extremely interesting: they interest us as much, perhaps, as, for example, those at Lourdes in their early days interested M. Lasserre, a well educated lawyer, or M. de Freycinet, the present Premier of the French Republic, although, unlike them, we have not ourselves personally been happy enough to witness any miracles. We

shall also continue to attend to the godless schools. It is a strict duty for us to do all we can in order to preserve Catholic children from present demoralisation and future damnation, and we shall continue to fulfil our duty, so far as in us lies. It is possible also that we shall occasionally attend to the Latin of the pious, as we have been wont to do hitherto, but we shall not do so to such a degree as to divert our attention altogether from the philosophy of the impious. That is for us also a subject of much interest; we find it, in fact, even more amusing than the Latin in question, for its stamp of originality is even more deeply marked. And then it is besides portentous and prodigious. Our pious friends have never asserted that their Latin was as "old as their tongues and a little older than their teeth," but the philosophy of our non-pious friends, as we know on the infallible world of our antipodean Socrates, dates from the hour of their birth. Instead of coming into the world mother-naked like all reasonable babies, they arrived on the scene clad in the vesture of the Academy, and never from the moment they first dropped into their cradles, to drive their nurses frantic with philosophic whining, have they gained any addition to their learning, a fact which accounts to us for much that we observe in their various utterances. We shall, indeed, reserve some remnants of our attention for this wonderful philosophy then, but not so far as to endanger our sanity, for it must be acknowledged there is a good deal that tends towards craziness connected with it.

"ATTICUS," of the Melbourne *Leader*, appears to have been hard up for a paragraph a few weeks ago, and in consequence he composed the following:—
EASY JOURNALISM AGAIN.

"The uncertainty of fame is strangely illustrated in the case of Miss Louise Lateau, the young lady who, endowed with the rare faculty of performing miracles, has been for some little time regarded as the Saint of Belgium. Blood exudes from the forehead, hands, and side of Miss Lateau in prodigious quantities. The bishop of the diocese, a learned and pious gentleman, wrote a thick book, in which he proved, entirely to his own satisfaction and that of many other people, that this sanguinary perspiration was a token of the truth of some events spoken of in the New Testament. Miss Lateau was therefore on the high road to comfort, both spiritual and mundane, when something prompts his Holiness the Pope to dismiss from the diocese of Tournai Bishop Dumont—on the not unreasonable ground that he is an uncontrollable and confirmed maniac—and to appoint in his stead a clergyman of less complicated physiological infirmities. Miss Lateau, however, declines to give up her allegiance to the lunatic, and the Holy Father excommunicates her. The miraculous appearances, however, continue just as usual, so that Miss Lateau must be regarded as an awkward instance of conceit in religious matters. The worst of pious women is that they never know when to gracefully resume secularity." This paragraph, it will be seen is not by any means a very remarkable one; it is not even remarkable because it contains exaggeration and falsehood for these are things that we find almost every day in the week appearing in many paragraphs. Nor is it a witty paragraph, its sole attempt at wit seems to consist in prefacing the name of Louise Lateau, the humble Belgian seamstress, by the lady-like title "Miss," and that is but a poor attempt at wit in a part of the world like Australia, where "equality" is supposed to be observed, where every unmarried female claims to be considered a "young lady," and where the man who should use the word 'girl,' if he were not held guilty of employing opprobrious language, would at least be looked upon as having proved himself a boor. Let us, however, not deprive Atticus of his attempt at wit: "Miss" Lateau then has not been excommunicated and has not refused to obey Mgr. du Rousseau who now administers the affairs of the diocese of Tournai, or to recognise the necessary consequences of the malady that has, unhappily, overtaken Mgr. Dumont. Father Neils, the *curé* of Bois d'Haine, the parish in which Louise Lateau resides, has contradicted the report on which Atticus founded his paragraph in a letter to the editor of the *London Tablet*, for the paragraph has not even the merit of original invention, its basis proceeded from the Belgian Radicals who have been in the constant habit of calumniating *la bonne Louise*. As to Mgr. Dumont it is unfortunately true that he has betrayed symptoms of mental derangement that have obliged the Pope to remove him from the administration of his diocese, whose title and emoluments he, however, continues to retain. We may add that we were not aware he had written a book on the phenomena presented by Louise Lateau, and we should not have thought it likely he had done so, nor do we remember to have seen it mentioned in any notice of the extatica, or included in any catalogue of Catholic books which we have looked through, but such a book nevertheless there may be. That which we have read, and from which we gave extracts in the *TABLET* was written by Dr. Lefebvre of Louvain, a man of European reputation, and scientific men have acknowledged its ability, whatever the *demi-monde* of science may conclude to the contrary. As to the rest of the statements or comments contained in the paragraph to which we refer, they may rank with the easy journalism of a man who writes on a subject he knows nothing about for the information

or amusement of people who, he is aware, know nothing of the subject he writes on.

A STUPID CALUMNY. THE late venerable Father O'Reilly, it appears, did not die a Catholic. It has been "rumoured" in Dunedin that "he died professing religious principles analogous to those held by Protestants."

Did any of our friends in Wellington, then, hear him say on his death-bed that Moses did not write Deuteronomy, or that eternal punishment was a fable, or any thing to give evidence that advanced Protestantism had attracted his attention? For if a man is bent on dying in any newly adopted system, he may as well die in the latest fashion assumed by it; it would be almost as well for him to stick to his old creed until the end, as to fall in with any of the cast off modes of his new one. No one would of course expect Father O'Reilly to curse the Pope in his last moments; he was far too much versed in charity, meekness, and humility to abandon them in a moment, but without such a cursing there is no saying how he could be understood to die in "Evangelical" principles, unless he were heard to give expression to some of the oddities we have alluded to, and which might identify him with them. Meantime we learn that all that is necessary for us is to profess Protestant principles on our death-beds; it is not necessary for us to endure the horrors of the "Evangelical" pulpit in order to secure our salvation; and, were we at all inclined to Protestant principles at present we should be heartily glad to hear it. It is not necessary for us to read any tracts, or sing Moody and Sankey, or observe the the "Lord's Day, or calumniate our neighbour, or do anything, in fact, but "profess religious principles analogous to those held by Protestants," on our death-beds, and we should say, for the most part, Catholics are fully resolved, that, if ever they do profess such principles, it shall be on their death-beds; and there only under the influence of delirium, a most suitable condition in which to profess them. But how stupid a falsehood is this that has been "rumoured" in Dunedin; how frail are the straws to which a false and dying system clings. Protestantism is not the hope of death-beds. We have known it renounced there by those who had professed it all their lives, but who eagerly sought for permission to die Catholics. We have known it also renounced there by some who had for a time embraced it instead of the Catholic faith in which they had been educated; but, never, including a long experience of a neighbourhood where a virulent Protestant Propaganda was maintained, have we known of one case in which a Catholic desired to die in Protestant principles. We dismiss, then, as the idlest falsehood, this calumny on the venerable memory of a most faithful priest.

THE following view of the war on the Jesuits and other unauthorised Orders in France as proclaimed by the decrees of March 29, shows us what AND RELIGION. is the opinion of Frenchmen, who, although not Catholics, are of fair, far-seeing, and moderate dispositions. We take it from M. Charles de Mazade's usual fortnightly article on current politics in the *Revue des Deux Mondes* for May 1st. He writes to the following effect: The fact is that if there be any danger for the Republic, it proceeds from the Republicans alone; if there be any embarrassment for the Ministry, it comes from the Ministerial party, and to serve the purpose of some members of the Ministry. If, in truth, the political and parliamentary situation be troubled, difficult, and little in harmony with the general condition of the country, it is the fault of those who, through a sectarian spirit, or through weakness, have been pleased to raise formidable questions by diving the Government upon a path whence there is no issue, and where it now stands struggling. Without having fully made their calculations they were involved by party prejudice, or to satisfy certain party prejudices, in the religious question. It has been made a Republican question, and it is, perhaps, a very serious danger gratuitously created; in any case it is a source of difficulty, and of embarrassment inherent in the decrees of March 29th, which sprung from a mistake already perceptible. We cannot doubt that the chiefs of the Government had made up their minds not to depart in the execution of the decrees from a certain measure of conduct. The President of the Council has not failed to testify to his moderate intentions; he has borne witness to them anew in a circular addressed to all our diplomatic agents, and by which he reserves to France the right, as in the past, to extend her protection to Catholic missions in the East and all parts of the world. Nothing can be better. The President of the Council has been careful to determine the significance of the decrees at home, and, even within these limits, disavows all thoughts of interfering with the individual rights of members of congregations, much more of inaugurating a religious persecution. Such is his avowed and undisputed intention. As Minister for Foreign Affairs, he, more than any other, feels the danger of a war declared against the Orders that go out, and carry the name of France, together with religious influences, to the extremities of the world. The moderation of his mind is a guarantee

of the sincerity of his intentions; but is it sure that these somewhat subtle distinctions can be maintained to the end, or that matters will not be drawn on beyond that which has been desired for them? Can we be always master of the consequences of an act yielded altogether as a formidable incentive to contrary passions. A policy like that interpreted by the decrees of March 29th does not lie complete in a man's intentions; it necessarily derives its character from a combination of circumstances, from the provocations which have produced it, from those who have been its promoters or accomplices, and it is precisely here that the mistake is revealed, the dangerous mistake which wrings upon the situation, and to which the Government so to speak is enchained. These melancholy decrees, which were as useless as the seventh clause, and which have been passed as an atonement for the defeat of the seventh clause, these decrees, no one will deny, are a party satisfaction, a concession made to certain ideas, certain passions. They have been devised in order to respond to preterded parliamentary necessities, to the impatience of the most advanced fractions of what they call the Republican majority. They remain as the official expression, more or less measured, of old Republican prejudices, of a design of reaction, or of combat against the "clerical peril"—that terrible peril that M. Dufaure has declared he never distinctly perceived when he was in power. It is possible that there is no question for the Government of a religious persecution, of a war carried out to the end against the Catholic religion, against the Church. But where are their supports and defenders? What allies have they in the unfortunate campaign that they have begun? It cannot be misunderstood, their true allies are all those who, in the Chambers, in the Press, in the Municipal Council of Paris, do not conceal that they see only in the decrees of March 29th the first act of hostilities, the beginning of the war against clericalism. Now we are not ignorant of the meaning of all these expressions of war against clericalism, of demands, of "laïcism." We know well that all this means antipathy against the priest, that where the Government speaks of Jesuits, others understand Catholicism, that under a certain diplomacy of language sectarian passions are surging which tend to nothing less than the exclusion of all religious influences. The Municipal Council of Paris, for their part, do not make such bones about the matter. Of their own authority they establish the censure of books of instruction in which the Bible is mentioned: they would, at need, lay hands on the churches, to consecrate them as clubs; they laïcise to extinction. They apply in their manner the seventh clause, which has not been voted as well as the decrees of March 29th. Let there be explained to us, then, this phenomenon of a Government that pretends to remain moderate in the application of exceptional measures, and which is reduced to have for its allies only those who think they serve the Republic in leading it to a combat against all religious influence, against what they call the "curés." The President of the Council has set himself to solve a rather difficult problem. If he wishes to continue moderate to the end, if he wishes to resist passions in which he does not share, he is very liable to be left alone some day, and without the army that he thought he could rally by these imprudent decrees of March 29th. If he lets himself be carried away by the heat of action, what becomes of the moderate intentions he has publicly proclaimed?

WE have seen, then, that M. de Mazade, has pronounced that the steps taken by the Republican Government against the Jesuits and other unauthorised Orders were not the result of anything that could reasonably be objected to in the teaching, rules, or conduct of the Orders in question, but a doubtful concession made by the more moderate members of the Government to their extreme confreres, to the party of irreligion, and sectarian passion generally. It is on May 1st we find him writing as we have already quoted, and on June 1st he seems to have become if possible strengthened in his opinion. It is not only the direct supporters of the religious Orders, who are looked upon as enemies of the Republic, he tells us, every one who has not agreed to the treatment received by them is included under the same name. You are held to be an enemy of the Republic, he says, at once, if you take the liberty of thinking that there is neither foresight, liberality, nor ability in throwing a new system of government into this "war of violence and puerility against religious matters." But let us see a little of what is the nature of the war that has been thus begun legally, of what a nature is the Freethought, to whose passions the religious Orders have been sacrificed, what are its liberality, its tenderness for those whom it considers to hold "incorrect religious opinions," and the moral atmosphere amongst which it begins once more to set up its imperious reign. In the Church of the Sacred Heart at Agen, then, on May 26th, a religious service is disturbed by intruders who cry out, *A bas les prêtres! Mort à la Calotte!* At Toulouse, about the same time the Abbé Isadore belonging to the Church of St. Nicholas, while walking quietly through the streets, is attacked, beaten, and thrown to the ground by a ruffianly fellow. When he gets up and goes away without returning the violence done him, a crowd that

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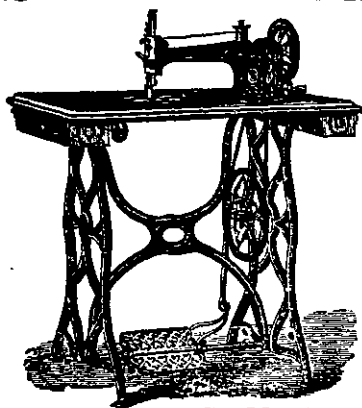
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looks on jeers and hoots him. At Cazoulès a young man who is at service in the house of a Radical fulfils his Easter duties; two of his fellow-servants, in consequence, seize hold of him, and amongst horrible blasphemies, fill his mouth with the most abominable filth. A procession is being held at Marseilles within their own walls by a religious confraternity composed of apprentices and young workmen; a mob of roughs appear on the roofs and at the windows of the neighbouring houses; hiss, hoot, and abuse. Finally they begin to pelt stones also, and a priest receives a severe cut on the head. At Fontans, in Haute-Lozère, the parish priest, who is more than seventy years old, in coming out of his church is struck on the head by a stone, which, it turns out has been thrown at him by a Radical teacher of the place. The priest is badly hurt and falls to the ground senseless. At Havre, on the night of June 7, a band, consisting of some eight or ten individuals, comes into a street where there is a school belonging to a community of nuns, and fires six shots into its windows. Two priests are walking in the forest of Evreux; they fall in with a party of students who hoot, and insult them disgracefully. But there is poor promise for the future of students if we may judge of it by the conduct of professors. In Paris the University Professor Amagat delivers erotic lectures to his medical students, without falling under censure of the authorities: it is another cause that leads to his course of lectures being closed. At Dijon there is a University Professor of pronounced radical principles, and the terror of all Catholic students obliged to encounter him; he flies suddenly to Switzerland for the gravest reasons connected with a criminal breach of morality; at Chateaudun a lay teacher is not so fortunate; he is arrested for a similar reason before he can make good his escape, or attempts to do so. The literature of the country also reeks with filth; even the Republican Press complains of it. "Those who have for some time followed with attention the course of our literature" says *Le Parlement*, "are truly terror-stricken at the progress it makes every day in the path of audacity and indecency." A certain book, he says, condemned for immorality twenty years ago, falls far short of those now published with impunity; he desires the Government to prevent the exposure to youth and even children of printed indecency of all kinds. At every window it is to be seen, he says, at the door of the school, within reach of the children. But he complains in vain; such is the taste of the day, and the government he calls on have done their utmost to remove far off the means of cleansing it. Filth will have filth to feed on, and it will reign in every heart where religion is not found to exclude it. Such, then, are the conditions of "progress" and Freethought as we find them now in France. The facts we have recorded were reported of by the French papers during only some ten or eleven days of June; had we searched further we have no doubt much more would have come under our notice.

ASTONISHED OF COURSE. SOME one or other of those small prints that represent the "Evangelicalism" of the colonies, and over which we looked the other day, considers that the Rev. Father Gibney was engaged in some mysterious and inexplicable mission in the neighbourhood of Glenrowan at the time of the conflict with the Kellys. We are not surprised to find a rev. editor of the calibre we refer to astonished at the presence of the priest there. None of the cloth our editor represents would have been at all likely to have been found so far from home just then, and so exposed to the risk of chance shots. It would have been almost as incongruous to have found them hanging round that burning house as it would have been to have encountered them travelling southward during the last fever season in the United States. Neither of these incongruities was, however, perceptible.

A NOBLE AMBASSADOR. THE *Univers* furnishes us with the following attractive portrait of M. Challemeil-Lacour, the ambassador recently sent to represent the French Republic at the Court of England: The name of Challemeil-Lacour is only too well known. It is one of those which, like the tocsin, have a sinister sound. His proconsulate of Lyons remains attached to his person like the shirt of Nessus. It is not merely a vexatious memory for him: it shows what may be expected in difficult circumstances from his wisdom and presence of mind. M. Challemeil-Lacour had been preceded at Lyons by this significant recommendation from Delescluze: "You are very fortunate; the choice of Challemeil-Lacour is the best the provisional Government has made." Denying the danger in order to escape from providing against it, refusing to the last moment to combat it; then, when the riotous crowd were yelling around the walls of his hotel, when they were forcing open the door of his room, turning livid, "sweating fear," said Cluseret, stammering some explanations, and always winding up by giving way. Finally, when a moment's reflection permitted him to take a reckoning of his shortcomings, feeling the colour mount into his face under the triple feeling of pusillanimity, humiliation, and anger, growing ferocious, not against the riot, but against the victims of the riot: "Shoot all those people for me!"

