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Current Topics

AT HOME AND ABROAD.

It would be interesting to learn whether the Right A SUCCESSOR OF Rev. Bishop Nevill is acquainted with any brother ST. JOHN OR OF prelate whose family likeness to Judas Iscariot is SOMEBODY ELSE, not to be mistaken. It will be recollected that it was by discerning such a likeness in a certain bishop of the Anglican Church that the famous Sydney Smith, according to his own confession, became convinced of the truth of the doctrine of apostolical succession, and Dr. Nevill pronounces himself equally convinced of its truth—leaving us to conjecture that he must have, at least, as firm a basis for his belief. We are sure he can have none that is firmer. Dr. Nevill, however, as reported by our contemporary the *Dunedin Morning Herald* of last Saturday, acquaints us with more than one point of doctrine of which we had so far been ignorant, and gives as instruction that contradicts one or two things that we find stated on what might otherwise seem pretty good authority. For example, his Lordship told his listeners that : "Every scholar was well aware that for 300 years after Christ no one supposed that Peter was the rock upon which the Church was founded." Now we make no pretensions whatever to scholarship, and if we have picked up here and there a sentence that seems to be at variance with what the Bishop puts forward, we have come across it in the mere course of ordinary reading. We have, nevertheless, met with a passage or two by which St. Peter was identified with the rock alluded to by writers who wrote less than 300 years after Christ. Tertullian, for instance, writing in the second century, calls St. Peter the "Rock of the Church," and says that "the Church was built upon him," and in the third century Origen and St. Cyprian are found repeating that the Church was "founded on Peter." But even a scholar of our own times, and one whom Dr. Nevill will hardly refuse to acknowledge as such, that is the German Protestant historian Neander, seems here to be at variance also with the Bishop, for, although he most inconsistently and even absurdly reasons against the primacy of St. Peter, the words of our Lord have been too strong for him altogether to deny them. Writing, therefore, of the outward unity of the Church, he says : "Now it was, without doubt, no accidental circumstance that the Apostle Peter, rather than any other of the apostles, became the representative of this unity for the religious consciousness of the Western Church. For on him especially, in virtue of his natural character, ennobled by the Holy Spirit, the charisma of Church Government had been bestowed. This Christ adopted for the development of the first community when He named him the Man of Rock, and made him the man of rock on which He would build His Church." We see, then, how authorities differ, and how Dr. Nevill varies in his interpretation of a text from the interpretation given to it by Dr. Neander—but at least Neander might have been expected to know what the Christians of the first three hundred years had concluded concerning the text in question, or not to have contradicted them so flatly—or has he here signally failed in his scholarship? What has principally pleased us, however, in the report of Dr. Nevill's address has been the ease with which his Lordship has disposed of another somewhat knotty point, or one at least commonly considered so, and the confidence with which he smoothed away all the difficulties that might seem to the unlearned to have beset the path of the Church of England. This Church, it speaks, has marched straight down from St. John unimpeded, and the Bishop has seen its path mirrored in some unruffled reflector—whether in the countenance of a bishop of the Judas Iscariot type or not, it is not for us to say, but we have given our authority for stating that such a method of proof of the apostolic succession alluded to has been availed of before Dr. Nevill's time. Are we to blame if we know of no better method, or of no worse, or, in fact, of none at all? For we are wholly ignorant as to the extraordinary process to be followed in connecting Bishop Selwyn with St. John through the apostolical succession. But let us not doubt any man's ingenuity; does not the negro grammarian show how the name "Jeremiah King" has been derived from "mango," and can be not

glibly follow the course of the derivation? What we, nevertheless, do know is that, whatever may have otherwise been the steps of the apostolical succession in the English Church, in the consecration of Queen Elizabeth's Archbishop of Canterbury, Matthew Parker, they met with an obstacle that it has never been found possible to surmount or explain away. Even passing over as doubtful that cause of much anger, and no very reasonable anger either, the story of the Nag's Head, it cannot be explained why for fifty years after the asserted consecration at Lambeth nothing was heard of it. No answer given to the Catholics who were asking for proofs of the succession in the English Church, and taunting Parker with his want of consecration—no word of it to be found in Stowe, Parker's friend, who records, on the other hand, the consecration of Cardinal Pole.—There are, moreover, some considerable grounds for a doubt as to the whole question of Anglican consecration—even apart from the historical obscurities of the matter. "Previous baptism," writes Cardinal Newman, "is the condition of the valid administration of the other sacraments. When I was in the Anglican Church, (he continues) I saw enough of the lax administration of baptism even among High Churchmen, though they did not, of course, intend it, to fill me with great uneasiness. Of course there are definite persons whom one might point out, whose baptisms are sure to be valid. But my argument has nothing to do with present baptisms. Bishops were baptised, not lately, but as children. The present bishops were consecrated by other bishops, they again by others. What I have seen in the Anglican Church makes it very difficult for me to deny that every now and then a bishop was a consecrator who had never been baptised. Some bishops have been brought up in the north as Presbyterians, others as Dissenters, others as Low Churchmen, others have been baptised in the careless perfunctory way once so common; there is, then, much reason to believe that some consecrators were not bishops, for the simple reason that, formally speaking, they were not Christians. But, at least, there is a great presumption that where evidently our Lord has not left a rigid rule of Baptism, He has not left a valid ordination." Elsewhere, in replying to the argument of an Anglican clergyman who had objected to his views on Anglican Orders and brought forward some cases which he supposed would make against them from Arianism and abuses in the Catholic Church, the Cardinal gives the following sketch of the condition of things that has obtained in the Anglican community, and which hardly falls in with Dr. Nevill's assertion as to the smooth and unbroken chain of succession between Dr. Selwyn and St. John. "Instead, then, of isolated parallels, from the history of the fourth or the sixteenth century, from Syria and Asia Minor or from Lombardy or Spain, let me ask you to confine yourself to one quarter of Christendom, and to show me, if you can, any religious communion, of present or past time, which has eventually been on all hands acknowledged to be a portion of the Catholic Church on the strength of its Catholic Orders which, nevertheless, has been for three whole centuries unanimously ignored by all the East and all the West; which for three centuries has employed the pens of its occasional and self-constituted defenders in laboriously clearing away, with but poor success, the aboriginal suspicions which have clung to it on the part of so many of the invalidity of those Orders; which, as if unthankful for such defence, has for three centuries persistently suffered the Apostolicity of those Orders, and the necessity and grace of such Apostolicity, to be slighted or denied by its Bishops, Priests, and people, with utter impunity; which has for three centuries been careless to make sure that its consecrating Bishops, and the Bishops who ordained the Priests, who were to be consecrated, and those Priests themselves had been validly baptised; which has for three centuries neglected to protect its Eucharist from the profanations, not only of ignorance and unbelief, but of open sacrilege,—show me such a case—such a long-sustained anomaly and such ultimate recognition—and then I will allow that the recognition of Anglicanism on the part of the Holy See is not beyond the limits of reasonable expectation."—The continuity, then, from Bishop Selwyn back, from age to age, to St. John hardly appears so clear to everyone as it is to Bishop Nevill. Cardinal Newman, indeed, tells us again that for himself, in order to believe in this episcopal succession of the Anglican Church, he must have "St. Philip's gift, who saw the sacerdotal character on the forehead of

a gaily-attired youngster." But we will not all aspire to the gifts possessed by the saints, let us rest content with the proof that converted the Canon of St. Paul's, and make up our minds to acknowledge the fact as established when we have, like him, seen Judas Iscariot scowling from some episcopal countenance. Yet may heaven defend us from such a conversion, on more accounts than one.

CATHEDRAL BUILDING.

AMONG the monuments which the ages of faith have left to the world not the least impressing are those great cathedrals which are everywhere to be met with throughout Europe, the glory still of

Catholic countries, and a record of a glorious past as well as a beacon of hope in countries that have lost the faith. There are many things that, as M. Taine tells us of monastic institutions, are in the blood of all Catholic peoples, and which are sure to mark their existence wherever they are to be found, and among these splendid fanes raised to the honour and glory of God hold a chief place. But, indeed, it could hardly be otherwise, and when we consider what the use of a Catholic church is we see at once the necessity of this. For when God deigns to dwell upon our altars hidden under the veil of the Eucharistic species those to whom His presence there is a certainty will ever feel the need to do Him honour, and according to the measure of their faith and fervour will be the desire they feel to raise above the tabernacle in which He is lodged a shelter—not indeed suitable to Him Whom the heaven of heavens cannot contain, but the most suitable that the powers of the Christian people are capable of constructing. Such then has ever been the spirit of the Catholic, and the manifestation of his spirit remains to us from of old in the magnificent shrines that mark the places wherever he has had his home—the monuments, moreover, of the faith of successive generations, who, in more than one instance, during hundreds of years have each given themselves to the work of building some one particular church. It is especially touching, moreover, to think of those pious men who in the olden times went away from home to labour in building some notable cathedral, and spent a life time at the work, leaving no record behind them by which their names might be handed down to posterity, but content to know that the work they had done would remain for ever open to the eye of the Almighty, and would plead for them before the throne of God as potently as if the voice of prayer were without ceasing raised in their behalf—for indeed it was no other than a prayer wrought in the lasting stone, which God would read through all their lives, and which, when their lives had ended and they had gone to receive the purgation needed ere they could enter into the eternal light, would still be there to plead for them. Their prayer, indeed, endures to this day and we doubt not still pleads with God, while those who formed it have already received for themselves its full reward, on behalf of the men who have come after them. But that beautiful churches spring from the blood of the Catholic people, and still continue to mark their existence, we see on every side of us. We have but now received the accounts of the completion of the first portion of the cathedral at Sydney, and the news has been most grateful to the Catholics of the Colony, testifying as it does to the vitality of the faith, and speaking to them of an effort made to return to Almighty God the honour due to Him, testifying also to the unity of the Church of all ages and all nations, whose faithful people have everywhere and at all times made it their first object to build churches that so far as in them lay, and so far as possible, might be worthy of the divine mysteries, and to be the dwelling place of the Most High. Among ourselves also there are not wanting the evidences of a like zeal and a like faith with those of which our fellow-Catholics of New South Wales have given such convincing proofs. Our cathedral of Dunedin continues to make visible progress, and for some time we have been able to discern in it the outlines of a building of extreme beauty—and such as will serve to mark the fervour of a Catholic people and their zeal for the beauty of God's House. The architectural details of the building have already been described in our columns, and all the technical particulars furnished to those capable of understanding them, but a word or two of plain description to such as are not acquainted with architectural terms may not be out of place: The outer walls, then, of the church have been completed, and consist of blue stone, faced with the white Oamaru-stone—with which also the walls are lined on the inside. The window-frames, also of Oamaru-stone, have been fixed in their places, and are very handsomely worked, each one being of a different tracery—but faced on the opposite side of the building with one of the same pattern. On either side of the building within is a row of pillars, of Oamaru-stone likewise, supporting arches of the same material, and on which the inner and higher walls, containing also each a row of traceried windows, are to be erected. Both pillars and arches are singularly light and graceful—which may also be said of the clustered columns to support the tower above the transept, and of which two, out of four, are completed. The pillars, however, still want the elaborate carving of their capitals, and the polished granite columns with four of which each of