There you have M. Challemeil-Lacour. Listless while they were sacking the religious houses, he only came out of his torpor to become an accomplice of the pillagers. By virtue of a series of decrees all signed by him, he had private property taken possession of and sold. When the troop of bandits whom he had set loose had left off drinking, eating, and destroying, he had what remained put up to auction, and the product of the sale was deposited with a committee of women of the Croix-Rousse, under the patronage of a Masonic lodge. M. Challemeil-Lacour signed everything, approved of everything, ratified everything. Neither his conscience, nor the decisions of justice restrained him. There was for him no other justice than the will of the sectaries whom he obeyed. The *Univers* adds that his conduct was most despotic, as was amply proved by his flagrant treatment of General Mazure whom he sent to prison. He has gone to London as the henchman of M. Gambetta, and blindly to serve as a tool for him. He does not represent France, but the policy of revolution,—a strange policy let us add to be worthily represented at a court where dignity is still held in esteem.

THE LATEST THING IN STOMACHS. It appears that was a very weak kind of a horse that died when its master who was training it to live upon nothing at all had reached the allowance of a straw a day; it was indeed no better than an ass to give way so stupidly and, had it "made an effort,"

it might be still living to rejoice the economical mind of its owner. It appears, in fact, that food is a mere superfluity, at least, in anything like the quantities we have been used to; it is a mere habit of eating too much that has produced the horrible results of famine in various places, and we have all been stuffing and cramming ourselves, even the most abstemious of us, beyond the due requirements of our nature. There is a gentleman in New York who seems to have discovered that a meal about once a month ought to be sufficient for all our needs. His name is Tanner; he is a medical doctor, and we learn that he has just completed with success a fast of 40 days. This, the fasting stomach, is about one of the most useful inventions that has yet reached us from the United States, that land of clever inventions, and we can only regret that it was not made known to the world a few hundred years earlier. What an amount of stupid suffering it would have saved the human race. Mrs. Chick, indeed, was quite right. Dickens, by a fluke, has announced through her mouth the true philosophy of life to us, and all that seems needed to overcome everything is to "make an effort." Had not this doctor in New York made an effort we should never have known half our capabilities. Henceforward there is to be no commiseration felt for the famine-stricken: soup-kitchens, and every kind of provision made for the free supply of food to the needy may be abandoned; when all the world has come to live on a meal a month, and enjoy life upon it, there will be abundance for everyone. And as for all those stupid people everywhere, who imagined from time to time that they must die because they had eaten little or nothing for a few days, and did die accordingly, we must only look upon them as the victims of their own stupidity and weakness of mind. The failure of corn in Joseph's days should have been regarded as a mere bagatelle, and Jacob and his sons may rightly be considered as gluttons in having had a desire for bread; the famous scene in the Tower of Hunger need never have taken place; Ugolino and his sons should have come out alive and left no room for Dante's harrowing picture of their agony; those who were buried alive in ancient times with a pitcher of water and a loaf to sustain them a few days should have continued to survive when their supply was exhausted; there need never again be felt the least throb of pity for any who have died from hunger, they died only because they would not "make an effort." But, perhaps, we are wrong, after all; the power of fasting may have been arrived at in the due course of evolution. We are able to mark nothing of this outside, but it may be making "progress" all the time within us, in our entrails, and that is, moreover, about the most fitting place it could settle down in. We shall awake by-and-bye to the consciousness, without any effort at all, that we have reached that point at which food has become an abomination to us. But what will the effects be upon the course of human life; will it become prolonged? Once this was a question that would have had considerable interest for us, but now we should look upon the man who should make any speculation of this kind, much in the light in which we have been wont to regard him who formerly bought a raven to see if it would live for one hundred years. There is no chance now for us ever to know whether human life would become prolonged beyond its present term or not; the coming comet will effectually dispose of all that. Meantime what are we to think of those gentlemen who watched Dr. Tanner lest he should convey any morsel of food to his advanced stomach; are they guilty of conniving at probable suicide, or did they try to avoid the danger of committing manslaughter by supplying the doctor now and then with the "least as is?" We await the details with curiosity; it will be interesting to learn if this stomach may be introduced with safety into the families of those amongst us blessed with many olive branches,—

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in 1/2 gross boxes.

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1/2 gross boxes.

Assorted Square Cakes,
1/2 gross boxes.

Genuine Old Brown
Windsor,
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Royal Almond,
1 1/2 lb. bars, 14 lb. boxes.

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Three Crown Soap,
which lathers
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SEWING MACHINES,
EFFICIENCY, ELEGANCE, AND EASE.
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PLEASE EXAMINE THEM
MINUTELY.

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That will kilt to various widths and sew on
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Delivers to all parts of the City and Suburbs,
Newcastle, Greymouth, and Malvern Coals,
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SASH FACTORY,
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For a regular and extensive supply of
RED AND WHITE PINES
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JOISTING, SCANTLING, &c.,
Conveyed direct into our Yards by Rail, thus
saving us cartage and double handling,
together with our complete plant for working
T and G Flooring, T and G Lining, Weather-
boards, &c., &c., we are enabled to treat with
the Trade at Greatly Reduced Prices. Also

Large Stocks of
**CEMENT, BUILDERS' IRONMONGERY,
REGISTER GRATES, FURNITURE, &c., &c.**

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Beg to draw the attention of Families to
their well-selected stock of Teas, Coffees,
Spices, and every requisite required in the
household. As they purchase for Cash, con-
sumers will find decided advantages. Teas.—
good strong Teas, 1s 8d and 1s 10d per lb.;
very fine Morning Teas, 2s and 2s 4d per lb.;
very Superior Teas (special), 2s 6d per lb.;
the Finest Teas, scented or otherwise, 3s per
lb. Coffees at 1s 6d, 1s 8d, 1s 10d, and 2s.
Provisions, etc.—Fresh Butter, Eggs, Bacon,
Fish, Jams, Marmalade, Sauces, Pickles in
every variety. Families waited upon daily.

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(Late of Balclutha),
Desires to inform his friends and the public
that he has purchased the above new and
commodious Hotel.

First class accommodation for families and
boarders. Wines, Spirits, and Beer of best
brands.

there is already no doubt that it might be so introduced with much profit, and if the parents of the colony continue to be fleeced as they are for the purpose of filling their children's heads it will be very grateful to them to find they can take it out of the youngsters in the middle. By all means let us have the advanced stomach as soon as possible.

"THE ROMAN CHURCH AND AMERICAN INSTITUTIONS."

REV. DR. GEORGE E. ELLIS in the *Unitarian Review* for May treats of the above theme, and his essay has been lauded as a valuable contribution to current thought, yet, save as warning the Catholic clergy to comply with the humour of our time, we fail to detect its value. His first sentence recognizes virgin America as a fair field for the competition without fear or favour of all Christian denominations, the best to triumph at last purely by its merits; his last sentence utters the following dire threat:—

"In case of any embittered opening of a deplorable strife, in which the Roman priesthood should be held to threaten our institutions, the fiercest element of the struggle would come into it with a party larger than the discipleship of the Roman communion, composed of those who are outside of all religious folds. Nothing would so intensify the scorn and hate and the power of mischief of these outsiders as a rallying cry to defend American institutions against priestcraft."

Dr. Ellis is an efficient and amiable representative of our Unitarian fellow-citizens, and from such a source such a threat might surprise us; yet, coming from whatever source it may, it is of no consequence, for Catholics are not to be frightened by Chinese tactics.

That the Catholic clergy were held to "threaten our institutions" has always been the legend of numskulls too indolent or to timid to learn any truth about the Church, down to the last outburst, that of Know-Nothingism, in 1856, when Massachusetts awoke after an election to find herself clothed in motley, her State House filled by nobodies oath-bound to put down the Catholic Church. In that crisis true Americans from all sides sprang to our defence, and by sheer contempt and ridicule disarmed the boor-legislators and stung them back to their native obscurity.

Can Dr. Ellis calmly predict another similar outbreak of rancour? We think he does Massachusetts injustice. If it shall come perchance we may again be defended; if not, why, we are numerous enough to defend ourselves.

Dr. Ellis's main quarrel with the Church is, it seems, on the school question, and his delivery upon it is curious enough. He says it was always supposed the Church would become, by the influence of "our institutions," changed, liberalised; and Protestants have waited trustfully for that result, only to be disappointed, however, save in the great loss of children of Catholic parents through the influences of the common schools. These losses have been indeed consoling, but the provoking Catholic clergy have become determined to arrest and resist them, so that,

"We are now called to face the alternative, whether what represents a foreign and uncongenial, ecclesiastical system, presenting itself among us in its priestly and lay organisations, shall adapt itself to our established statutory institutions, or shall change and subvert them."

Then, unless the Catholic clergy are content to see Catholic children perverted by means of common schools they may resign themselves to be mobbed! And this threat is politely offered them by an eminent Unitarian minister.

We have called Dr. Ellis's effort curious. He first says, "some Protestants have incautiously averred their belief that our school system would subvert Romanism," then himself immediately announces the glad tidings that that happy effect is being realised, but cries woe to our clergy if they should object to the subversion.

Dr. Ellis then proceeds to arraign these very effectual schools, and wants them changed ever so much. He adds that most of those among us who can afford it, send their children to private schools, and this not from sectarian motives, but, chiefly, "because so many parents of our native stock are unwilling to have their children subjected to the proximity of companions often uncouth, unwholesome, and rough in manners of a foreign stock."

Thus, although the sacred public schools are abandoned to the children of foreigners and of such poor native trash as cannot afford better, and although their influence is so effectual to pervert the former from the religion of their parents, yet we Catholics are to object to them only on our peril! Really, it is difficult to reply calmly to such effrontery as this. Dr. Ellis surely pays our patience and good nature a profound tribute.—*Pilot*.

The last days of May were filled up in the Prussian Parliament by the discussion on the first reading of the new May Law. The Conservatives and National Liberals spoke in favour of it, but Dr. Windthorst, the leader of the Catholic party, took a very different view of the case. Handing over to the executive the power of carrying existing laws into execution or leaving them in abeyance is, on his showing, a constitutional monstrosity. Permissive laws are one thing, but laws that may be complied with or made fools of at the option of any individual minister are quite another. The following words summarise his argument:—Assuming this new law to be passed, the Government might at any time, if the Catholic party in the Parliament vote against them, wreak their vengeance on the Catholic Church and its pastors, turn our bishops out of their sees and our priests out of their livings. We demand just laws, and no arbitrary power. This is precisely the same thing that we said in our issue of last week, and which has been echoed and re-echoed by all the Catholic journals of Europe. For the present the bill has been referred to a select committee, and when it comes out we shall see what Bismarck really means.—*Universe*.

Poet's Corner.

THE ULSTER VOLUNTEERS OF 1782.

"No more illustrious body of patriots ever appeared in any age or country."

"This Fitzgibbon was the head of about the worst faction (*i.e.* the Orange) that ever ruined a nation. . . . He was the cause of a long train of disasters to Ireland and troubles to England, which was brought nearer to destruction than she had ever been before."—History of the Reign of George III, by Right Hon. W. Maney, M.P.

"An utterly contemptible faction (*i.e.* the Orange)."—W. Pitt, Corwallis Correspondence.

Men of the North, proud was the time
When eighty thousand strong,
With gallant mien, 'neath banners green,
Your patriots marched along.
No Dutchman's colours o'er them waved,
No borrowed plumes they wore;
Their native land they proudly saved,
Their country's colours bore;
And Erin loves the memory of
Those patriots brave and true,
Though alien creed gave Erin's need
The men of "eighty two."

Their swords were for the battle drawn,
For war,—their proud array;
Their ranks enrolled in green and gold,
Were not for vain display.
For sharp the Lion's teeth were then,
And proud the Lion's power;
But down before those Ulster men
The Lion had to cower.
No stolen names their banners bore,
Prepared to dare and do,
No foreign sham their oriflamme,
The men of "eighty two."

Who dared undo the glorious work
Of Ulster's volunteers?
What recreants rose to aid their foes
Midst Erin's blood and tears?
Not one of all proud Ulster's race,
Whose name is known to fame,
Has worn the livery of disgrace—
The orange badge of shame.
Fitzgibbon and his slavish crew
Were fit that work to do,
That rabble rout could sell and flout
The cause of "eighty-two."

Go hide away your orange rage,
Shame not the face of day;
For all true men despise your vain
And cowardly display.
The names most loved of Erin's race
Through all the changing years,
Were of the creed your shams disgrace,
As were the Volunteers.
Proud Britain paled before their ranks
And squadrons brave and true;
Dutch heroes there would badly fare
In glorious "eighty-two."

July 12, 1880.

O'R.

"Atticus," in the *Leader*, says:—The real hero of the Glenrowan tragedy, in my opinion, is Father Gibney. That plucky priest marched straight into the blazing house, not knowing but that he might be shot dead at any instant, in the mere hope of administering the last rites of his church to the dying criminals. That is where the Catholics have the advantage of other folks. I cannot imagine the Reverend Mr. Howler, or the pious prig who bangs the pulpit of a dissenting meeting-house, doing anything of the kind. It appears that Father Gibney was on his way to solicit subscriptions for a charity. If the people of Victoria—Jews, Turks, infidels, and heretics—do not make that subscription list a good one, I am mistaken in them.

If ever the ruin of a nation was effected by a dynasty, Italy has certainly been ruined by the House of Savoy. Even the *Daily News* speaks now of "the keen misery which oppresses the people of Italy." It goes on to say: "In Florence the men and women have a starved look—their faces are sallow and livid—they have subsisted too long on black bread (and little of that) with water." It concludes thus: "But Tuscany is prosperous compared with the north, where starvation has produced a new disease. . . . Taxes are wrung from peasants who are literally starving." The *Daily News* unmistakably hints at a revolution, and before the end comes some such convulsion must visit this unhappy land. The ills under which Italy is suffering are so terrible that a much less excitable people would be driven by them into all the horrors of civil strife. A disappointed looker-on is inclined to ask why should Florentines and Sicilians starve in order that a Savoyard and a crowd of brigands from Piedmont should feast sumptuously and live riotously in the dominions of the Sovereign Pontiff?—*Universe*.

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J. F. JONES (late of Wain's Hotel) having Leased the above Spacious Premises, will be prepared in a few days to receive applications from persons desirous of

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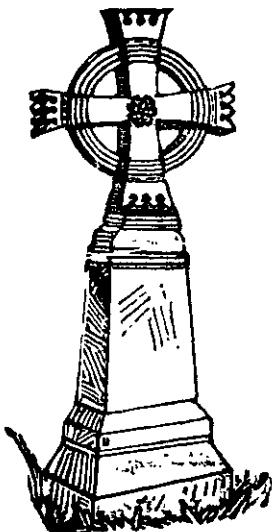
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Designs and Estimates forwarded on application.

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MADRAS STREET, SOUTH.

ORIENTAL HOTEL,

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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.]

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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.

THE 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,
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AERATED WATERS.

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Steam Aerated Water and Cordial
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POLICE AND CRAWFORD STREETS,
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Makers' Goods of every description.

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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.

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MRS. ANN PAVLETICH, Proprietress.

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

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TO meet the wants, and by the request of our numerous Customers, we have just added to our Blended Tea Trade, a choice selection of General Groceries and Provisions, all of which will be found to be of the best brands and quality, and sold at the lowest remunerative prices.

PRIME MILD BREAKFAST BACON,
Best quality, fat, lean, or streaked from 9d per lb.

PRIME MILD BUTTER,
Best makers, quite equal to fresh, from 10d. to 1s. 2d. per lb.

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Excellent quality, from 6d. to 8d. per lb.

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2s. per lb.,
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San Francisco Mail News

[From our Exchanges.]

Gladstone backs down in the Bradlaugh case, too. He is now willing that Bradlaugh shall, "at his own risk," make affirmation, instead of taking an oath. Did Bradlaugh ever propose that it should be at any other person's risk?

There are several rumours concerning how Lord Beaconsfield is occupying his time in retirement. One says he is writing another novel, another that he is preparing a biography, and a third that he is getting ready to marry. It should take a man of 73 a considerable time to do the latter.

Mr. Parnell is not satisfied with the proposed appropriation of £30,000 for the Irish fisheries. It is only about half the sum needed, he says, and he will try to have it increased to £60,000. He has also given notice that he will endeavour to have the Relief Bill so amended that it will be in fact what it appears to be in name.

England is certainly growing liberal in high places. Some bigots, not a small number, have raised objections to Mr. Gladstone's appointment of Lord Ripon as Viceroy of India. An effective answer was recently given on the subject by Lord Northbrook. "There is probably no office under the Crown," he said, "in which the occupier has less to do with religious questions of any kind, connected with either the Protestant or Catholic Church, than the office of Viceroy of India. During the four years that I was Viceroy I can hardly remember a single instance in which a question connected with the ecclesiastical establishments of India came before me. The miserable law having been struck off the Statute-book which placed our Catholic fellow subjects under disability from serving the Crown, it seems to me that the simple question was whether the noble Marquess was the most fitting man to be sent to India, and not whether he was a Catholic or a Protestant."