them is to be surrounded. The front wall of the cathedral has also been erected to a height equal to that of the outer side walls. It contains three doorways, one at each side (opening into a tower) between the pillars and the outer wall, and that for the great door of the building in the centre. This doorway is very beautiful, its expansive arch being filled above with very fine tracery, in which stained glass will by-and-bye be set to form a magnificent window.—The single stone or monolith, which divides it in the middle is one of the features of the building. This doorway opens into a porch, flanked on either side by a tower, and of which four columns of clustered pillars erected to their full height already mark the width. The tower on either side is likewise in progress of building, and it is of particular interest to watch the great nicety and skill which are at present being shown by the masons who are at work upon the groined-stone ceiling of the baptistery, which is to occupy the basement of the tower on the right as you enter the building. This is a piece of work which none but a workman of the highest skill need undertake, and the manner in which it is being carried out reflects much credit on Messrs. Macnamara and Parker, the contractors, who are personally engaged on it—indeed the whole way in which they have performed their work cannot be too highly spoken of, and will form a lasting monument in their praise—as will the noble and exquisitely beautiful plan of the building be a record of the ability shown by its architect, Mr. F. W. Petre. A monument of a higher nature still, however, will this building be of the faith of those who have helped towards its erection—and especially it will last for ever in the eyes of Almighty God as a powerful prayer for those whose piety has led them to deny themselves in aiding towards its erection. It is to the praise of the people of the diocese that there are many such already to be found among them.

THE Anglican Bishop of Melbourne is positively a **AN 'ENFANT TERRIBLE'** sort of *enfant terrible* upon the episcopal bench of **TERRIBLE** in his Church. He has got a habit of saying things **HIGH PLACES**, that are ever so much too near the simple truth, and because of his freedom of speech, there is some danger that the fair appearance which covers much that is hollow and barren, may fail in concealing what is beneath it. The Bishop, then, has been giving his opinion, it seems, as to the thanksgivings for the victory in Egypt, and we find that in substance he actually does not differ very materially from what we have ourselves ventured to pronounce concerning the matter—albeit we made our mind known with some degree of fear lest we should be accused of Penian proclivities and a general state of disloyalty. Here is what the Bishop said then, as we read it in the columns of a contemporary:—"It had pleased God that our interference had been so far successful, and we all naturally devoutly thanked God. But what was it for which we thanked God? Did we thank God that we, a powerful nation, were enabled to overcome the rebellious soldiers of a weak nation when they had not quarreled with us? As well might a giant thank God that he had overcome a stripling upon whom he had forced a quarrel. Why, then, were we to thank God? Was it that success showed that God had set the seal of His approval upon our policy? If success was to be taken as the seal of Divine approval, then some of the vilest wars that ever were undertaken, some of the worst wars due to Napoleon's unscrupulous ambition, had received the seal of Divine approval. Surely not for that did we thank God. Then for what were we thankful? Well, he thought, in the first place, we were thankful, and properly thankful, that another proof had been given, in spite of recent disastrous failures, that our soldiers had strength and courage, and that self-sacrifice which came from a sense of duty. Then, in the second place, he thought that we were all thankful that we had kept the keys of the East and held the road to India." It appears, then, that even among true-born Britons themselves there had prevailed some fear that Britannia's rule over the waves had passed away into the traditions of the olden times, and that the wooden walls and their protecting lion had become merely monumental. But has the Bishop given expression to all that his tongue of an *enfant terrible* might be expected to let slip? Does he really think this "giant" has asserted his "strength and courage, and self-sacrifice" by the conquest of this "stripling"? Have the soldierly qualities in question really been proved by so unequal a struggle, and one of so short a duration? Had the victory been treated as a matter of course, and infinitely less fuss made about it, impartial people might have taken it as a proof of England's continued strength, but celebrated as it has been and magnified, it can hardly fail to be considered as a mark of weakness. And, again, if it be unreasonable as the Bishop implies, to give thanks for the victory in an unjust cause, how can it be reasonable to return thanks for the strengthening of a rule that is notable for its injustice? England, for example, keeps the keys of the East, among the rest, for the enforcement of the opium trade with China. Does Dr. Mourehouse consider this a matter for whose continuance God may lawfully be thanked?