A clergyman, much exercised over the attention which the frothy harangues of Ingersoll is exciting, gravely declares, through the *Herald*, that he suspected that the lecturer was in the secret employ of the Catholic Church, "to break down the sects, in one of which I was preaching." In a word—whisper it softly—that Ingersoll is a Jesuit! Can anybody be amazed at the damage Ingersoll has done to the sects when their ministers betray such weak-mindedness—and are, so idiotic as to babble their opinions through the public press? Ingersoll does less harm to religion than the men who think themselves bound to defend it from a professional and sectarian point of view.

The Sisters of the Presentation, who started from Dublin recently for Dakota territory, to labour for the salvation of the Sioux, have met with deserved success. In a letter, written by Father Malo, and published in the *Catholic Review*, the prospects of the mission were set forth; they were such as would make the worldling shrink back, but the Sisters were willing to make any sacrifice to secure for others the ineffable blessing of salvation. The stone dwelling and the little patch of potatoes and corn made ready for them, seemed delightful and unexpected gifts to them; and the hardships of their new lot were embraced with joy, as the nails and the thorns of the Passion. It mattered little to them that the way was hard, if even one soul could be gained by their weary journey. This devoted band—worthy followers of the founders of their Order, Nano Nagle—consists of Mother M. John, in the world, Mrs. Hues; Sister M. Agnes, in the world, Mrs. Hues; Sister Theresa, in the world, Mrs. Chaloner, three postulants, and one lay sister.

The Jesuits, not content with forcing a distinguished member of their community, Bob Ingersoll, on a religious country, have, according to the London *Globe*, secured the viceregal authority for Lord Ripon. What will they do next? The Evangelical press asks, in terror. It might seem strange that the Jesuits should be able to include two such opposite individuals as Ingersoll and Lord Ripon in the Society; but to the Jesuits nothing is impossible, and doubtless Methodists can be found who believe that these mysterious beings had a hand in defeating Grant at the nominating convention.

The poem read by Dr. Holmes at the anniversary of the American Academy of Arts and Sciences was one of his best. The genial "Autocrat" has lost none of his power by passing the line of three score and ten. The thought in the following is very happily expressed:—

Child of our children's children yet unborn.

When on this yellow page you turn your eyes,

Where the brief record of this May-day morn

In phrase antique and faded letters lies,

How vague, how pale our fitting ghosts will rise.

Yet in our veins the blood ran warm and red,

For us the fields were green, the skies were blue,

Though from our dust the spirit long has fled,

We lived, we loved, we toiled, we dreamed like you,

Smiled at our sires, and thought how much we knew.

Garfield when he was a boy wanted to be a pirate, but his aspirations being checked, he did the next best thing and joined the Republicans.

The English Government paid, lately, a noble tribute to the worth and valour of England's Catholic soldiers. On that day, for the first time during nearly three centuries, a Mass was celebrated in the Tower of London, Colonel Frazer, the commandant, four of his brother officers, and one hundred and twenty-seven men of the garrison were present. The boon of the Holy Sacrifice being offered in the building is due to the exertions of the Rev. Father Bowden, who once wore the red coat himself as an officer in the Guards, who has been practically energetic in his efforts to secure proper facilities for the exercise of his religion for the Catholic soldiers of the army. The permission to attend Mass in the Tower should not be made a compliment, but as things have stood, it is a great one, and Father Bowden has every

reason to be proud of the concession which he has won. Perhaps his efforts were aided by the need felt by Lord Beaconsfield's government of the Catholic soldiers to help his little wars to a successful issue.

A very honest gentleman, the Rev. Mr. Dunlop, protested the other day at the Dundee presbytery meeting against the petition in favour of asking the recall of Lord Ripon. He truly said that the proceeding was bigotry and persecution, and he proved his sincerity by voting against the petition. Some wished to include the appointment of Lord Kenmare (Lord Chamberlain) in the condemnation, but that part of the petition was, in shame, withdrawn.

THE POPE AND BELGIUM.

It is not welcome intelligence to us that "the diplomatic difficulty which has existed for some time past between Belgium and the Vatican, on the subject of the recent inquiry by a Parliamentary committee into the matter of public instruction in Belgium, has now assumed a much more serious aspect." It is with no pleasure we learn that "a settlement of the dispute being impossible, a rupture has occurred, and diplomatic relations have been suspended." It is a sad thing to find another Catholic nation breaking away from the centre of Catholic unity, though it is some consolation to know that the Government is not, in this case, the people. They in Belgium are still staunch Catholics, but being inert at the poll, or, at least, from not having taken a sufficiently active interest in the elections, have allowed the Radical party to secure a preponderating power in the government of the country. But whilst regretting that diplomatic difficulties have resulted in a rupture with the Holy See, we cannot but derive some gratification from perceiving how completely the course of events has refuted the false reports which the Liberal journals on the continent circulated regarding the attitude of the Holy See towards the Belgian bishops on the education question. It is said, it may be remembered, that his Holiness disapproved of the conduct of the bishops in condemning in unqualified terms the action of the State. Reuter's telegram, by implication, contradicts that statement, and we have a still more decided refutation of the falsehood in an extract which the *Courrier de Bruxelles* has made from a private letter received from Rome. In this letter it is said:—

I had to ask his Holiness for a special benediction for a Catholic school which we are building in Belgium, and I availed myself of the occasion to speak of "the exchange of views" and of the pretended discord between the Holy See and the bishops of Belgium. "How could it be supposed that there was any disagreement between me and the episcopacy, who are acting for the defence of religion?" replied Leo XIII, with vivacity. "What surprises me," added his Holiness, in a tone of some severity, "is that Catholics could have supposed that there was any discord between me and the bishops. I have never said a single word against the episcopacy." His Holiness then continued: "You will be able to state everywhere that there has never been any discord between the Pope and the bishops. You can say that you know this from the lips of the Pope!" Leo XIII. then inquired, with great interest, about our school. "Make a suitable school," said the Holy Father: "make it of such a character that it may become a centre for all the youth of the locality." The Pope then gave us a special benediction for the school and for the curé who has charge of it; and the Holy Father added, "Say to the good curé that there is no disagreement between me and the episcopacy."

It needs but little discrimination on the part of a Catholic to perceive when a report in a Protestant journal on Catholic affairs may be either true or false. Those of the latter character are usually so plainly branded as spurious that we have no hesitation in denouncing them, but, at the same time, it is always satisfactory to be able, as in the present instance, to confirm our condemnation upon the very best authority. When the story about the Belgian bishops and the Holy See appeared in the Melbourne morning journals, we directed attention to it as an impudent fabrication, as it bore internal evidence of its fraudulent character; and, in the very papers in which the report was given, now appears its contradiction. This is satisfactory, though it is by no means a sign of a growing sense of justice or honour.—*Advocate*.

The Irish population (says a correspondent of an Irish paper) is at the end of May 5,363,590, having been reduced again during the last three months by emigration. This brings it back again almost to the number of 1803—5,216,329—since which time it has continued to increase. The lowest recorded total, however, was in 1875 of 5,309,494. Emigration is on the increase.

The people of Ireland seem to be still "going with a vengeance," to use an oft-quoted *Times* newspaper expression. Emigration continues to be on the increase, and the natural result has been a further material reduction in the number of the population. At the end of May this year the population of Ireland, according to a correspondent of one of the London papers, stood at 5,363,590. Before the people of Ireland began to go "with a vengeance" they numbered over eight millions—nearly as large a population as England and Wales put together, could boast of at the beginning of this century, and over five times the population of Scotland in 1801. Whilst three millions of people have gone away from Ireland "with a vengeance," the populations of England and Wales and of Scotland have increased four-fold. There was a time when the great bulk of the people of England could be told, and would believe, that it was all their own fault that the people of Ireland turned their backs on their native land and sought refuge among strangers in far-off countries, and that the possession of power and wealth and the advantage derivable from royal patronage had nothing to do with the remarkable prosperity of England and Scotland. Happily the English people of the present day are too advanced in education to be longer hoodwinked. To that increased and increasing knowledge the friends of Ireland may look hopefully.—*Universer*.

THE CATHOLIC BOOK DEPOT
(Opposite the Catholic Church),
BARBADOES STREET, CHRISTCHURCH,
Under the Patronage of the Right Rev. Dr. REDWOOD, Lord Bishop
of Wellington, and the Clergy of his Diocese.

E. O'CONNOR

Has great pleasure in announcing the arrival of his
NEW AND SELECT STOCK OF BOOKS,
OBJECTS OF DEVOTION, &c., &c.,

And to assure the public that he has the largest collection of Catholic Standard Works of any Bookseller in New Zealand. It is his intention to issue a Catalogue without delay, and, therefore, for the present, he deems it sufficient to inform his numerous friends that amongst his Varied Stock will be found a beautiful Selection of Prayer Books, at all prices, Lives of the Saints, Catholic Bibles, Books of Devotion, Hymn Books, a great variety of Catholic Standard Works by the most eminent writers, Works relating to Ireland, Histories (ancient and modern), Lives of Eminent Men, Speeches, Works on Science and Art, Books of Amusement and Instruction for Children, School and College Books, Objects of Devotion, Religious Pictures, Prints and Oleographs, Statues, Rosaries, Medals, Scapulars, and Holy Water Fonts.

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A great variety of Letter and Note Paper, Account Books, Pocket Books, Purses, Writing Desks, Inks, Inkstands, Pens, Pencils, Slates, and all School Requisites.

A considerable reduction will be made on orders sent by the Clergy, School Committees, Teachers, Religious Societies, &c.

E. O'CONNOR trusts that his numerous friends in Town and Country will give him a liberal patronage and support in his new and much needed enterprise.

(Copy of a Letter received from Bishop Redwood.)

DEAR MR. O'CONNOR.—I most cordially give my patronage and blessing to your new undertaking—the establishment of a "Catholic Book Depot" at Christchurch. I trust you will be able by means of it, to meet one of the greatest wants of Catholics in that part of my Diocese, viz., a ready supply of sound Catholic Literature.

I remain, yours devotedly in J.C.

FRANCIS REDWOOD, S.M., Wellington.

Mr. E. O'Connor, Christchurch.

GRAND ART UNION.

By Permission of the Honourable the Colonial Secretary.

PETER POWER, Artist, OCTAGON,

Has the honour to announce he will dispose of a collection of 38 Pictures in Oil and Water Colours—all original pictures from Nature, comprising Scenes in Otago, Canterbury, Southland, West Coast, Lakes Wakatipu and Wanaka, Port Chalmers, Taieri, Water of Leith, Purakanui, Deborah, Blueskin, and Anderson's Bay districts; also, Portraits in Oil, from life, of Otago celebrities—value, £350.

700 MEMBERS AT 10s. EACH.

Prizes on view next Athenæum, Octagon.

The drawing will take place under a committee of management from the list of subscribers.

Catalogues and tickets can be had from P. Power, Artist, Octagon.

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Afternoon, From 2 to 4.		Evening, From 7 to 9.
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P. POWER.

WANTED, a practical Man to take charge of a Farm.

Must be able to do all work in connection therewith; a person having a knowledge of cattle and sheep preferred. Apply in applicant's own writing, stating salary, no objection to a new chum.

OWEN O'NEILL,

Bannockburn, Vincent County.

MISS J. GRAHAM, formerly head milliner with Mrs. W. A. Jenkins,

HAVING Re-opened the Premises lately occupied by Mrs. Jenkins,

BEGS to inform the Ladies of Dunedin and surrounding districts that she has the cheapest and most stylish Millinery in the Colony,

BEST MATERIAL used only. Inspection invited.

MISS J. GRAHAM, Milliner, George street.

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

PROFESSOR GUSCOTT,

South Town Belt.

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

RICHARD DOBSON.

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

PROFESSOR GUSCOTT.

SIR,—Having suffered from dropsy for upwards of four years, and tried every available means for obtaining relief, I was induced by a lady who lives in the Gasworks' road, and who you were then treating, to apply to you, as all other means had failed. As you were not a doctor I had very little faith in you, but you treated me successfully, and I am thankful to be able to bear testimony to the fact that within a month from date of your undertaking my case I was completely restored to health.—I am, dear sir, yours faithfully,

(Signed) **JANE SMITH.**

Sydenham, between Colombo and Montreal streets.

To PROFESSOR GUSCOTT.

SIR,—For many years I was a hopeless invalid, and for twelve months unable to attend to business. My breathing was hard, and at times I was propped up in bed. The medical man who attended me said that I was doomed to be a sufferer from asthma for the remainder of my days; but my daughter took upon herself to call upon you and explain the nature of my complaint, which you undertook to cure. With that apathy with which an invalid submits to almost anything I suffered my daughter to have her way, and was placed under your care. What you did for me was simply marvellous. After a very short time I was very much better, and now am able to attend to business, can eat, drink, and sleep well, and enjoy as good health as any man at my age (54) can hope to do. I make this known as much to fulfil a duty as to benefit you. There are hundreds of persons in Christchurch who have known me only as an invalid, and who look at me now with astonishment, so complete is the cure which you have wrought by the most simple and least disagreeable method conceivable.—Yours gratefully,

(Signed)

JOHN H. HALL,

Montreal street, Christchurch.

Tnam street, Christchurch,

April 28, 1879.

To Professor Guscott.

SIR,—I have been troubled with liver complaint these last six years, many times been not able to attend to work. I have tried everything in the shape of patent medicines. I have been an outdoor patient in the hospital; I got at times temporary relief. I could not sleep on my left side; I kept rolling about backwards and forwards in bed. When I got up in the morning, I would rather be in bed, but work I had to attend to. When I had eaten a light meal I found it always lodged in my stomach. Always costive, a great palpitation, pains across the chest, more particularly under the left breast, always a violent pain between the shoulders, felt just the same as if any one was pouring water down my back, feet always cold. Happened to get one of your bills when you came to St. Asaph street, which explained to me the symptoms I was labouring under. When I applied to you, you told me all my symptoms and guaranteed me a perfect cure, which, I am happy to say, you have done through your herbal treatment. I should recommend those troubled with liver complaint to place themselves under your treatment.

I am, sir, truly thankful,

WILLIAM MANSON.

Facts Without Comment.

The Duchess of Edinburgh remains with her father in Russia. The Empress Eugenie has arrived at Plymouth. Whenever a Kafir dance takes place, sheep, oxen, or fowls, are indispensable.

The Queen has sent a private note to the Sultan of Turkey urging him to yield to the decisions of the Berlin Conference.

The Hon. Colonel Brett blushes for his flag, which has "braved a thousand years," yet is acting so cowardly towards a few Maoris. The rush to Temora still continues.

Some quartz brought down to Riverton from the Great Extended claim has yielded a fair prospect.

An ultimatum will be sent to the Porte summoning it to satisfy the claims of Montenegro.

The cheapest newspaper in the world is the *Prayer Abenpost*, sold for very little more than the fifth of a penny.

Mr. Shrimski is a very shrewd character, and does credit to the Jewish race.

The school at Featherstone has been destroyed by fire. A trout caught in the Avon measured 2ft. 5½in. in length, 1ft. 6in. in girth, and weighed 11lb. 4oz.

Mr. Stafford Parker, of Leydenburg warns searchers for gold to beware of the Transvaal Fields.

The Hon. Colonel Whitmore thinks Mr. Scotland had better go and bear the old women on the West Coast company.

Chief Dunn will allow no firearms to be brought into or pass through his territory.

A division of the French Pacific fleet made an expedition against the Kanakas of La Dominique, who had killed and eaten some white men.

A man who had been convicted and sentenced for stopping a mail coach and shooting a horse has been appointed Native Land Purchase Agent.

A man who had been sentenced to six years imprisonment for forgery has been appointed to the position of Native Interpreter.

France has annexed Tabiti and Marea Islands on the petition of the King and chiefs.

The s.s. Ino went ashore in going out of Port Molyneux. It has been decided to despatch troops as reinforcements for Afghanistan.

Two silver spikes have been made to fasten the first iron rails crossing the line separating Idaho from Montana.

The prospects at Maporikia are favourable. There is nothing noteworthy from the diggings at Lake Hawera.

A little girl has died through eating heads of lucifer matches. The evacuation of Cabul by the British troops will probably be deferred.

Certain Englishmen engaged in cattle-raising in Texas last season, cleared 30 per cent on the capital put into their business.

There has not been one single instance of epizootic pleuropneumonia in Waikato.

The prospectus has been issued of a new publication under the title of the *New Zealand Illustrated Annual*.

William O'Brian fell over a precipice at Mount Allan, about 80 feet deep, and was much cut.

A practical oil well-borer, from the oil regions of Pennsylvania, is engaged for Gisborne.

General Burrows's brigade in Candahar have been annihilated by the native tribes under Ayoub Khan.

A man at Timaru who asked the time, ran off with the other's watch.

Mr. Forbes has seen and spoken to Thebaw, of Burmah; he has also met Yakoob Khan and Cetewayo.

A Chinese hawk named "Charlie" stepped on the taffrail of the Beautiful Star, jumped into the sea and was drowned.

General Burrows' Brigade, numbering 3000, attacked by Ayoub Khan's forces, 12,000 strong, being outnumbered, fled.

Kelly, father of the outlawed Kellys, had to fly to Australia as an informer.

Four pounds of stone, from the Great Extended claim, Longwood, yielded a grain and a half of fine gold.

General Burrows and the chief officers of his force reached the citadel of Candahar in safety.

Professor Richell proposes to make a voyage to the North Pole in an aerial machine.