It is wonderful to contemplate the fallings-out
A DIFFERENCE. that may occur among the most pious people. Here, then, we have the Irish Disestablishment as mad as ever its members can possibly be with another body of Evangelical Christians, who, it seems, have been giving an account of it in Canada that it by no means relishes. The Irish Disestablishment, however, should remember that its own most devout adherents have for long been accustomed to speak of their neighbours in just the same style as it now finds itself spoken of in its turn. But to calumniate Catholics, and to boast as to their falling away from their Church and embracing the Gospel of the Church of England in Ireland is one thing; to find the Methodists proclaiming an abandonment of their creed by the members of the Church in question is quite another. And the Disestablishment does not by any means relish the difference. Two Methodist ministers, then, speaking the other day in Toronto, maintained that the Irish Episcopal Church, as they called it, and the name is as good as another, was in the last stage of decline. "During the last eleven years," said one of them, "the number of ministers employed has decreased nine hundred, and a great number of their churches have been closed." He added, that the only thing to be done, in order to preserve the poor stray, shepherdless, sheep from going at once over to Popery, was to call on the Methodists to look after them—that we need hardly say would secure their salvation without further delay. The Irish Episcopal Church, said the gentlemen alluded to, would never rise again, and their very practical conclusion was that "The people of Canada should, therefore, do what they can towards raising Ireland to that position, temporally and spiritually, to which she has for a long time been a stranger." That is, of course, that the people of Canada should be very liberal in their subscriptions towards the object in question—especially as represented by the gentlemen who were there as its advocates.—The Irish Episcopal Church, however, for its part, was it would appear, by no means so anxious to surrender the field to the Methodists as these would-be benefactors of the Irish race would have desired. Their organ, the *Ecclesiastical Gazette*, indeed, may be taken as having expressed the voice of the community it represents, and its method of expression was by no means nice or of extreme politeness:—"For ourselves," it said, "we have no hesitation in stigmatising the assertions we have italicised as gross falsehoods, without a shadow of foundation, and sincerely hope our Canadian contemporaries will publish our contradiction to their countrymen. Some time since a northern Canon took us severely to task for our remarks upon Methodists. We do not think that even he will object to our calling attention to what we regard as outrageous misrepresentations about the Church of Ireland." As to whether the Methodists should take over the congregations of the Irish Protestant churches, however, or not, it is no concern of ours, nor are we interested in the future of the disestablished Church. We have merely found the controversy amusing because it seemed to us that a measure of justice had been returned to the Church in question, for the many false boasts of the conversions from the Catholic Church by which its congregations were swelled, or perhaps, in most instances, were about to be swelled without delay. At the same time we may remark the readiness with which these good people misrepresent and give the lie to one another, so that we may the less wonder at the reckless way in which they deal with all things Catholic.

WHAT COMES OF COMET-GAZING. THERE is nothing like the learning, and it is we that can get the full of our skulls of it any day in the week by throwing an eye upon the columns of our daily contemporaries, for they are brimming over with intelligence. There are people among us it seems, who are just bursting with information, and all that is wanting to them is the opportunity. The minute that offers itself out the learning comes with a rush. There is someone or another, for example, to whom our contemporary the *Otago Daily Times* devotes a paragraph with a heading, "The Comet," and who has been rewarded for getting up at all hours in the morning, or for half burning his eyes out at noon, by the flow of learned recollections the comet has carried with it, like another and a brighter tail, into his head. This gentleman is philanthropic also, and pines to share his intellectual treasure with his fellow creatures; it is in such a commendable frame of mind he has written to our contemporary for the instruction of the public. Our contemporary, moreover, has thought his communication worthy of especial consideration, and devoted to it a prominent paragraph. This pundit, then, tells us ever so much about a comet which he says appeared in 1459, and, among the rest, he writes as follows:—"Pope Calixtus II., terrified for the fate of Christianity, directed the thunders of the Church against the enemies of the faith, terrestrial and celestial, and in the same bull exorcised the Turks and the comet; and in order to perpetuate this manifestation of the power of the Church, he ordained that the bells should be rung at noon, a custom still observed in Catholic countries. Neither the progress of the comet nor the victorious arms of the Mohammedans were, however, arrested. The comet tranquilly proceeded in its orbit, passing through its appointed changes regardless of the