There is one policeman to about every one thousand inhabitants in Otago.

50 political Maori prisoners have been arrested. There is great excitement amongst the tribes in South Candahar at the retreat of the British.

There are now two German papers in Queensland. Herbert Spencer, the English philosopher is 60 years of age.

The mate, Cornelius Laird, was lost overboard the schooner Lizzie Guy on her voyage from Hokitika to Oamaru.

An angling club is to be established at Tapanni. Bellamy's is not paying this year as it should.

The child bitten by a pig died in the Timaru Hospital from blood poisoning.

Ned Kelly at one time worked on a station near Invercargill. 5000 troops of all arms have been ordered to reinforce the British army in Afghanistan.

The destruction of the forests has rendered the former salubrity of Mauritius a "thing of the past."

The Board of Theological studies in Oxford University no longer expects a knowledge of the Bible in the University examinations.

There is little probability of the next harvest in England being even an average harvest.

The Marquis of Ripon states that General Burrows was deceived by false information, and decoyed into an ambush.

Father Hennebery's mission just concluded in Toowoomba appears to have been a remarkable success.

Denis Kearney uses language as strong as ever against "rings" and "thieves" and "corners."

Over 30 millions of gold and silver money were struck at the London Mint last year.

Mr. Forster, the Irish Chief Secretary, is a Quaker. A weeping willow from Windsor will be planted near the spot where Prince Louis Napoleon was killed.

The Honourable Mr. Monsell, State Steward to the Irish Viceroy, is a Catholic.

It is now discovered that Garfield, or more correctly, Garfeld, is a pure German.

The Temora rush is overdone. The Natives have stopped fencing.

Satisfactory accounts are received respecting the harvest prospects in Ireland.

The *Saturday Review* thinks the English language is deteriorating, even high class novelists slinging in slang.

Mormon propagandists have been expelled from Germany, and the emigration of their converts prohibited.

Colonel Dease, a Catholic, has been named Chamberlain to the Lord-Lieutenant.

England paid Germany three millions sterling for potatoes last year.

EFFECTS OF EMIGRATION.

WE remember some years ago reading in an American paper a calculation of the money-worth of each emigrant entering the country. The average of age was taken, the amount of the labour of which he was capable, the number of years he was likely to supply that labour, the produce of it, the children with which he would supply the State, and the various other circumstances connected with him, and the result arrived at was that each immigrant, beside any money he might bring into the country, was himself a source of considerable gain to his adopted country. We forget the exact sum at which this gain valued, but it was a large one. And the calculation was perfectly reasonable. If immigrants to America add to the riches of that country, emigrants from Ireland proportionately diminish the wealth and resources of our island. For, who is it that emigrates? Is it not the young, strong, healthy, and energetic farmer? Is it not the industrious, modest, fine young woman of the country? These form the real producers of all the riches of our island, the bone and sinew of our population, in fact, the best element among our people. And if the respectable, well-conducted, intelligent, and athletic portion of our people is continually drained away, if the best of our life-blood is tapped will not the country become so much the weaker? Will there not be remaining in it a continually increasing proportion of the weak, the unhealthy, the idle, the vicious, the stupid, and the immoral? And we actually perceive by our statistics that the number of suicides, of the insane, of criminals, of drunkards, of cripples, of diseased, and of destitute is greatly on the increase. Could any country stand such a drain on such a small population? The best of our people are taken from us by emigration, our money is drained away by unfair taxation and absentee landlords, our stock and agricultural produce goes over to the English market, production is discouraged by evictions and unfair treatment of the farmer, and if we show the least discontent at this state of things forced upon us by an alien people we are told that nothing will satisfy us, and that it is all according to the laws of political economy. It is well for the Irish farmer not to trouble himself about such political economy, but to unite with his fellow-farmers in an effort to remedy such a vicious condition of things. And notwithstanding the immense tide of emigration, the misery and destitution in the west and south, and the large tracts that have been depopulated, we do not believe that the case is irremediable or that the Celtic race can be swept from our island, as is fondly hoped by many of our kind-hearted neighbours. The *Times* and other portions of the English Press will once more be disappointed, for it will not be true any more than in '47 that the Celts shall "have gone with a vengeance."—*Freeman*.

The *Herald* says:—It is remarkable that all the speakers of the Victorian Legislative Assembly, S'r Francis Murphy, Sir Chas. M'Mahon, Sir C. Gavan Duffy, and Mr Lalor, have been Irishmen. Surely this is a high tribute to the ability and influence of the sons of Erin in Australia.

The Earl of Kermare is the first Catholic since the time of Henry VIII, who has been appointed Lord Chamberlain of the Royal Household.

The Granville ghost has puzzled Professor Tyndall. During the last session, that terminated so abruptly, Lord Granville was often observed to be gazing in an abstracted manner at the wall opposite his seat in the House of Lords; and on more than one occasion while he was speaking he came to a dead stop for a moment or two, and looked earnestly at the point in question before resuming. It has gradually leaked out that the cause of this was the apparition of a casement in the wall with a shadowy form, as of a lady, sitting at the window with her elbow on the sill and her head resting on her hand. The arm and face were always very distinct, the former being adorned by a bracelet, in which a magnificent diamond star flashed brightly, and the latter, a singularly beautiful countenance, being characterised by an expression of unutterable sadness. All hypotheses of disordered vision or "unconscious cerebration" have failed to explain the phenomenon; for, as Lord Granville is perfectly free from apparitions outside the House of Lords, it is evident that the "ghost" has to do with the locality rather than with the person. Professor Tyndall has been applied to, and has avowed his determination to clear up the mystery, but hitherto all his investigations have proved unavailing.

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

M'SWIGGAN BROS., High Street, Christchurch, have the Cheapest Boots and Shoes in town. All kinds guaranteed.

CHEAPEST Boots and Shoes. Guaranteed our own make.

CHEAP Boots and Shoes at Prices Lower than any House in Town, at **M'SWIGGAN BROS.**

CHEAP Boots and Shoes of Best Quality, and strongest kind made. Warranted to give satisfaction. Nonpareil, N. Z., at **M'SWIGGAN BROS.**

CHEAP Boots and Shoes of M'Swigan Bros.' Own Make in Water-tights. All Styles from 14s 6d, at **M'SWIGGAN BROS.**

CHEAP Boots and Shoes of M'Swigan Bros.' Own Make in Men's Elastic Sides, in all styles, and of the latest fashions, from 14s.

CHEAP Boots and Shoes of M'Swigan Bros.' Own Make in Women's Kid, from 11s, best quality. All orders punctually attended to at **M'SWIGGAN BROS.**

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W. H. HUTTON ... PROPRIETOR.
PRACTICAL HORSE-SHOER, AND GENERAL BLACKSMITH.
 N.B.—Every attention paid to country orders. Repairs, &c., done on the shortest notice.

SHAMROCK HOTEL,
 Main South Road, Timaru.
DENIS HOARE ... Proprietor.

Denis Hoare desires to inform his numerous friends, and the public that he has now opened the above Hotel. The building is entirely new, and will be found second to none in the town of Timaru.

Only the very best brands of Liquors kept. A first-class Billiard Table will be placed at the disposal of visitors.

A grand Hand-ball Court at the back of the building replete with every accommodation.

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

Excellent accommodation for Boarders.

CITY LAND.

TO LET ON BUILDING LEASE.

Part Section 38, Block XVII., Dunedin, at corner of Filleul street and Moray place; an excellent site for shop, fronting the most direct route from the business centre to the wealthiest homes of the city.

Parts of Sections 40 and 41, Block XVII., Dunedin, with frontage to Filleul street.

FOR SALE OR TO LET.

Part Section 36, Block V., Dunedin, with frontage to Stafford street.

Part Section 46, Block XXXIV., Dunedin, opposite Tramway Stand, Great King street, with frontages to two streets.

Section 44, Block XXXVII., Dunedin. Site for dwellings, with frontage to Forth street.

For terms and all particulars, apply to **ANCIS FULTON,** 10, Crawford Street, Money and Estate Agent and Land Transfer Broker.

IMPORTANT NOTICE.
SCANLAN AND CO.,
 SOUTH DUNEDIN.
 Are now selling off their large and well selected stock of Groceries, Drapery, and Crockery at prices 20 per cent. below town prices. Inspection solicited before buying elsewhere.

TO FARMERS, &c.

MESSRS WATKINS, M'NALLY AND CO.,
 PORK CURERS AND GENERAL

PRODUCE MERCHANTS,

beg to intimate that they are now prepared to PURCHASE for CASH any number of Prime Fat PIGS.

Apply personally, or by letter, at their temporary premises, MacLaggan street, Dunedin.

NOTICE OF REMOVAL.

A. K. SMITH,
 FISHMONGER,

By Special Appointment to His Excellency **SIR HERCULES ROBINSON.**

BEGS to inform his friends and the Public generally, that he has removed from Princes street South, to more commodious premises in Princes street, lately occupied by Burton Bros., and in doing so takes this opportunity of returning his sincere thanks for the liberal patronage bestowed on him during the last seven years, and hopes by strict attention to business, and supplying everything of the best quality, to merit a continuance of the same. The new Oyster Saloon has been fitted up regardless of expense, and is second to none in the Australasian Colonies. Private Room for ladies and families. Fresh Fish and all Game of the season always on hand.

WANTED KNOWN,

THE CHEAPEST DRAPERY IN THE COLONY

At

N. SMITH'S CASH WAREHOUSE,

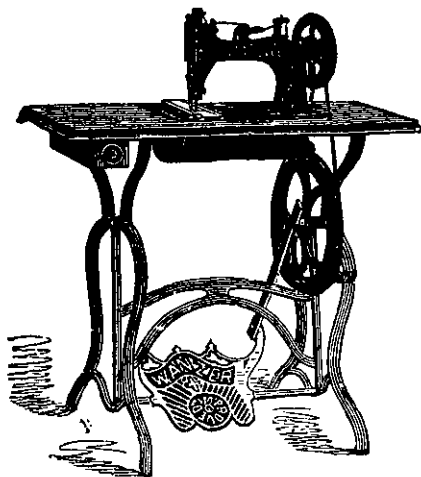
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WANTED KNOWN,

THE BEST VALUE IN CLOTHING.

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OVER ONE MILLION NOW IN USE.

BEST IN THE WORLD!

WANZER'S "IMPROVED" HAND AND TREADLE SEWING MACHINES,
 For Families, Dressmakers, Tailors, and Bootmakers.

- WANZER'S "Improved" Hand Sewing Machine, No. 1,** fitted with latest improvements, including 20 attachments ... £4 4 0
- With new double stand ... 6 9 0
- With pannelled polished lock-up cover ... 7 4 0
- WANZER'S "Improved" Hand Sewing Machine, No. 2,** fitted with all latest improvements, including 20 attachments ... £4 10 0
- With new double stand ... 6 15 0
- With pannelled polished lock-up cover ... 7 10 0
- WANZER'S "Improved" F Treadle Sewing Machine** fitted with all the latest improvements and attachments. No cogs to break, very large steel shuttle, winds bobbins without running Machine and works backward and forward without stoppage; on polished walnut table, with drawer ... £8 0 0
- With pannelled polished lock-up cover ... 9 0 0
- WANZER'S "Improved" D Treadle Sewing Machine,** for Tailors and Manufacturers of heavy goods ... £9 0
- With pannelled polished lock-up cover ... 10 0
- WANZER'S "Improved" E Treadle Sewing Machine** for heavy Leather Work ... £9 0 0

A. B. SDFORD, 3, ROYAL ARCADE, DUNEDIN

NIMMO AND BLAIR,
 Are Agents for

R MITCHELL AND SON'S BROADCAST SEED SOWING MACHINES,

Which are unequalled for Sowing Broadcast ALL KINDS OF GRAIN Grass Seed, Rape, or Turnip Seed.

The GENUINE only to be had from NIMMO AND BLAIR.

NEW AGRICULTURAL SEEDS, NEW VEGETABLE SEEDS.

White Clover	These Seeds are quite new, and can confidently be recommended as of the best growths and stocks.	Carrot
Red "		Cauliflower
Cowgrass "		Cabbage
Alsike "		Turnip
&c., &c.		&c., &c.

Machine-cleaned Rye Grass Seed for Sale. Farmers can have their own Seed cleaned if required.

TWO ONLY of MURRAY'S DOUBLE FURROW PLOUGHS REMAIN UNSOLD. Price £7 10s. net prompt cash.

Nicholson's Beavers and Extras for Sale.

On Hand Corn Sacks, Woolpacks, Sheep Nets, Blue-tone, 400 Gallon Iron Tanks, &c., &c.

Farm Produce Received and Sold on Commission.

NIMMO AND BLAIR,
 GENERAL COMMISSION AND CUSTOMS AGENTS,
 PRINCES STREET, SOUTH DUNEDIN

THE CHURCH OF THE REPARATION

NEAR LINCOLN.

Subscriptions towards the above Church, which is in course of erection, are most respectfully solicited.

Cheques or Post-office Orders (payable at Christchurch), addressed to the Rev. Father J. C. Chervier, Lincoln P.O., will be received with thanks and acknowledged.

Mass will be offered every week for the spiritual welfare of all subscribers.

ST ALOYSIUS COLLEGE,

WAIKARI, NEAR DUNEDIN

TERMS

Day Pupils	Per Annum.
University and Civil Service Classes	£12 12 0
	16 16 0
Boarders	60 0 0
Brothers	55 0 0

This includes laundress fees, use of library, instruction in singing, and all other extras, except

	Per Quarter.
Music	£2 2 0
Drawing	2 2 0
Italian	2 2 0
German	2 2 0

Each Boarder is to provide himself with three pair of sheets, six pillow cases, two white counterpanes, six table napkins, and ring, four plain towels, two bath ditto, knife and fork, tea-spoon and dessert-spoon, two suits of clothes (a strong one for play and a dress suit), shirts, stockings, two pair strong shoes, and two pair of house shoes. Each boy's outfit to be properly marked.

For an entrance fee of £3 5s., the College will supply mattresses and blankets.

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

ADVERTISER, Certificated under the Irish National

and English Science and Art Departments of Education,

wants a Catholic School.

Address "X," TABLET Office.

NOTICE.

We have at present on hand a few bound volumes of the **NEW ZEALAND TABLET**, price 25s. each.

Applications to be addressed to the Secretary, at the office of the Company, Dunedin.

JOHN F. PERRIN, Sec.

WANTED, TEACHER for Boys' Select High School, to include classics, &c. Apply, immediately, with testimonials, &c., to Rev. Father Ginaty, Catholic Presbytery, Christchurch.

SUBSCRIPTIONS TO TABLET FOR WEEK ENDING AUGUST 11, 1880.

Messrs. J. O'Halleron, Glentui, 15s; Pierce Carroll, Bald Hill, 40s; — Ryan, Waitahuna, 12s 6d; — Kearney, Ashley County, 1s; Rev. Father Walsh, Westport, 25s; Mrs. J. Simon, 12s 6d; James Armstrong, Dillmanstown, 20s; J. O'Leary, Otakaia, 12s 6d; Alex. Brown, Waipawa, 25s; Jas. Murney, Tapanui, 19s; Thos. Griffen, Waikaia, 19s; D. Howell, Cromwell, 25s; A. Diamond, Waitahuna, 31s 6d; M. Ryan, Maori Gully, 25s; M. Hogan, 25s; B. M'Guire, 25s; F. Malone, 25s; Rev. Father Martin, Hokitika, 25s; P. Quinn, 25s; John M'Quilkin, 12s 6d; John Shine, 12s 6d; Jas. Ryan, 12s 6d; Jas. Ward, 12s 6d; Mrs. Hall, 25s; J. Crerar and Co., 43s 6d; M. O'Connor, Boatmans, 25s; D. M'Ginley, 19s; J. M. Hall, Jacobs River, Riverton, 19s; R. Murchison, 25s; P. Healey, Ross, 31s 6d; M. O'Gorman, Harrisville, 12s 6d; A. Duggan, Timaru, 20s; M. Hishon, Winton, 32s; Sergt. O'Neill, Clyde, 19s; P. Gilfedder, Invercargill, 12s 6d; J. M'Gregor, Tekapo, 20s.

CATHEDRAL FUND.

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

Children of Mary	...	...	...	£	s.	d.
Miss Mary Carroll	...	...	...	5	0	0
				1	1	0
				* P. MORAN.		

NOTICE.

We beg to call the attention of our Subscribers to the accounts furnished them from our office. We have to specially request that those whose subscriptions are running into arrears will take immediate steps to reduce them.

JOHN F. PERRIN, Sec.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, AUGUST 13, 1880.

WASTE AND FOLLY.



It appears from the Education Report presented to Parliament during the present session that the public expenditure on Education during the years 1877, 1878, and 1879, amounted to the sum of £1,158,252 11s. 10d. Since the establishment then, three years ago, of the Godless system of Education with which we are cursed, the tax payers have paid, on account of education, in round numbers the sum of one million two hundred thousand pounds sterling, that is, £322,768 1s. 3d. in 1877, £368,285 16s 0d. in 1878, and £467,198 14s. 7d. in 1879. There can be no difficulty, therefore, in arriving at a knowledge of the abyss in which the public money has been swallowed up, and understanding the cause of the financial difficulties of the Government, which have well nigh put a stop to public works, left the counties without funds to bridge our rivers or repair the roads, and cast hundreds of able and willing workers on the streets to seek in vain for the means of earning bread. The figures given above correspond with striking exactitude to the amount of the deficit in the public revenue announced by the Colonial Treasurer at the opening of the present session of Parliament; and lead to the conclusion that this insane, because unnecessary, expenditure, is the chief cause of the present depression.

It appears from the same report that the working average number of children attending the public schools was 40,837, for the year 1877, 47,996 for 1878, and 54,724 for the year 1879. Looking at the returns for 1879 we find that there were 75,556 children's names on the school rolls; but it must be remembered that 19,211 of these were under seven years of age, that is between one third and one fourth of the entire number; whilst 2780 were under five years of age. Children under seven years of age are not capable of learning much, and it seems rather hard on the tax-payers to compel them to pay at the rate of £7 10s 10d per head for the education of twenty thousand infants, who ought to be with their mothers learning their prayers and the commandments of God, rather than in godless public schools.

There is another remarkable fact disclosed by this report. At the beginning of the year 1879, there were on the school rolls 59,707, at the end there were 75,556; there had been admitted during the year 49,792, whilst the strict average of the year only amounted to 53,067. There is something bewildering in these figures, and something that requires explanation. It is evident that a very large number of children changed schools during the year, and indeed this is admitted by the report. Now, as the averages are made up only once each quarter, it follows that there is room for great inaccuracy, and the possibility of reporting a higher average than the true one. It is possible to have the same children counted in two or even more schools. It is not at all clear, therefore, that the education report has not largely exaggerated the average of attendance. We do not say this is the case, but we are not certain that it is not.

At the present moment, when there is general depression of trade, a great dearth of employment, and increased taxation, it is extremely unwise and unstatesmanlike to call on the country to pay £150,000 for the education of infants under seven years of age, or if the expenditure on buildings be stopped to pay for maintenance of infants the sum of nearly £90,000. This appears to us to be reckless financing and statesmanship with a vengeance. It is certainly folly and waste. This money could be better and more wisely spent in

bridging our rivers, repairing the roads, employing the unemployed in useful and reproductive works. What is the spectacle presented to a bewildered community by their legislators and governors. Here it is, public works nearly put a stop to, all salaries cut down 10 per cent, the counties and municipalities deprived of subsidies, trade depressed, people flying from the country, new taxes imposed on a crushed country, and at this very moment of disaster, nearly one hundred thousand pounds annually spent on giving or attempting to give an education to mere infants, an education, too, which is godless imparted at a time, of all others, most unsuited for an ignoring of God and his commandments. Waste and folly! certainly these are the characteristics of our present system of government and legislation.

This waste and folly become more striking, when we fix our attention on the contrast between the zeal of Government and Parliament for the Godless education of infants, and the children of well-to-do people on the one hand, and on the other its comparative heartlessness towards the physical needs of large masses of the population. There is want of bread in many homes. The heads of these homes are out of employment, and yet the Government and Parliament render employment still more scarce by imposing new taxes for no other purpose, in reality, than to be enabled to persevere in giving a free and Godless education to twenty thousand infants, and the children of well-to-do people, whilst many parents and others, through enforced idleness, can hardly procure the barest necessities of life. Would it not be better under every point of view, socially, morally, religiously, and financially, for the ruling powers to discontinue the free and godless education of infants, and of others well able to pay for their schooling, and to be thus enabled to dispense with additional taxation which is causing the dismissal of bread-winners from employment, and to continue public works.

THE REPRESENTATION BILL.

It is difficult to see what is the real object of the Representation Bill of the HALL Government. Its ostensible object is the redress of the inequalities of the present system of representation. But it is now evident that the Government does not propose to abate the nuisance of small constituencies, and equalise representation. The constituencies about which most complaint is made are to remain untouched under the new bill, and inequality generally is to be maintained. New Plymouth, for example, with a population of 2680, and Egmont with a population of 2962 are each to return a member of Parliament, whilst Coromandel, with a population of 6098, and Christchurch South, with its 6750 inhabitants, are to return also one member each. Again, Wanganui electorate, having only 7215 inhabitants shall, it is proposed, return two members, whilst Te Aroha, which has 7546, shall send only one representative to Parliament. These are specimens of the proposals of the new bill generally. It fails, therefore, in proposing a redress of the grievance of the inequality of representation, which is so much complained of.

But this is not the only blot in the bill. It also proposes to increase the number of representatives from 84 to 90. This is a monstrous proposition. The number of members of the House of Representatives is already a great deal too large, considering the amount of the population of the colony and its resources at present. There is no country in the world so numerously represented at this moment as New Zealand. Even Victoria, which after New Zealand is the worst governed colony we know of, has in proportion to her population only half the number of representatives of New Zealand. At present, for a population of 450,000, New Zealand has 84 representatives. Victoria, for a population 915,000, has only the same number or thereabouts. In considering this question it must not be forgotten that increased representation means largely increased expenditure. How, under such circumstances, a Ministry engaged in retrenchment all round, could propose to add to the present number of our representatives is not intelligible.

If the Government had proposed to retrench the number of Members of Parliament one could understand its policy: and this is what should have been done. Fifty members are quite enough for New Zealand; that is one representative for each ten thousand of the inhabitants. But we suppose it would be idle to propose such retrenchment. Hon. members could not be found who would retrench themselves and the honorarium. Well, if so, why, however, add to the number which is now unnecessary, and vastly too great?

These are not the only objections we have to the new Representation Bill. Unicorn constituencies may in some instances be a necessity, but they should not be adopted as the rule. At least the proposal of the Government is an experiment, and one of very doubtful success. It appears to us that it is more likely to shut out minorities from all influence on legislation than otherwise, and consequently more likely than the present system to work very serious injustice.

The more we consider this question the more thoroughly convinced do we become that of all systems of representation HARE'S is the most equitable. If fifty members were returned according to his plan, all sections, every class of the community, would be fairly represented, and the work of legislation would, most probably, be done in a satisfactory manner. Then we should probably have none of these useless and mischievous commissions which have scandalised us all of late, and put the country to useless expense, presenting at the same time exhibitions of prejudice, ignorance, and temper, for which the people are very unwilling indeed to pay. Then we should most likely have men of mark, of intelligence and experience in Parliament, who would insist on Government doing its own proper work, and doing it well, to the credit and happiness of Ministers themselves, who would no longer find themselves under the necessity of altering well considered measures, or framing their bills, in order to win the support of men or localities in pursuit of their own selfish ends.

Commercial.

MR. DONALD STRONACH (on behalf of the New Zealand Loan and Mercantile Agency Co., Limited), reports for the week ending 11th August, as follows:—

Fat Cattle were only in moderate supply at Burnside to-day, when 152 head were yarded, which sold at an improvement on last week's rates. Bullocks realised from £7 10s to £14, and cows from £5 10s up to £12 5s per head. We disposed of a further draft on account of Messrs Smith and Dornwell, from the celebrated Seadown herd, which realised £9 17s 6d to £11 17s 6d per head for cows. Quotation for prime beef, 27s 6d per 100lb, and for medium, 22s 6d to 25s per 100lb.

Fat Sheep—2959 head were penned, consisting of 2189 cross-bred and 770 merinos. The former sold at 10s 3d to 16s 6d per head, and the latter at 9s 6d to 12s, being slightly better than last week's prices. We sold on account of Messrs Walter Miller, Wilson Brothers, J. C. Gilchrist, and F. Schaw, 413 cross-breeds, at from 10s 3d to 16s 3d; 179 merinos, at 9s 6d per head. We quote prime mutton, 2½d to 3d per lb.

Wool.—Telegraphic advices from London received during the week report the market dull, without any demand. As the next public sales will commence on Tuesday, the 17th current, we hope to hear of an improvement in a few days. On Monday last we sold sundry small lots of fellmongers' scoured wool at from 11½d to 17d for cross-bred, and 1s 6d for merino; also, a few bags of greasy wool at 7½d to 8½d for fleeces, 7d for pieces and black wool.

Sheepskins.—We offered and cleared a full catalogue at our weekly auction on Monday, with fair competition, and at prices fully equal to those of previous sales. The lots consisted principally of butchers' skins, which fetched 2s 1d to 5s 7d for cross-bred, and 1s 6d to 4s 9d for merino.

Hides.—We have cleared several consignments at late prices, say 3½d per lb. for wet salted, and 20s each for butchers' green hides; heifer and calf skins in proportion; but as reported last week we do not look for a maintenance of these rates.

Tallow.—Well rendered tallow is worth 28s, and butchers' rough fat 16s to 17s per cwt., at which we report transactions.

Grain.—Wheat: There is a moderate enquiry for local consumption, but stocks are low and business limited, especially in second rate descriptions. Prime samples would command last week's quotations, which we repeat, viz.:—Prime milling, 4s 3d to 4s 6d; medium, 3s 8d to 4s; fowl feed, 2s 9d to 3s 3d per bushel. Oats: No change to report. Buyers being unwilling to give prices asked, transactions are only to supply immediate requirements. We quote—1s 6d to 1s 7d for prime milling, 1s 4d to 1s 5d per bushel for feed oats. Barley Really first-class samples are in demand at last week's quotations, but for medium the enquiry is extremely limited. We have made sales of fair malting quality at 3s, and quote prime malting quality 3s 3d to 3s 6d per bushel.

PRODUCE MARKET—AUGUST 12, 1880.

MESSRS. MERCER AND McDONALD, Rattray street, report:—Fresh butter (in 1lb. and ½lb. prints), best and favourite brands, 1s 5d per lb.; good ordinary butter, 1s 4d per lb.; Eggs, 1s per dozen (plentiful). Roll bacon, 9d per lb. Good salt butter, in kegs, 10d per lb.; cheese, 5d to 6d per lb.

MR. F. MERRAN, Great King street, reports:—Wholesale prices: Oats, 1s 4d to 1s 6d per bushel; milling wheat, 3s 6d to 3s 11d per bushel; fowls' feed, 2s to 3s; barley, feed, 1s 6d to 2s per bushel; milling, 2s 6d to 2s 9d; malting, 3s 6d; pollard, £4 per ton; bran, £3 5s per ton; flour, £9 10s to £10 per ton; hay, £3 per ton; chaff, £3 per ton; straw, £2 per ton; onions, £6 to £7 per ton; Hams, 11d per lb.; bacon, 10d per lb. Fresh butter, 1s 4d; salt, 10d. Potatoes, £2 5s per ton.

THE LABOUR MARKET, AUGUST 11, 1880.

MR. SKENE reports a steady improvement in the labour market, and although there are a good many unemployed, still it is satisfactory to state that employment is getting more plentiful. Ploughmen are in better demand, but they must submit to low wages. Reasonable men take what is going, and hope for better wages with improved times and prices. Couples for stations and farms are wanted, also dairy people, gardeners, shepherds, and handy people of all sorts. Rabbits are in great demand. Miners, bushmen, and day labourers are improving. Iron work is not so hopeful, although there are a great many new buildings going on, wages are hard to earn. Hotels are always wanting men and women, and people suited for such can always get placed, let the times be good or bad. Ordinary females for private houses are in large demand. Wages—Couples, £65 to £85; ploughmen, £52; milkers—men, women, and boys, run from 10s to 12s, 15s and 20s per week; day labour, 6s, 7s, and 8s; gardeners and grooms, 15s and 25s; bushmen, 7s to 8s; station cooks, 20s to 25s; hotel do., 20s to 60s; station smiths and carpenters, 25s to 40s and found; upper female servants, 15s to 25s; ordinary do. for town and country, 10s, 12s, 14s, and 15s; shepherds, £60.

CHRISTCHURCH.

(From our own Correspondent.)

August 9.

THAT Christchurch has progressed rapidly in extension is nowhere so remarkable as in the neighbourhood of the Catholic Church, Barbadoes street South. Though not many chains from the busiest part of the city, it has till lately been looked upon as backward, partly owing to its low level and the scarcity of habitations, and, I daresay, the apathy of most people to settle down convenient to a Catholic church, except, indeed, they be intelligent Protestants or Catholics. Those acquainted with this locality will have no difficulty in remembering the time when, in order to get to the church from the Ferry road, they had to wade knee-deep in water, or, at a still earlier period, when they had to walk as best they could on the top of sod fences from Barrett's Hotel. The sod fences alluded to enclosed a large expanse of swampy land, used as a kitchen garden by Chinamen, who were allowed to squat together in a shed without window or chimney. It was the property of Mr. W. Wilson (better known as "Cabbage" Wilson of this city, who, a few years ago, had it cut up into sections and sold. Chain roads now intersect it, which are well metalled and drained into concrete channels, conveying the water into one of the principal sewers. Few persons absent a couple of years but would notice the almost incredible change in this locality, which is now thickly studded with residences of respectable appearances and shops, as well as coal and timber yards, &c., &c.; indeed, the locality bids fair to be one of the most important in Christchurch.

They say the mongrel cock crows loudest on his own dunghill. I am reminded of this by the tone of one of our evening papers here when reasoning any matter it does not approve of. One time it is "The Jesuits," then the "Hall Government," again the "Hospital Staff," then the "Domain Board," and sometimes the "Victorian Government," no matter by whom lead, whether Berry, Service, or even O'Shaughnessy. It is surprising how this editor comes round matters when he wants to give a person or body of persons a *drive*. He is an upholder of the present system of godless education, and because he knows that Catholics all over the world are opposed to it, he is uncomfortable, and knows not how to excite public feeling against them. He spotted the "Jesuit Order" in the Old World a few weeks ago, and did what he could to show they were unworthy to live. He now comes at the Catholics in general, those of Victoria in particular, and Sir John O'Shannassy (whom he derisively styles the "big knight") he picks out to poke fun at. I say to poke fun at, for I believe educated minds can have no other reason for perusing his paper now-a-days but for fun. Imagine how he argues. He hears that Sir J. O'S. in Victoria represents a constituency in its House of Parliament. This member exercises his right to demand justice done to a large section of the people, and is put down there and then by this editor as the "political coach which stops Victoria's way." Further, he cautions the public against giving Catholics their rights in this most important matter, for fear it should be said "that they were in a position to control, to any considerable extent, the elections to the Assembly." He goes out of his way, in fact, to make the public believe that had Catholics their due they would become intolerant, and so tries to cause angry and hostile feelings against them. And yet this editor is a *most liberal man*. That he has been partly successful in putting class against class here is patent, from how a number of the citizens endeavoured to ruin a certain publican, by signing a petition to cancel his license, though declared innocent of the misdemeanour preferred against him in a court of law, and, further, how the Chairman of the License Commissioners publicly avowed that it was useless hearing Barrett's application for a renewal of his license, as they (the Commissioners) had already made up their minds not to renew it, or something to that effect. Had Barrett been a Hindoo instead of an Irishman, or a heathen Chinese instead of a Catholic, the License Bench would never have the mortification of hearing from the Attorney-General that, in depriving Barrett of his license, they had exceeded their power. I wonder will they resign now as they threatened to do.

Some time ago I ventured to judge, from a few words dropped by the parish priest, Rev. Father Ginaty, at the conclusion of the exercises of the month of June, that the conferences would be continued by a weekly link, which would lead us on to the sweet month of the Sacred Heart again. Those of the month of July were mainly directed to show, it seemed to me, the great ignorance in which so many non-Catholics are, with regard to Catholic truth. The parish priest, who sometimes is both bold and soul-stirring in his sermons and conferences, has undoubtedly an indulgent leaning to admit the position in which many are placed by the circumstances of birth and

early training. But at the same time, in scathing terms, he dwelt on the malice of those who hate the Church just because she is Catholic, and it was the sacredness of the edifice alone which could prevent a smile, as from time to time, by some well-chosen anecdote, he painted the inconsistency and ridiculousness of those who prattle about what they do not understand in Catholic doctrine. His exposition of the term "good faith" and "bad faith" was beautiful and clear, and I am sure more than one of his vast circle of converts heaved a sigh of gratitude to think that the Catholic Church did not destroy the hope that some dear departed friend of theirs may have been saved. But as I have neither the time nor the talent to follow him through these conferences, and give to your readers even a short analysis of attractive doctrine, put before hearers in attractive terms, I shall terminate by a few words on the last conference. As non-Catholics, talking of what they do not understand, must very often make use of language which is somewhat hard to bear, this conference came as a solace in time of trial. One of the twelve fruits of the Holy Ghost, "Forbearance," was chosen as the subject. Having explained this virtue, some very homely arguments showed its real worth, and the happy efforts produced on the souls of those "who bear persecution for justice sake." In my mind this appeared the "cream" of all the conferences, but perhaps I am partial, just because it is the precise virtue I need to practice, and I practice it sometimes so badly. A graphic account of the conversion of a Protestant clergyman by the forbearance of a Sister of Mercy, in a well-known hospital in Dublin, brought this conference to a close, after which I strolled along home to my peaceful villa of "*Urbs in rure*," musing over the words of Williams—

"It is not here we seek our treasure,"
She cries, "where all is vain;
Not here I seek the short-lived pleasure,
Which folly brings from pain.
Be mine the task in every season,
To soothe the sufferer's woe;
On grief-wrung thoughts and wand'ring reason,
Sweet mercy to bestow."