thunders of the Vatican, and the Turks established their principal mosque in the Church of St. Sophia." Now, here, we undoubtedly have some very startling information—but comets, as we see, have always been looked upon as portentous affairs, and if a pundit inspired by staring at one under trying circumstances, either in the half-wakeful condition of the hour before dawn, or the distressing glare of mid-day, is accountable for a little that is queer, we must not let amazement overcome us altogether. We find it, nevertheless, exceedingly strange that Pope Calixtus II., who died in the year 1124 should, in 1459, have issued a bull by which he "exorcised the comet and the Turks." Nor will it mend matters very much charitably to presume that the mistake is due to a printer's error, and that Pope Calixtus III. was the Pontiff meant by the writer, for Calixtus III. died in the year 1458, and therefore he could not possibly have "exorcised" the comet which appeared only in the following year, unless it be admitted that he was skilled in the science of astronomy far in advance of his age, or that he was endowed with the gift of prophecy,—neither of which hypotheses, we fancy, will be agreeable to the learned writer of whom we treat. This comet-struck man, again, is not quite accurate with regard to the ringing of the bells at noon—very inaccurate is he indeed, and very much misled by his luminary when he attributes this ringing to Calixtus II., who at the time it was ordered had been dead for more than three hundred years—if that makes any difference to the comet-stricken who deal with Catholic matters which to them, and some others likewise, are obscure as the path of their mysterious guide. But under any circumstances this writer is wrong altogether as to this matter of the bells. What the Angelus bell was, in fact, ordered by Pope Calixtus III. to be rung at noon for was to call the people together that they might implore the aid of God in the war against the Turks, being then waged with the Pope's assistance, and their prayers were notably answered by the great victory of the Christians at Belgrade. This victory is moreover commemorated, not by the ringing of bells, but by the Feast of the Transfiguration of our Lord, celebrated yearly on August 6th, and appointed to be observed by the Pope Calixtus III. So much then for the historical knowledge that is acquired by gazing at comets, and, if every one who rises at unearthly hours for such a purpose receives an equal reward, it would be as well for the world in general to remain comfortably wrapped in their blankets, and allow the strange wanderer to go its way unwatched.—But since we have shown the flagrant nonsense written concerning matters of fact by this profound correspondent of the *Daily Times*, we may leave unexamined his utterances on matters of the imagination, among which there may be included the exorcism of a comet by the Pope.—And surely if this correspondent has drawn his inspiration from the world of comets they remain unexorcised still, for out of them has come an impish influence that has induced him to expose his complete want of knowledge on the subject he still presumed to write on, and which his silence would have concealed—at least from the public.

It is not every one, however, who is so frank and outspoken as Bishop Moorhouse, and notably among those who are not so we find a leader-writer of the *London Times*. "Englishmen," says he, "have no

desire to parade force as the charter by which they keep their Indian Empire. But they are in India in right of qualities they possess, and for the fulfilment of duties to which they hold themselves obliged. Their consciences compel them to rule India for the benefit of its people in accordance with principles they are convinced are just and right." As if any one in the world could by any means be brought to believe that Englishmen are in India for anything but their own interests, or that they rule India in accordance with anything else. Verily, it is not the natives who profit by English rule there. Omitting all other considerations, they do not even receive from it so much as the benefit of the Protestant Christianity it might be supposed to foster; but, so far as England is concerned, are to-day hardly less heathen than when the first conqueror sent out by her placed his foot upon their soil. Even the English missions are a striking failure, as when their true condition is examined becomes apparent, and of this we find some striking details given in a recent number of the *London Tablet*. "The real success of the Protestant missions," says the *Tablet*, "was in the beginning of the present century, when the English power was fast rising, with assiduous charge of the wealth rather than of the souls of India, and when, after the French Revolution and the suppression of the Society of Jesus, many Catholic missions were broken up. Of the Madras Protestants—less than 118,000 in all—there are 50,000 in Tinnevely, their strongest point, and it is notable that these are mostly descendants of families, once Catholic, who were won over during the desolate period at the beginning of the present century." The Protestant mission schools, our contemporary tells us further on, are a failure; they are "to a great extent mere teaching establishments, where very little practical religion is learned, where children may attend unbaptised, and remain, as they began, Hindus or Mohammedans." "The ordinary newspapers of Madras," adds our contemporary, "have at times made

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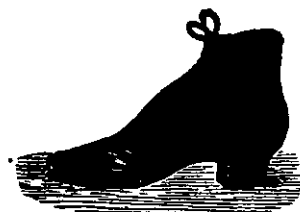
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TO THE PEOPLE OF OTAGO.

GLORIOUS NEWS.

£10,000 Worth of Bankrupt Stock to be sold at

KERR'S GREAT CLOTHING SALE!

S. T. KERR, having completed the Purchase of a Bank-
rupt Stock in the North Island from the trustees on unexcep-
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at prices hitherto unheard of.

KERR'S GREAT CLOTHING SALE.

No list of prices could give an adequate idea of the reductions to
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of Men's, Youths' and Boys' Clothing; Hats, Caps, Shirts, etc., etc.

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This is a *bona fide* sale, as the prices will testify. Men, for £5,
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way for £15. As S. T. K. anticipates a great rush during the sale,
an early call is solicited.

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No humbug; no stock-taking; no getting rid of superfluous
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SPRING MILLINERY, 1882.

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style and in all the latest designs.