The Rev. George Wilkes, master of the Ferry Road District School, appeared at the Magistrate's Court here the other day, for having committed a violent assault on one of his pupils. It appears that the singing of "Rule Britannia" was the cause of the flogging. Had the flogging been given in a Catholic school, and for such an offence, I doubt if the teacher would have got off so easily, as most likely a different view would have been taken of the case. I was pleased to hear, however, the magistrate dismiss the charge, with the remark, "that children at the present day showed far too much disrespect for their superiors." This is quite true, but whose fault is it? It is the State, who will have them taught nothing about their duty to God or man, and ignorant parents, who consider their children too much their own masters to be reprimanded by schoolmasters, except in a certain fashion. As sure as the sun shines those parents will, together with the State, have cause to regret this training of children some day or another.

WELLINGTON.

(From our own Correspondent.)

Wellington, August 9, 1880.

THINGS are very dull here at present, little or no news of interest. Parliament will probably be prorogued by the end of the month, and up to the present the amount of work done is of the meagrest. A lot of peddling little bills—private hobbies—are hanging in the wind, and don't seem to make much progress. Most of the Ministers have private fads, and have bills about them. They are all dragging their slow length along, and blocking the way. Mr. Dick's bill on public amusements, the result of his careful study of the Loftus Troupe, is still *in nubibus*.

The long promised Re-distribution of Seats Bill has at length been presented, and we are promised some lively fighting over it. You will have already seen the re-adjustment scheme.

The Railway Commission Report is, of course, as fiercely attacked as every other report recommending retrenchment. Its recommendations, however, are more likely to be carried out, for the best of all reasons, there is not the wherewithal to baulk them.

Your Otago members are about holding a meeting to put on pressure to have their new lines made. If they commence the scramble, others will follow their example. I should not be surprised if the report shake the Ministry.

There is a good deal of talk over Sir H. Robinson's removal. Many people seem glad of it. He is certainly unpopular with a not inconsiderable class.

The Rangitikei parliamentary Stiggins got a facer the other night from Mr. Levin. He was snuffing out his usual Pharisaism about popular amusements, and stating that his soul had always abhorred racing, when the senior Wellington representative shut him up by reading reports of race meetings where his horses had performed, and mentioned a case or two where he had ridden them himself. Stiggins was extinguished for the time.

Our volunteer authorities here have commenced what they call "Sunday church parades." The men meet on Sunday mornings and march to some church, never a Catholic church. Now, if it were merely optional to go or not, it would be only outrageously bad taste to ignore the Catholic portion of the different companies; but, by a late order, these "church parades" count as attendances at drill for efficiency, and the Catholics must either attend or lose so many chances of qualifying for the capitation grant. On what grounds can the gallant officers of our noble army justify this insolent attempt at religious intolerance.

The report of the Select Committee on Press telegrams, and the letting of a special wire to the Press Association, have caused a considerable amount of dissatisfaction to the parties interested in the Association. They hoped by getting a fresh lease for the next two years to be able to consolidate a monopoly, and, by a high entrance fee, virtually to prevent the issue of any new morning paper. Should the House follow the lines of the report, this bit of jobbery will be

frustrated. The Committee recommend that a special wire be leased, provided that other morning papers may join at an entrance fee not to exceed £150, and that equal facilities be given to any Press Agency hereafter started. Naturally the monopolists are in a state of exceeding anguish, and the voice of lamentation is loud in the lobbies.

No less than thirty-eight bills are now down for second reading. Not one-fourth of them have the slightest chance of passing.

Her Majesty's ships Raleigh and Danae, at present in the harbor, have attracted thousands of visitors. The former is the most powerful war vessel ever in Port Nicholson. During their stay here the men have conducted themselves very well.

CARDINAL NEWMAN.

(From the "Whitehall Review.")

THOSE who, like ourselves, remember the distinguished Vicar of St. Mary's, John Henry Newman, holding spell-bound by the simplest manner and the sweetest voice, the crowd of pale-faced, thoughtful listeners, which gathered round the University pulpit—a crowd now gone divers ways, scattered hither and thither—and realised what his secession from the Established Church involved, cannot but be struck both by the contrast of the state of Catholicism then and its position now, as well as by the knowledge and remembrance of the important part which his eminence has taken in quietly bringing about that change. Forty years ago he was misunderstood, misrepresented, and maligned. Many of his old allies, by a hideous kind of inconsistency, looked upon him as simply dead and buried. They mentioned his name with bated breath; or, calling him "poor," shook their heads, closed their eyes, and sighed with sadness. They never saw him. He never saw them. The spires and towers of Oxford, as he sometimes passed by in the train, were of course, seen by him; but he did not visit the city from which Establishmentarian bigotry and episcopal short-sightedness had combined to drive him away. From that time to the present, five-and-thirty years have come and gone. During that momentous period what a change has taken place! There is no public man in England more truly honoured and respected than the *quondam* Fellow of Oriet. His conscientious regard for religious truth, his remarkable literary powers, his high character, the great and good influence which his noble writings have obtained wherever the English tongue is spoken, have all helped to produce this result. For many more persons than of old now, praising civil and religious liberty, allow the full importance of conscience, its workings and its bearings; while their enthusiasm for the last English Cardinal is, by consequence at once honest and hearty. Had Bishop Thomas Walsh's advice been originally taken, and some active and practical work of a quasi-clerical kind been given to the numerous married parsons who subsequently "went over," the stream of converts might have deepened and thickened still further. But, though this was not done, the position of Dr. Newman silently grew grander year by year. His work in Ireland, which the feebly-forgible critics thought was labour thrown away, has turned out to be of great influence. The 'Atalanta,' the treatise on 'Universities,' and his later works were of immense service to the cause which he had deliberately espoused. So was the republication of his earlier works, which had become a necessity. The copyrights of them would soon have run out; enterprising adventurers and speculative printers would have promptly reprinted them; and so their illustrious author himself gave them anew to the world, with due amendment and careful finishing-touch. Their sale, it is no secret to state, has been enormous. What a change, we repeat, from the day when, bidding adieu to Dr. Ogle and Mr. Manuel Johnson at the Observatory, Dr. Newman turned his back upon the National Church, to the striking and almost dramatic events of the last week. What a contrast between the time when he spent many months in retirement at the little low-ridged building by the road-side in Littlemore and his receptions at Norfolk House as a Prince of the Church! The Four Doctors of Oxford, who brought out their machinery for making stage-thunder, and who condemned and silenced his colleague, Dr. Pusey, have, some while ago, gone the way of all flesh. The Four Tutors, who were so affectionately devoted to the "forty stripes save one," are, if we are not mistaken, still here. Bristow-Wilson, and 'Essay and Review'-er, is now a kind of fossilized country parson; John Griffiths sits easily enough in the Warden's chair at Wadham; and Dr. Tait has long been more than comfortably provided for at Lambeth—the only man of the four who has made any mark on his age or fellows. But to contrast these with Newman is like introducing German silver into the family plate-box. It had better not be attempted nor thought of. While, then, the differences and difficulties of the truly-comprehensive Establishment augment; while the parsons squabble, societies prosecute each other, and no one listens to any commanding voice, for the power of jabber increases, and the feeblest are often put foremost; the man who had laboured so well for that institution and was so snubbed and charged-at for his pains by all the bishops except Howley, of Canterbury, and Bagot, of Oxford, has lived to see changes of which the most fantastic and hopeful could never have dreamed. Everything in "the progress of Modern Thought"—as the phrase stands (whether people like it or not)—speaks of a clear line of demarcation being now clearly cut between faith and no-faith, between Catholicism and Agnosticism. The Cardinal's trumpet, however, from the opposite hill, is clear. He thinks, he speaks in words which cannot be misunderstood, and certainly not a few listen. His appearance in London has marked a notable era in the progress of Catholicism. The noble Duke who became his host has, with perfect tact and taste, done his work well. The youthful Duchess of Norfolk, too, has won golden opinions as hostess. The Catholic nobility and gentry have rallied to the call. A fair sprinkling of 'High Anglicans, with Catholic sympathies,' were present from day to day to pay their respects to the new Cardinal—Oxford's former outcast. At Norfolk House he received a prolonged ovation. While, as Lord Beaconsfield so truly remarked, his secession 'gave a blow to the Church of

England, which reeled and staggered under it, and from which it has never recovered,' his new co-religionists have completely realised his worth and the present Pontiff has duly recognised his merits. Neither golden salver from Australia, however, nor illuminated addresses from every diocese, nor munificent gifts from individuals, nor portraits by R.A.'s, are equal in value to the profound personal homage, thorough affection, and respectful regard which have been so wonderfully and universally displayed for one of the greatest men of the day.

He stood, a little bent, at one end of the stately saloon of Norfolk House, attended by Father Norris, who so efficiently made the formal presentations. In Cardinal's undress cassock, with scarlet cincture and skullcap—looking every inch a dignitary—the Cardinal, one after the other received, as a Prince, many hundreds of his fellow-countrymen, Whigs and Tories, Knights of the Garter, Peers and Privy Counsellors, Monsignors of the Roman Court, Anglican Deans, members of the O. C. R., and converts more plentiful than primroses in May, came up in quick succession to kiss the Cardinal's ring. Surely Mr. Beresford Hope and the Dean of St. Paul's, Mr. Matthew Arnold and Lord Salisbury, the Duke of Cleveland, and Sir George Bowyer, are all representative men. But there were many more. Cardinal Newman's voice, if not quite so powerful (there were a few words for all), is as sweet and musical as ever. Here there is scarce any change. But the fundamental change—social, religious, political—which has been effected in forty years is one which the premier Duke of England has been permitted to see, and upon which his Grace may well be congratulated. He has thus taken part in events of deep historical interest during the past ten days, and their remembrance will last. Of old, sunshine and shadow have alternated. Many dark vicissitudes have been, and black shadows have fallen; but they may now be left behind and forgotten. For the howl of bigotry, like a distempered dog baying at the moon, is at length happily unnoticed, or only looked upon as an anomaly of the age and an actual nuisance."

Messrs. Findlay & Co., of Cumberland street, Dunedin, have entered into arrangements with certain of the Southland Sawmills, which enable them to supply red and white pine of all descriptions at extremely moderate rates.

The Dominican Sisters acknowledge remittances towards their art union from Mrs. Whalley, Timaru, and Mr. M. Brophy, Pleasant Valley.

We have received "The Second Reformation," a pamphlet by Mr. J. G. S. Grant, explaining the significance and value of the publication entitled "Scottish Sermons." All those who are interested in the state of religion in Scotland will find it an instructive study.

The drawing for the ottoman worked in chenille will take place at the Dominican Convent, Dowling street, Dunedin, on Saturday next, at 2.30 p.m. Those persons who hold tickets are requested to attend.

Persons who intend to plant forest, fruit, or ornamental trees of any description during the present season will find all their wants provided for at Messrs. Gordon Brothers' nursery, North-East Valley, Dunedin. Priced catalogues may be had on application.

Messrs. Thompson and Company, George street, Dunedin, invite the attention of housekeepers to their large and unrivalled stock of teas. Their coffees, provisions, and groceries generally will be found of much excellence.

Public attention has been occasionally directed during the last nine years to the case of a girl, the daughter of a labourer at Turville, Bucks, who is said to have remained for that period in a condition of trance, perfectly helpless and unconscious. The only food given her has been a few spoonfuls of wine and tea or wine and milk, administered at frequent intervals. Notice has just been directed afresh to this case by the sudden death of the mother of the girl. At the inquest, in the course of his evidence, Mr. Hayman, F.R.C.S., said he had occasionally attended the deceased during the past few years, and had often seen the "sleeping girl." In his opinion she was paralysed, and was quite unconscious.

A Madras paper, having unearthed a relic of the grotesque Protestant bigotry of last century, contrasts it with the views of to-day:—On the 27th January, 1747, the Court of Directors of the Honorable East India Company wrote to the Governor and Council at Fort St. David as follows:—"We strictly forbid your suffering any Romish Church within our bounds, or any of your priests to dwell among you, or that religion to be openly professed; and in case any Papists have crept into places of trust in our service, they must be immediately dismissed." On the 29th April, 1880, the Madras Times announces that the Marquis of Ripon, a "Papist," has been appointed Viceroy of India.

The Abbé Le Louet, Honorary Canon of Civita Castellana, after labourious researches continued during nine years, has succeeded in discovering the Catacomb of Santa Maria de Falleri. Of this catacomb there exists no account, except an imperfect relation concerning the transfer of the bodies of the holy martyrs Graciliano and Felicissima, which were brought from St. Maria de Falleri to the collegiate church of Bassano de Sutri. By means of the sole indication of that catacomb, without any other local tradition, St. Maria de Falleri having been destroyed for more than six hundred years, this cemetery was discovered by Canon Le Louet on Easter Monday. Penetrating into a subterranean passage, he discovered that this catacomb consists of several galleries, four of which he has already visited, and which in height and width are unique of their kind, and surpass those of Rome. There are many *loculi* in which the discoverer hopes to find frescoes and *graffiti* or scatchings of names, etc., on the plaster. He has already discovered many Etruscan sepulchres, transformed by the early Christians to their uses, in which he has observed the tracings of paintings representing the Madonna and the Apostles. But other galleries remain to be explored—a task which the discoverer will set about as soon as possible. The See of St. Maria de Falleri was founded by St. Peter, and this discovery has a great historical importance.

FATHER GIBNEY'S NARRATIVE.

THROUGH the courtesy of Father Gibney, who is at present in Sydney, we are enabled to give our readers some particulars that have not hitherto been published regarding the closing scenes of the Glenrowan tragedy. Father Gibney, it is needless to remind our readers, is the heroic Roman Catholic priest who, braving the risk of being shot by the outlaws, dauntlessly went up to Jones's Hotel, Glenrowan, after it had been fired by the police, and calmly walked through the raging sea of flames in order, if possible, to induce the outlaws to surrender, or, if requisite, to administer the last sacraments of his church to the doomed men. It may be mentioned that Father Gibney is the Vicar-General of Western Australia, and that his object in visiting the Eastern colonies is to obtain funds for the repair of the Subiaco Boys' Orphanage, which is situated about three miles from Perth. This orphanage was some time ago struck by lightning, and greatly damaged. One boy was killed by the electric fluid, and 30 thrown down. The population is very poor and scattered, and from the circumstances of the case, an orphanage is a necessity. This necessitated the Vicar-General undertaking his mission to the wealthier sister colonies.

Father Gibney, who left Kilmore on the morning of Monday, 28th June, *en route* for Albury, arrived on the scene at about noon. As the train was approaching Glenrowan, the passengers could hear the incessant fire of the police on the house. The constables seemed to fire more vigorously when the train stopped. Father Gibney had previously heard of Ned Kelly being wounded, and finding that the outlaw was lying in one of the back rooms of the station, he determined to let the train go on, and remain at Glenrowan. The rev. gentleman had, at first, much difficulty in getting into the room on account of the number of people going to look at Ned Kelly. As soon as he made himself known to the doctor attending, he at once made room for Father Gibney to get to Kelly. The outlaw was in a precarious state, and there was no certainty that he would survive his wounds. Kelly, when he found that Father Gibney was a priest, at once asked him to do anything he could towards preparing him for death. The rev. father heard his confession, and, although he was evidently suffering the most intense agony and pain from the wounds on his hands and feet, he never uttered a strong or impatient word. Father Gibney was particularly struck with the appearance of resignation that appeared to settle itself upon his countenance. Father Gibney states that Kelly has a good expression of countenance, especially in the lower features. The greater number of the pictures published of the captured outlaw are quite unlike him.

Father Gibney was with Kelly about an hour, and when he was satisfied as to his penitential disposition he administered the sacraments of penance and extreme unction. During the time Father Gibney was with Kelly the interval between the volleys fired by the police were very short indeed, and continued so throughout the afternoon, till the place was fired. So far as his powers of observation enabled him to judge, Father Gibney saw no terms of truce offered to the bushrangers. When he had completed his ministrations to Ned Kelly he asked him if he thought it would be safe for him to go up to the house to ask the other bushrangers to surrender. Kelly looked at the priest intently for some time. Father Gibney said, "I'm not afraid." Kelly then said: "I would not advise you to go; you are a stranger. They may take you for a policeman in disguise, and they'll shoot you." The rev. gentleman felt that it was hopeless to make the attempt at that time, but certainly could not help admiring the man who seemed to care so much for his safety. Father Gibney was a total stranger, knowing not a soul of the hundred that were there, and none of them knew him. He was, however, introduced by one of the medical gentlemen to a Church of England minister who was there. They spoke freely together for about twenty minutes discussing the situation. Father Gibney told him that he felt very much the position that he was in; that these men were likely to die as they had lived, without a chance of repentance; also, that he had been partly deterred from asking them to surrender by what Ned Kelly had said, but that he was not satisfied. The Church of England clergyman replied that he would not advise anyone to go, as it was the duty of the police, who undertook any such risks when they were engaged in the service.

While talking thus, a female dressed in a riding habit came hurriedly towards the station across the railway. This was Mrs. Skillian. Presently it was repeated from mouth to mouth, "Here's Kelly's sister." Father Gibney was glad of her arrival, for he felt that at last one was present who could approach the house and say to the outlaws that their lives would be spared if they would surrender. Father Gibney advanced to meet the woman, and said to her, "I am a Catholic priest; I've attended your brother Ned, who is in the back room there wounded, but he is not in any imminent danger at present. I want you to go up to the house to your brother and Hart, and ask them to surrender. Should they refuse to do so, tell them there is a priest here who would like to speak to them, and ask them will they let him come in." "Of course I'll go and see my brother," she replied. She was rushing off toward the house when she was ordered back by different parties of police, who were in an ambush. Then the priest said that he would have to obtain leave for the woman to go to the house, and accompanied her to Inspector Sadlier. At this time the house was being fired. In less than ten minutes from this period the fire was seen to have crept through the weather-boards, and caught hold of the calico screens, which carried the blaze rapidly along the walls.