MISS J. GRAHAM,

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common-sense attacks upon this delusive system. As the *European* said a few years ago, the Protestant mission work, pure and simple, having proved a failure, educational work was the resource; and, in so many words, the outspoken Madras newspapers went on to say that these schools have a half-learned class, sceptical and presumptuous, in whose eyes the Vishnu of the Hindus and the Christ of the Christians appear alike as impostors. This strong statement is far from exaggeration. The Pagan children of those schools are reckoned Christians because they are merely learning catechism among other lessons. . . . It is a well-known fact that the masters who teach the Bible are often Pagans themselves; and that the mission schools, for all their immense money support, are not a success even in secular teaching, for they are considered inferior to the Government schools. The disproportion of the adult Protestants to the children shows that the schools are largely filled with Pagan pupils, who nevertheless figure in the statistics of mission societies." If it is a noteworthy fact, then, that the principal benefit conferred upon India by Europeans does not come to it from England, by which it is governed, and of whose empire it forms so important a portion, but from the Catholic people of Europe, with whom otherwise it has no connection, and who profit nothing by it in return. The *Tablet* describes the Catholic missions as follows:—"The work of the missions has advanced so far that seven-eighths of the clergy are natives. There are four great Catholic colleges, ranking among the most successful in India—Bombay, Calcutta, Negapatam, where there is a seminary, and the new college at Mangalore. In a single year we may count the annual increase at about 100,000 baptisms; and, so far from being the mere form of conversion which often is counted in Protestant statistics, these conversions are so thorough as to have an effect apparent among the population. Dr. Hunter, a Protestant writer, chief of the Education Department, says in his recent book on *The Indian Empire*:—"The Roman Catholics work in India with slender pecuniary resources. . . . The Roman Catholic priests deny themselves the comforts considered necessities for Europeans in India. In many districts they live the frugal and abstemious life of the natives, and their influence reaches deep into the social life of the communities among whom they dwell."

THE BISHOP OF WELLINGTON AT ST. MARY'S, SYDNEY.

(Concluded.)

I do not ask whether you love mere historic personages, with tender truthful, generous, devoted love—you smile at the question. Even in families where the memory of ancestors is most keenly cherished—what have we? Respect for our forefathers, grateful recollection, admiration for their deeds and virtues—but love there is none. Will man pretend to subdue the world by (4) virtue? Even virtue, the most durable and solid charm of man, is not proof against time. When near, and seen in action, it has, I know, a wonderful communicative warmth; it stirs the current of noble thoughts and holy desires. Afar off it is cold as the distant stars in the depths of the firmament; nay more, the foibles of the just man, unheeded in the glare of his qualities, are keenly criticised after his death; interested malice ransacks his life for that clay which human frailty ever deposits in human existence. Besides, could any fellow-man, however stainless, set himself up as the universal type and standard of perfection? No, fallible man may mistake in good faith about actions which prudence will warn us to avoid; man, ever perfectible, cannot achieve in his own person the ideal of perfection. A unique pattern of all man's perfection cannot be found in mere man. Will he pretend to subdue the world by (5) will? Still less has a man power to survive in his will so as to maintain unity in society. We may have durable authority by appealing to God, saying, "Obey, God's commands;" but the sole power of a strong and commanding will cannot be of long duration. Revolutions anticipate death to wreat the sceptre from the ruling hand. Even in the happiest and strongest monarchies, the day comes when an adventurer seizes the crown, or the people set up their fickle will as the only principle of authority; and so the strongest nationalities are subverted. If such is the fate of temporal empires, how is it possible to maintain the constant unity of a spiritual society, by the prolongation of one and the same will, when that will imposes a doctrine startling to reason by its mysteries, and appalling to frail nature by its injunctions? How will a man be then able to transmit to his successors his own power and intention, so that they forget themselves, to be identified with him? By what prodigy will he seize in advance a long series of generations? To all these questions the answer is—impossible. We now sum up these various human impossibilities. 1. Can a man gain universal acceptance for a teaching of his which is altogether personal, original, mysterious, and identified with his person in the belief of nations? Impossible. 2. Can fallible and perfectible man impose himself on mankind as the finished pattern and acme of perfection? Impossible. 3. Can a man cause himself to be loved with tender, truthful, generous, devoted love when the charms and food of love are gone, and withering death has come? Impossible. 4. Can a man survive himself in the constant expression and immutable influence of his own will, so as to preserve the unity of a spiritual society? Impossible. Four impossibilities; yet facts! Effected by a man of the people, the son of a subdued and despised people, who died 1800 years ago on an infamous gibbet—by Jesus Christ. Therefore Jesus is not a mere man, but God. That Christian world whose very existence proves the Divinity of Christ, furnishes another demonstration of that cardinal dogma, still more simple, clear, and conclusive.

It is not dumb like the physical world; it speaks, and in most emphatic words declares that Christ is God. And its affirmation is trustworthy, because it is universal and perpetual, and because its affirmants are not only intelligent and honest, but generous and heroic. 1. It is universal; not one discordant note. Wherever Christians are they make this profession of faith, "I believe in Jesus Christ, the only Son of God." It is the last link holding them to the supernatural world; that broken, they sink into the profane realm of mere nature—they are Christians no more. No elaborate proof is here required—the Christian affirmation of Christ's Divinity is a notorious fact. But it may be said other men before now have usurped Divine honours, and have been adored by their fellow-men. Yes, but swift justice smote their wickedness; men soon grew indignant at their own degradation, and flung the would-be gods into the mire. Not so with the God-man whom we adore. His worship has prevailed, through weal and woe, for well nigh two thousand years—for the Christian affirmation is not only universal, but (2) perpetual. There is no question about the last 1600 years. But certain rationalists pretend that the affirmation of Christ's Divinity was the slow elaboration of fables current in the first two centuries of the Christian era. No solid proof do they give of their astounding assertion; they studiously avoid stating places, persons, dates; they produce no clear description of that pretended process of elaboration. They indulge in mere suppositions and generalities; they take refuge in the supposed gloom of the first two centuries. We will, therefore, light up that gloom for them by the lamp of history. Will you hear the (1) testimony of the martyrs? St. Vital exclaims, "Lord Jesus Christ, my Saviour and my God, vouchsafe to receive my soul." St. Ignatius calls himself Theophotus, that is, God-bearer, because he bears Jesus Christ in his heart. St. Symphorosus deems it the height of bliss to be buried alive for Jesus Christ, her God. St. Polycarp answers his judges, "How shall I hate him whom I have adored—my King and my Saviour." Many others could be quoted to the same effect. Will you hear (2) the prayers of the first Christians? "O, Jesus Christ," they say, "joyous light of the Eternal Father's glory, Son of the Holy Father, looking towards the setting sun, we praise the Father, and the Son, and the Holy Ghost." Will you hear (3) the admission of the heathen themselves? The persecutors fiercely required the abjuration of the Divinity of the Crucified. Celsus piles up arguments to prove the Christians to be fools for adoring a man as equal to God. Alexander Severus desires to erect a temple to Christ, the God of the Christians. Pliny states, in his letter to Trajan, that the Christians used to sing, in their meetings before daylight, the praises of Christ, whom they deemed God. The very slaves of Rome used to caricature on the walls of their cells the Crucified whom the Christians called God. Will you hear (4) the early Doctors and Apostolic Fathers? In Tertullian, Origen, Clement of Alexandria, St. Irenæus, St. Justin, &c., we find such testimonies as these: "Everywhere Christ is believed, Christ is adored. Believe, O men, Him who is God and man; believe Him who suffered and is adored as the living God." I might quote the most explicit and powerful testimony of St. Clement, and so reach up to St. Paul the Apostle, whose inspired pen never wearies in proclaiming the great dogma of Christ's Divinity. "In Him dwelleth," he says, "all the fullness of the Godhead corporally; by Him God made the world; and He is before all, and in Him all things consist." This perpetuity affirming the Divinity of Christ is a huge fact before which vanish all suppositions of fraud or usurpation. For it is not unchallenged, but militant; it waded through the blood of eleven persecutions, in which both despotism and heresy staked their existence against that of the God-man; but soon they were utterly extinguished in the universal affirmation, "I believe in Jesus Christ the only Son of God." And now what are the qualities of the affirmants of the dogma of Christ's Divinity? They are intelligent that they be not deluded, and honest that they do not delude. I fearlessly assert that the Christian world offers the greatest sum of intelligence of any society on earth. The highest genius, in every age, from the Christian era has adored the crucified Jew, Jesus Christ. That serious and permanent adoration, which no mere man ever obtained, sciences, letters, arts, politics have paid, either directly or indirectly, to Christ. Renowned warriors swell the cortege, and you, perhaps, remember the celebrated dictum of one of them: "I know what men are," said Napoleon I., "and I say that Jesus Christ is not a man,"—*Je me connais en hommes, et je dis que Jesus Christ n'est pas un homme.* But above all affirmants in point of intelligence must be placed the men who received the sublime mission to teach that dogma to mankind—I mean the Church teaching. Who could enumerate all those revered luminaries whose genius has engrossed the memory of ages; those stars in the firmament of the Christian world, who have devoted their noble minds to the service of the Christian affirmation? Yes, to its "service"; for the teacher is not satisfied with a mere assent, but he studies its motives, sources, and object. He ascends the stream of ages, ransacks texts, verifies dates, collates monuments, sifts evidence. He defines, he solves the difficulties heaped by reason round the dogma of Christ's divinity; in fine, he gains a conviction, both for himself and his disciples of the truth of his faith, and boldly proclaims that he would not believe did he not see that he is bound to believe. *Non crederet nisi videret esse credendum.* (St. Thomas Aquinas.) Not that he overrates the powers of the human mind; humble in science, he resorts to prayer to obtain a supplement of light from the eternal sun of truth. With the combined forces of nature and grace, he rises with a sense of enlargement, and with settled mind and firm voice exclaims, "I believe in Jesus Christ, the only Son of God." In the next place, the affirmants of our great dogma are (2) honest. For the Christian world not only exhibits the sum or aggregate of ordinary virtues, but also the choice flower of sanctity; and moreover its virtues are the practical outcome of its affirmation. The Christian takes the God-man as his faultless pattern, and faithfully copies all his virtues, so that he affirms the Divinity of Christ as much by his actions as by his words, because he obeys the practical authority of that dogma, even unto the most perfect and arduous consequences; which is the sublime of honesty. We have, then, intelligence and honesty—the two fundamental quali-