When the house was seen to be fairly on fire a volley was fired into the place by the police, Father Gibney then felt that the outlaws must inevitably die within a few minutes, either by being burnt inside the house or being shot down if they came out. He felt that there was no truce or no terms for the doomed men. Besides he had already been informed by the men who had been released from the besieged house that there was one of their party, an old man named Cherry, mortally wounded, and

unable to drag himself out from the flames. At this crisis Father Gibney started off direct for the front door of the house. When about midway between the police and the burning hotel he was called upon to come back, and was informed that he must not go there without permission from the officer in charge. He was in a good spot for a shot at the time. Father Gibney recognised the propriety of obtaining the permission of the commanding officer, but in the imminence of the crisis he also saw that there was not a moment to lose. He stood for a moment, and then walked a few paces toward the officer who called him. It glanced across the Rev. Father's mind that if the men in the house saw him taking directions from the police who were besieging them they would conclude at once that he was in the service of the police.

Entering the flames he cried out, "There is no time to lose." The flames were bursting through the roof. He started a second time for the house, and as he did so the assembled people clapped hands most enthusiastically. Father Gibney was determined to do his duty at all hazards. Mentally commending himself to God, and praying that if he fell his sins would be forgiven, he marched boldly forward his only object being to give the wretched inmates of the blazing ruin an opportunity of dying penitent. On entering the door, the front room was completely vacant and the weather-boards were riddled with bullet holes; there was hardly a board which had not been perforated with numerous shots. Passing into the bar, which was the room where the fire first caught, Father Gibney saw the body of Byrne lying at the passage door. The outlaw was quite stiff, and the reverend gentleman moved him to ascertain if there was any life in him, but he had evidently been dead a long while. He seemed to have died quite easily, and not to have moved at all from the position in which he dropped. Our informant then called out to the other two whom he supposed to be in the building, "For God's sake, men, allow me to speak to you; I am a Roman Catholic priest." The passage and the whole of this room was so enveloped in flames that Father Gibney did not then venture to pass through. But sought in another direction to go to the men. Finding there was no egress he came back, stepped over the dead body of Byrne and rushed through a sheet of flame. He was plainly seen in the midst of the blaze by those outside, and a cry of horror was raised. He then came to the back room where he saw two bodies lying, stretched at full length on their backs, with bags formed into pillows under their heads. He took hold of each of them and satisfied himself that they were dead. The ceiling and side walls were by this time alight. Father Gibney was bewildered when he saw the two beardless youths who kept at bay for so many hours a large number of armed men. The heroic priest passed out by the back door, and when he was seen to be safe by the anxious crowd, they cheered long and loudly. From the position Hart and Dan Kelly were lying in, it is clear that they were not shot by the police. At this time the rev. gentleman had not found Cherry, and he called out that all the men inside were dead.

Presently two constables ran up, and Father Gibney pointed out the dead body of Byrne to the first that arrived. The policeman seemed to doubt the rev. gentleman's word, for as he went inside he raised his pistol, as if to fire at the dead body. Father Gibney put his hand on his shoulder and said, "Don't fire; the man's dead." The constable immediately seized the corpse and dragged it by the legs from out of the burning building. The house was at this time so completely enveloped in flames that no one could go to where Hart and Dan Kelly lay. One of the men who had been bailed up in the house came running up breathlessly, saying, "Here's where Cherry is," pointing to a little back place. Cherry was sensible when found, but when carried out became unconscious. Father Gibney was told that Cherry and the other *confines* had been repeatedly engaged in prayer, and he (the rev. father) was so satisfied that he died penitent, that he had no hesitation in administering the last sacraments to him. Father Gibney, on his return to the crowd, was warmly received. Inspector Sadlier congratulated the rev. gentleman on his heroism, and said that had it not been for him, they would not have known whether the outlaws were burnt alive or not. —*Sydney Evening News.*

THE KNOCK APPARITIONS.

THE CHRISTIAN BROTHER'S NARRATIVE (CONTINUED).

TOWARDS one o'clock a.m. on Holy Saturday morning I heard many in the church say they beheld a vision on the window of the transept gable (corresponding to the Epistle side of the sanctuary). Again the whole congregation prayed with the most intense fervour. I scrutinised this window closely, but failed to discern anything of a supernatural character upon it. I therefore turned to contemplate the vision of the "Taking down from the Cross," which was still visible on the side wall of the sanctuary. Some time afterwards, I again scrutinised the window, towards which the people were gazing intently, but saw nothing then nor at any time have I seen anything extraordinary on this window. But under this window some short time afterwards there appeared a representation of our Lord in the tomb. I could see our Lord's head, shoulders, and part of the breast. That part of the tomb at our Lord's head seemed two feet thick, and the exterior of the head of the tomb had a round appearance—some what resembling the shape of a lamb's back. Our Lord appeared as much in a sitting as a recumbent position. At the foot of the tomb I saw a figure of the Blessed Virgin standing pensively, with her head turned slightly away from the tomb. Her appearance was the same as in the representation of "The taking down from the Cross," but on this occasion her looks manifested no indication of anxiety. At the head of the tomb, though some little distance away, I saw a figure kneeling, which I concluded was that of St. John. Where this figure appeared I afterwards saw a number of pillars, as if the saint had been kneeling in a magnificent church. The pillars were rather indistinct, and I could not see their tops. I continued to see the

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C. JOHNSON AND CO., of Maclaggan street, beg to inform the public of Dunedin and country districts that they have taken a lease of the above premises, and have purchased the **WHOLE STOCK OF GENERAL DRAPERY AND CLOTHING** from Mr. H. DODDS (who is retiring from business) at an Enormous Reduction from cost price, with which, and a

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Early Inspection Invited, as this is No Sham.

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WINTER HATS, latest;
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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

representation of our Lord in the tomb for a considerable time, say half an hour, after which the figure of this vision gradually became indistinct.

Later on, Holy Saturday morning, I distinctly beheld the representation of a bishop on the sanctuary wall. His arms were raised as in prayer. I could see only his bust. The figure of the bishop became manifest where the representation of the "Taking down from the Cross" had appeared. (At this time the latter vision had entirely vanished.)

After remaining two whole nights in the church I felt considerably fatigued; at about noon, therefore, on Holy Saturday I repaired to my compartment to rest. I slept soundly for about five hours, and on awaking felt as refreshed as though I had slept the preceding nights. Soon after awaking I saw a figure of the Sacred Heart, with flames rising from the top. This representation was distinct—the outline and shading being as perfect as possible. I looked around to see if this was not a reflection from some picture of a heart on the wall; but there was no such print in the room, the doors of which were closed. Whilst dressing I saw this representation in four different places in the room; and the idea that came into my mind was that a magnificent church to the Sacred Heart would yet be erected at Knock. The happiness I felt on the occasion of this vision exceeded anything I had ever before experienced. (I afterwards saw the representation of the Sacred Heart in the same room on two different occasions.)

On the evening of Holy Saturday, after seeing the vision of the Sacred Heart, I again returned to the church. On the preceding nights the church doors were thrown open to all; but on this occasion only about nine persons were admitted, and, thanks to the kindness of the venerable archdeacon, I was amongst the privileged few. Need I say we felt happy and prayed devoutly; all gathered round the altar of our Lady.

Towards midnight some one directed my attention to a peculiar twinkling or sparkling of the beads on the votive crown with which the Virgin's image was decked. I considered this very remarkable, but thought that such an effect might be produced by the light from the lamps. However, to satisfy some of the others, I said that the lamps might be removed. No sooner, however, was this done, than the statue—instead of growing dark—became dazzlingly bright; the crown disappeared from the head; the face shone with a most resplendent radiance; the blue girdle—it was a statue of our Lady of Lourdes—became several degrees whiter than snow; in fine, a new image seemed to have taken the place of the former. Some said they saw the Blessed Virgin bend lovingly over us; but it (the statue, as I thought) was so exceedingly bright, and beautiful, and life-like that I became slightly agitated, and so cannot vouch for the accuracy of this last particular. After witnessing these wonderful effects on the statue, for the space of ten minutes, we again turned on the lights. When the lights were replaced I observed dark shades pass successively over the image, which gradually grew less brilliant, till, after about six seconds, it had assumed its ordinary colour. All, save one, witnessed these extraordinary effects on the statue.

After Mass on Easter Sunday morning, I saw on the transept gable corresponding to the Gospel side of the altar a statue-like representation of the Blessed Virgin. This was visible on two or three different occasions on the same gable. In the representations hitherto described the figures were *not* statue-like.

Most of the apparitions which I have above described were witnessed during the night; but during my second visit I witnessed on the Feast of St. Catherine of Sienna what I consider to have been a very extraordinary manifestation. Having entered the church shortly before noon, I knelt down to say a short prayer. The chapel was about one-third full. Scarcely had I finished my petition, when I saw a multitude of stars or lights, similar to those witnessed at 1.30 a.m. on Good Friday morning. These lights (which were of uniform appearance) were characterised by two remarkable features—firstly, they appeared endowed with animation; and, secondly, their movements were peculiarly graceful. These stars were not of any one colour; but each star presented the appearance of a variety of beautiful colours blended in the most perfect manner. They did not pass near the walls but in the air, from a foot to about eight feet high, and directly before the Blessed Sacrament. I scrutinised them closely for about twenty seconds. They were incomparably beautiful; but finding that I could no longer restrain my emotions, I resolved on leaving the church. On my coming to the church door I requested some person to "Look at the magnificent lights," but when I turned round to point them out they had all disappeared. This apparition tended to confirm me in the belief that all the other manifestations which I have described were supernatural. I here bring my narration to a close. I believe that Knock has been favoured by God in a particular manner; that the last is not yet heard of this blessed sanctuary; and I trust, in conclusion, that the happy effects of my two visits to this hallowed shrine of our dear Lady may never pass away—that the graces there received may enable me to do God's will in time that I may praise him with His saints for eternity.

Between Brading and Sandown, Newport, at a place known as Morton Farm, well-preserved remains of a Roman villa have been discovered. The tessellated floor of several apartments has been uncovered. Minute tesserae of different colours are worked up into a variety of figures, including a representation of Bacchus, with a Bacchant and a couple of panthers. A considerable quantity of human bones have been exhumed. Several coins have been brought to light of the reign of the Emperor Gallienus.

While our Catholic Marquis, the new Indian Viceroy, is rapidly reaching Calcutta, the Marquis of Bute is travelling in a more leisurely fashion to England, after a visit to the Holy Land. This was not the first occasion on which Lord Bute had visited the East; and the observations made by a Catholic antiquarian and scholar in that profoundly interesting part of the world will, we hope, one day be given to the public in a book.

THE REV. FATHER QUICK AT KNOCK.

THE Rev. Father Quick has addressed to the editor of the *Universe* the following letter, dated Manchester, May 25:—

I have just returned from the Continent, and am assailed on all sides as to the truth of the statement of the Cork Pilgrim, published in your issue of the 15th ult., respecting my alleged miraculous cure at Knock. As your correspondent says she was present at my Mass of thanksgiving, it is to be regretted she did not seek an interview with myself and obtain positive facts before she went into print, and made use of a name, as she says, that is "well known."

I rejoice to say I have had no such lengthened sufferings as she describes, and regret, though compelled in defence of truth, to state that she has been sadly misinformed. She says I suffered much for over two years. My arm was utterly useless. I was debarred from saying Mass during this time. I was attended by numerous doctors of eminence and high standing; that there was but one cure—viz., amputation. The miracle was witnessed by hundreds.

The simple facts are these: I had been suffering some six months from prostration of the nerves, the pain settling principally in my left arm. I was unable to say Mass part of this time, but not on account of my arm solely. I consulted no doctors beyond my regular advisers. There was never question of amputation. I was told I would recover after a few months' rest and repose, but, being anxious to continue my duties, I yielded to an invitation to go to Knock. I did not expect a miracle; I knew my ailment did not require one. After my first visit and devotions at Knock, I felt able to dispense with my arm rest or sling, and during my devotions at my third visit I felt the pain gradually leave my arm and strength return. I had gained all I sought. I made an offering of my sling to our Lady, and obtained permission of the venerable and saintly archdeacon to say Mass there next morning. I was asked to leave a few lines of my cure, but the archdeacon agreed to my suggestion, viz., to wait a short time. I promised to write in three weeks and send an attestation, provided the pain did not return. On leaving Knock, I was sent direct to Paris to inspect the workings of several institutions, which took me a fortnight. It is now over three weeks since I left Knock; since then I have suffered much through continuous travelling, and have had consequently a slight relapse in my pains—hence I cannot yet say I am cured, but I am considerably better. I would state my firm belief in the first apparitions, and in some of the many miracles said to have been wrought there. Let us hope that the time is not far distant when the present humble church will be replaced by one more worthy, and that the sanctuary of our Lady of Knock will equal that of our Lady of Lourdes. One of the best means of attaining this will be, when speaking of Knock, not to exaggerate, but give simple telling facts—abundance of these are not wanting; this will overcome the incredulity of Catholics and the prejudices of non-Catholics. I would say to all afflicted, have confidence, and go to our Lady of Knock, and you will be relieved. I received more than my faith and unworthiness merited.

THE POWER OF "GOOD SPIRITS."

THE *Lancet* remarks:—With the aid or under the influence of "pluck," using the term in a modern sense, and in relation to the daily heroism of life in the midst of difficulties, it is possible not only to surmount what appear to be insuperable obstructions, but to defy and repel the enmities of climate, adverse circumstances, and even disease. Many a life has been saved by the moral courage of a sufferer. It is not alone in bearing the pain of operations or the misery of confinement in a sick room this self help becomes of vital moment, but in the monotonous tracking of a weary path and the vigorous discharge of ordinary duty. How many a victim of incurable disease has lived on through years of suffering, patiently and resolutely hoping against hope, or, what is better, living down despair, until the virulence of a threatening malady has died out, and it has ceased to be destructive, although its physical characteristics remained? This power of "good spirits" is a matter of high moment to the sick and weakly. To the former it may mean the ability to survive, to the latter the possibility of outliving, or living in spite of a disease. It is, therefore, of the greatest importance to cultivate the highest and most buoyant frame of mind which the conditions will admit. The same energy which takes the form of mental activity is vital to the work of the organism. Mental influences affect the system, and a joyous spirit not only relieves pain, but increases the momentum of life in the body. The victims of disease do not commonly sufficiently appreciate the value and use of "good spirits." They too often settle down in despair when a professional judgment determines the existence of some latent or chronic malady. The fact that it is probable they will die of a particular disease casts so deep a gloom over their prospects that through fear of death they are all their lifetime subject to bondage. The multitude of healthy persons who wear out their strength by exhausting journeys and perpetual anxieties for health is very great, and the policy in which they indulge is exceedingly short sighted. Most of the sorrowful and worried cripples who drag out miserable lives in this way would be less wretched and live longer if they were more hopeful. It is useless to expect that anyone can be reasoned into a lighter frame of mind, but it is desirable that all should be taught to understand the sustaining, and often even curative, power of "good spirits."

The Liverpool branch of the Irish National Land League have issued an address condemning in strong terms the proposed subscription to aid Cennemara peasantry to emigrate. They proclaim as a holy doctrine that the true place for the Irish farmer is an Irish homestead, and not a patch of prairie land in Minnesota. Everyone who aids emigration schemes, which have already transported three million of Irishmen, is to be regarded an enemy of Ireland.

TAIERI BUTCHERY.

S H A N D A N D W O R T H
beg to inform the inhabitants of Dunedin and Suburbs that they intend starting a BUTCHERY BUSINESS in the new buildings adjoining Watson's Hotel. From the great advantages they possess in having fine grazing land in close proximity to their slaughter-yards at West Taieri, being near the Railway Station, they are confident that they will be able to supply their customers with Meat of a superior quality at a price which will defy competition. In connection with the Butchery Business they will also have a first-class HAM and BACON-CURING ESTABLISHMENT, and will always have on hand a large stock of these articles. Orders to all parts of the city and suburbs will meet with prompt despatch. Hotels, Families, and Shipping supplied.
Business will commence SATURDAY, 24th July, 1880.

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COACH BUILDERS,
WHEELWRIGHTS AND GENERAL
BLACKSMITHS,
MARKET STREET, DUNEDIN.

All kinds of Station Waggon, Farm Drays, Buggies, &c., on the Premises.

Repairs Promptly Executed at Moderate Charges.

Country orders receive every attention.

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Cumberland-street, Dunedin.
J. DAVIDSON & COY.,
Late W. WILSON,
ENGINEERS, BOILER MAKERS, AND
IRON FOUNDERS.
Machinery of all kinds Made to Order
Also,
Engines, Boilers, and every description
of Brass, Wrought Iron, and
Cast Iron Work.
QUARTZ CRUSHING MACHINERY.

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SKENE'S LABOUR EXCHANGE,
PRINCES ST., DUNEDIN,
Otago, N.Z.

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(Near Maloney's Hotel.)

RANGES!! RANGES!! RANGES!!

The best and cheapest Range for all kinds of coal can be had at the above address. Prices from £5 10s. and upwards. Inspection invited.
GEORGE LOCH.

EXPERIENCE THE BEST TEACHER.

**THE OLD ORIGINAL AND WELL-KNOWN CHEAP SHOP,
BOOTS! BOOTS! BOOTS!**

W A N T E D the Public of Dunedin and Surrounding Districts to know that E. LOFT has the Largest and Best selected Stock of Boots and Shoes to choose from; for prices and quality defy competition.
LOFT,
10 and 11, Royal Arcade Established 1875.

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KEAST AND MCCARTHY,
BREWERS, ALE AND PORTER BOTTLEERS.

W M ' L A R E N,
TAILOR AND CLOTHIER,
ALBERT BUILDINGS, PRINCES STREET
(Opposite Post-office),
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W I L L S E A
(Late Bode),
Hair Cutting 6d.
Shaving 3d.
Best Cut Tobacco, 6d per Oz.

Those who enjoy a good smoke should try "Flower of all Nations," supplied by
W I L L S E A,
99 GEORGE STREET, DUNEDIN.

R O Y A L H O T E L,
OAMARU.

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

FIRST-CLASS STABLES
At the Rear of the Premises.
The BILLIARD ROOM has been built on the most approved principles, and every arrangement in connection therewith has been made with a view to rendering pleasant this popular game.
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Proprietor.

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AND LETTING STABLES
MACLAGGAN STREET, DUNEDIN,
THOMAS POWER - PROPRIETOR.

Ladies' and Gentlemen's Hacks for hire.
Wedding Carriages on shortest notice.
Carriages, Buggies, and Waggonettes, single or double, ready on the shortest notice.
First-class accommodation for Livery Horses.

R E S I D E N T S in wet localities and all sufferers from Cold Feet should get a Pair of those

INVALUABLE CLOG, or PATTENS
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L I T T L E D U S T P A N
45, GEORGE STREET, DUNEDIN.

Capitally adapted for Country Districts, or Damp Yards and Gardens. Our Pattens will, indeed, be found a Boon to every Housewife.

Among the varied useful and ornamental stock of this well-known Establishment, **THE LITTLE MARVEL WASHING MACHINE,** should not be overlooked. Must be tried to be believed.

WASHING WITHOUT LABOUR.

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Deliver to all parts of the city and suburbs Newcastle, Kaitangata, and Green Island Coals; Coke, Firewood (cut and uncut), Potatoes, Flour, Oatmeal, Oats, &c., and all kinds of produce
Sole Agents for the famous Shag Point Coal.

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having joined partners, have much pleasure in announcing to the Public and Trade that they have purchased the premises of the late Floating Dock Carey's Bay, Port Chalmers, and are now in position to supply
S M O E D A N D F R E S H F I S H
of all kinds; also
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in Large or Small quantities. All Orders will receive prompt attention. Address, Tunnage and Mitchell, Port Chalmers; or J. Tunnage, Princes Street, Dunedin.

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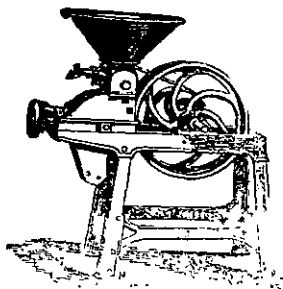
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Ransome and Sim's 8-h.p. Steam Engine, with Thrashing Machine, Straw Elevators, &c.



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Luncheon daily from 1 to 3 p.m.

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STEAM CABINETMAKING
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Will be found one of the most convenient in New Zealand.

The Stock being so varied, that Purchasers may at once select any Article they can possibly require, suitable for any class of House. This will be found an IMMENSE ADVANTAGE TO COUNTRY CUSTOMERS, Thus saving time, trouble, and expense.

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Private Rooms for Families.
None but the Best Brands of Liquors kept.

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The above Hotel is most centrally situated, and affords Splendid Accommodation to the public. Suites of Rooms for families. Single and Double Bed-rooms. Hot, Cold, and Shower Baths. Passengers called for early trains. One of Alcock's prize Billiard Tables. Terms liberal.

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Good accommodation for Commercial Travellers Families and Boarders.

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Celebrated SAUCES and PICKLES have been pronounced by Eminent Analytical Chemists to be equal, if not superior, to any similar Goods Imported.

WORCESTER SAUCE, of the Finest Flavour.

TOMATO SAUCE, made from the Best Colonial Tomatoes.

All kinds of PICKLES and PRESERVES prepared by experienced manufacturers.

As a Guarantee of the Excellence of the Goods, each bottle has a Certificate from PROFESSOR BLACK, Government Analyst attached to it.

Hotelkeepers, Housekeepers, and Colonists generally, now is your time to prove that you have the welfare of the Colony at heart, by encouraging New Zealand Manufactures. Why purchase Imported Sauce and Pickles, when you get as good articles at your own doors for less money?

Note the Address—

CAREW & CO.,
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READ THIS.

WE have never been in Germany, consequently have no particular taste for Frankfort Sausages, Merwurst, or German black puddings, and do not care to advertise these special articles. What we, however, desire to draw attention to is our unrivalled stock of

PRIME BEEF AND MUTTON, the food of every true-born Briton. We also want to see the British workman, his wife and family, well fed, in these hard times especially, with no doctors' bills to pay, with the glow of health upon their cheeks, and everybody to know that the way this to be attained is to pay the cash and buy good sound wholesome Roasting Beef at 3d., delicious Boiling Beef at 2d., and Prime Forequarters of Mutton at 1½d. per lb., from

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Reduced Price for Cash,
SEVENTEEN SHILLINGS PER TON DELIVERED.
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Scale of Charges :

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Consulting Fee	2	6
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SEWING MACHINE AGENCY,
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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.

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Good Accommodation for Boarders at Moderate Charges.

The Miners' and Mechanics' Home.
Good Stabling.

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 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.

B R O W N , E W I N G A N D C O . ' S F A N C Y D E P A R T M E N T

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' Handbags, Ladies' Umbrellas, Linen Collars and Cuffs, Black and Coloured Kid Gloves, 2 to 8 buttons, Lace Mitts.

CHEAP BUILDING MATERIAL, BONE DUST, AND FLOCK FOR UPHOLSTERERS, At Lowest Rates. Prices on Application.

EVERY Line the best of its kind. No purchaser is expected to take the Goods unless they are as represented. All our prices are equally low. T. and G. Flooring, 16s.; T. and G. Lining, 11s.; Dressed W. B., 12s. Red Pine, 12s. 6d. Roofing Iron, &c.

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 (Late Gibbs and Clayton),
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J. G. GREEN is now opening a splendid assortment of WINTER BOOTS AND SLIPPERS, Marked at Prices that must ensure a speedy clearance.

Gents. Boots, made to order, from - 16s 6d
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 Fit, Material, and Workmanship Guaranteed.

J. G. GREEN,
LEICESTER BOOT WAREHOUSE,
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£100 R E W A R D

Will be given to any person who can prove these are not the Genuine

ROTHERHAM SILVER HUNTING LEVER, £6 10s.

I have just received a few dozen of the above watches direct from the maker, which are known to be the best watches ever imported into New Zealand, at a price never before attempted, viz., £6 10s, with a two years' written guarantee. These watches can only be sold at the above price by a thorough practical man.

The above watches will be sent to any part of New Zealand free of charge, with a written guarantee for two years on receipt of price.

I have also on hand—

Ehrhardt's and Stamford's (other good makers), capped and jewelled, from £5 10s to £10 10s.

American Silver Hunting Levers, from £2 15s.

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 Clocks, warranted two years, from 7s 6d.
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Special attention paid to watches unsuccessfully operated on by others.

New balance-staff or cylinder, 10s; new mainspring or chain in English watch, 5s 6d; new mainspring in Geneva or American watch, 4s 6d.

ALL WORK WARRANTED.

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

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J O H N H E R O N ,
 ARTIFICIAL LIMB MANUFACTURER,
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Limbs made to suit all cases of amputation.

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 THAMES STREET,
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Beer, Wine, and Spirits of the Best Brands.

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GREAT REDUCTION IN PRICE.

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

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 North East Valley Works.

A . D O R N W E L L
 IS THE

CHEAPEST BUTCHER IN DUNEDIN.

Speciality—Smoked Legs of Mutton One Shilling each.

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At the New Gallery American Studio,
 No. 60, PRINCES STREET, DUNEDIN.

SEE PRICES:

25 Exquisite Little Gems, 2s. 6d.

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B U T L E R ' S ' F A M I L Y H O T E L

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.

C H A R L E S M A K A N I N I ,
 (From J. Fleming's.)
P R A C T I C A L H A I R C U T T E R ,

Perfumer and Tobacconist,

COLOMBO STREET, CHRISTCHURCH,
 Next door to Golden Age Hotel.

Every description of Perfumery and Fancy Soaps on sale.

Tobaccos and Cigs of the best brands, always on hand.

V.  R.

F U N E R A L R E F O R M ,
 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

W A L T E R G . G E D D E S .
 Undertaker, Octagon, Dunedin.

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

A U S T R A L A S I A N H O T E L ,
 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'CLUSKY,
 Proprietor.

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M E R C E R A N D M ' D O N A L D ,

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 17s 6d are pleasing everybody.

MERCER & M'DONALD,
 Rattray street.

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 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 automatic steam and hot water apparatuses.

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

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ALEXANDER SLIGO
BOOKSELLER, STATIONER, & C.
School books and requisites. Magazines
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GEORGE STREET
(Opposite Royal George Hotel), Dunedin

JOHN HISLOP,
(LATE A. BEVELY),
CHRONOMETER, WATCHMAKER AND
JEWELLER,

Exactly opposite the Bank of Otago,
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Every description of Jewellery made to order
Ships' Chronometers Cleaned and Rated
by Transit Observations.
N.B.—J. H. being a thorough Practical
Watchmaker, all work entrusted to his care
will receive his utmost attention.

TO BUILDERS AND CONTRACTORS.
THE undersigned have ON SALE a
large stock of American Clear Pine
Doors, from 6ft. 6in. x 2ft. 6in. to 7ft. x 3, 1½
1½, 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.,
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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.

W. SUTTON
FAMILY GROCER
AND PROVISION MERCHANT,
Great King Street, Two Doors south of St.
David Street,
Begg to intimate to his numerous friends and
the public that he has opened those com-
modious premises at the above address, with
a fresh and well-selected Stock of Goods,
which he invites cash purchasers to inspect,
and hopes by strict attention to business,
courtesy, and punctuality, to gain a fair share
of public patronage.
Make your eye your judge and judge for
yourselves, at Sutton's, Great King Street.

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.

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PERFUMER AND WIGMAKER,
Athenaeum Buildings,
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A first-class Hairdressing Saloon, not to be
surpassed in the colonies. A splendid assort-
ment of Tobaccos, Cigars, Meerchaum and
Briar Pipes always in stock. All kinds of
Ladies' Hair Work made up.
Latest Designs in Device Work.

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.)

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.

PLANTING SEASON.
GEORGE MATTHEWS,
Nurseryman and Seedsman, Moray
Place, Dunedin, has for sale a very large as-
sortment of Fruit Trees, including Currant
and Gooseberry Bushes, Rhubarb Roots, &c.
Hawthorn Quicks, Dwarf Boxwood (for edg-
ing walks, &c.) Farm and Garden Seeds of
all sorts. Catalogues and prices supplied on
application.

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.

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Port Chalmers ...	William Elder
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Baichutha ...	J. Macdonald & Co.
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Palmerston ...	John Keen
Oamaru ...	George Sumpter
Kakanui ...	James Matheson
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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-
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GEORGE W. ELLIOT,
Agent for Otago.

MEE'S FAMILY HOTEL,
SOUTH DUNEDIN.
T. MEE ... PROPRIETOR.
Good accommodation for Boarders. None
at the best brands of liquor kept.

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

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 them
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,
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EXPIRY OF LEASE.
REMOVED TO 76 PRINCES STREET
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MERCANTILE STATIONERS,
Manufacturers of Account Books, Bookbinders,
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Printers. Rubber Stamp Makers. All the
newest novelties in stationery kept in stock.

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NEW WHARF HOTEL,
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(Immediately opposite the Steamers' Basin).
Mr. J. Reany desires to inform his friends
and the public that he has OPENED the
above new and commodious hotel, and is now
in a position to offer unrivalled accommo-
dation to all Country friends visiting the City.

T. BLACK,
(Late with G. and T. Young),
Being about to enter into business as
WATCHMAKER AND JEWELLER,
Respectfully solicits the support and patron-
age 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,
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VETERINARY SHOEING FORGE,
LICHFIELD STREET,
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N.B.—Good Accommodation for Country
Customers.

DENTISTRY.
H. ROBINSON
SURGEON DENTIST,
No charge for advice.
Painless extraction by the aid of nitrous
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Address—
PRINCES STREET,
Next door to Begg's Music Saloon

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Engineer and Architect,
LIVERPOOL STREET, DUNEDIN.
Complete designs for Catholic Churches
furnished under special arrangements.

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WHOLESALE AND RETAIL
PRODUCE MERCHANT
PRINCES-STREET, DUNEDIN.
Cash buyer of Oats, Wheat, Barley, Potatoes
&c., &c.

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HOTEL VALUATOR,
(Carroll's Hotel),
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H E N R Y J. W O O D & C O
HIGH STREET, CHRISTCHURCH,
CATHOLIC BOOKSELLERS, & Co., & Co.
Crosses and Small Rosaries kept in stock

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IMPORTER, WHOLESALE AND RETAIL SEEDSMAN AND
FRUITERS,
GEORGE STREET, DUNEDIN.
New Fruit by every Melbourne, Sydney, Tasmanian and
Intercolonial Steamer.
Purchaser of Provincial-grown Produce.

Has Several SUMS OF MONEY TO LEND on Good FREEHOLD
SECURITY, at Current Rates of Interest.

QUEEN'S HOTEL, OAMARU.

"CIVILITY, COMFORT, ATTENTION."
JAMES MARKHAM, having taken the
above establishment, has just made extensive
alterations and improvements, and is now
prepared to accommodate a number of
respectable Boarders on moderate terms.
The cellar is stocked with the choicest wines,
and the ales and Spirits supplied at this house
are of the very best brands.

Don't Forget

THE QUEEN'S HOTEL,
THAMES STREET, OAMARU.

HENRY J. BACON & CO.,
AUCTIONEERS,
Valuators and Commission Agents,
BOND ST., DUNEDIN

Sales or Valuations effected in Town or
Country.
Moderate Charges and Prompt Settlements

WHITE HORSE HOTEL,
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.

GLOBE HOTEL,
PRINCES STREET SOUTH,
DUNEDIN.
MRS. DIAMOND ... Proprietress.
First-class Accommodation for Families and
Boarders.
One of Alcock's Prize Medal Billiard Tables.
Good Stabling, with loose boxes.

VENETIAN BLINDS!
VENETIAN BLINDS
At Moderate Prices.

PATTERSON, BURKE & CO.,
Maclaggan Street.

THE NEW ZEALAND EXPRESS
GENERAL FORWARDING AGENCY
COMPANY OF DUNEDIN,
Head Office: Manse Street, (late Cobb's) next
Wain's Hotel.

Parcels, Packages, &c., forwarded by every
conveyance to all parts of the colony at
through rates, saving senders trouble of
shipping and consignees of delivery.
For particulars of rates, &c., apply to
CAMPBELL AND CRUST.

HALL OF COMMERCE,
D. TOOHEY,
'DRAPER, CLOTHIER, & OUTFITTER,
Oamaru.

N.B.—Millinery and Dressmaking on the
Premises.

SPECIAL NOTICE:

**JAMES MOWAT, TAILOR AND
CLOTHIER,**
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.

QUEEN'S ARM'S HOTEL,
PRINCES STREET SOUTH,
Dunedin,
M. MOLONEY, PROPRIETOR.

First-class Accommodation for Travellers
and Boarders.
Terms Moderate.

M. AND J. MEENAN,
Wholesale and Retail
PRODUCE AND PROVISION
MERCHANTS,
Corner of George Street and Moray Place
Dunedin.

SOUTHERN HOTEL,
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

NORTH-EAST VALLEY HOTEL
(Near Dunedin.)

FRANCIS McGRATH, Proprietor.

The above new and commodious Hotel is
situated 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.

GEORGE HOTEL
GEORGE STREET
PORT CHALMERS.

THOMAS MAGUIRE
(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.

COBB & CO.'S TELEGRAPH

LINE OF ROYAL MAIL COACHES,
Leaves the Australasian Hotel
(Calling for Passengers at the Empire Bote
FOR CHRISTCHURCH)
EVERY TUESDAY AND FRIDAY,
At 5 o'clock a.m.

The Coach reaches Goodfellow's Accommo-
dation House (nine miles from Kumara) at
8 a.m., leaving Goodfellow's for Hokitika
every Wednesday and Saturday, at about 3
p.m.
CASSIDY CLARKE & Co.,
Proprietors.

Printed for the NEW ZEALAND TABLET COMPA-
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Registered "Atmospheric" Printing Works Octagon
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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,
Ulcers, 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, OXFORD 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.