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ties requisite in every trustworthy informant,—but we have far more—we have generosity and heroism. See the apostle, fired by the twofold love of God and man, brave every peril to spread abroad the belief in the Divinity of Christ; perils from his kindred, who, with tears and sobs, strive to retain him in their despairing embrace; perils from his people, unable to understand his devotedness, which they deem folly; perils in the sea, whose stormy depths he must cross to reach his mission-land 10,000 miles from home; perils in rivers—swollen rapid rivers—or pestiferous fens and marshes; perils from nations, barbarous or savage, obstinately rooted in their gross superstitions and ready to shed the apostle's blood; perils from robbers, crowned brigands, jealous of their despotism and corruption, quickly transformed into ruthless persecutors: vulgar plunderers, lying in wait to assassinate and despoil the European whose booty they covet; perils in the city, where he must conceal his presence, hide himself like a malefactor, for the only crime of being a Christian; perils from false brethren, traders in religion, more eager for fortune than for souls—intimidated converts, suborned apostates, ready to betray their brother into the hands of his enemies; perils in the wilderness, where wild beasts roam, where the storms roar or the torrents rush; where the savage, barren soil refuses the subsistence of life, where hunger and thirst and fear must be endured; perils of isolation—no heart to whom he can tell his sufferings or confide his hopes, no encouragement from fellow-men—nay, sometimes a forlorn and disconsolate death. O, preacher of the God-man, wilt thou brave this host of perils? "Let me go," he says; "the ends of the earth must hear me, and respond to the cry of my faith: 'I believe in Jesus Christ, the only Son of God.'" Such men are no rarity in the Christian world, but common in every age from the origin of Christianity down to our day. Here, then, you must confess, we have more than generosity.—we have heroism. Yet this heroism, conspicuous in the apostle, shines more brightly still in the martyr. Unique marvel in the annals of mankind! Millions of men, women, and children—millions, I say—nobles and plebeians, rich and poor, learned and ignorant, have had to choose between death, in the most terrific shapes, and the denial of Christ's Divinity. One word could save them; that word they refused to utter; death, rather, death in fiercest torments. To their last gasp they said, "I am a Christian, Christ is my God!" And when their dying lips were hushed, then, by the ruddy mouth of their gaping wounds and the crimson blood-stream from their mangled frames, they still cried out: "I believe in Jesus Christ, the only Son of God!" What more do you ask? The Christian affirmation is complete. Divine Providence, to clear the popular Christian faith from the charge of blindness and folly, has condensed into one vivid, startling, almost tangible proof within every man's reach, the demonstrative force of the whole columns of Christian evidences. You believe—against all appearances which represent the firmament as a smooth vault, studded with luminous points—that up there are incommensurable depths, where millions of worlds revolve, to which our planet is a tiny grain of sand. You believe that because you trust in the calculations of science and the honesty of the men of genius who affirm it. You believe the existence of distant towns you have never seen; you believe the main facts of history whose ancient monuments you have never examined; because on these points there is a universal and perpetual agreement among travellers and scholars; and you will not believe the whole Christian world affirming the Divinity of Christ? That dogma is, indeed, strange; but stranger still is the affirmation which warrants it. It is universal and perpetual, of an immutable and yet militant perpetuity, which resists might, reason, and passion. Are not these exclusive characteristics of truth? Were the Divinity of Christ a fable, it would have long since been uprooted, instead of strengthened, by the violent storms of 1800 years. Instead of that, it is obstinately affirmed; affirmed by genius, affirmed by the most sublime honesty. Have so many noble minds, the pride of the human race, exhausted their science only to prop up nonsense—so many saints devoted their virtues to the service of a lie? Nay, more, have they made a lie the very principle and cause of their virtues. Still more astounding marvel! The Christian world affirms with surpassing generosity and heroism. Has it then the passion of God's glory only to destroy it by the spread of a monstrous error? Has it the passion of the salvation of souls only to poison them by a hateful superstition? Does it open its veins and pour out its life-blood only to confound the commonest notions of reason? In a word, are the Christian apostolate and martyrdom only a perpetual crime, or a perpetual folly? No, no, all that is sheer impossibility. Good sense compels us to reason thus: Universally, perpetually, with intelligence, honesty, devotion, and heroism, the Christian world affirms that Christ is God. That is not a self-evident truth, like 2 and 2 are 4; therefore God Himself revealed it; therefore God has been seen and heard; He has given signs of His intervention, these signs have been ascertained, examined, and discussed: therefore, we must believe. Such is the summary proof of Christ's Divinity, sufficient for the bulk of mankind, who have no time and no means for any other. For a candid mind it is irresistible. Either what the Christian world affirms of Jesus Christ is true, or else God himself deceives us, and deceives Himself, for He has permitted, against the interest of His own glory, the most triumphant of all seductions. Who, indeed, could resist the majestic apparition, the marvellous cortege and procession, which the Christian affirmation evokes? A God-man presents himself to us surrounded by the most splendid throng that ever attended on truth, and if we interrogate that crowd we receive from one and all the same answer. Generations without number, who are ye? We are the Nations; from sunrise to sunset, from north to south, united in the same faith, and because we have the same faith, we have the same profession—"We believe in Jesus Christ, the only Son of God." Mighty shades, who are you? We are the Ages. From one to another, with voices which none can silence, we pass our testimony of what was in the beginning the faithful echo of the cry uttered by the Apostles who saw, heard, and touched the Christ—"We believe in Jesus Christ the only Son of God." Illustrious men, who are you? We are Study, Science, Genius. We have watched and prayed, paled on books, interrogated

monuments, discussed with our reason, and we have acknowledged that we must prostrate before Christ, our God, and say to Him—"We believe in Jesus Christ, the only Son of God." Ye, whose beautiful brow is circled with a bright halo, and whose virtue perfumes the stream of ages, who are you? We are Sanctity. It was our belief that made our virtues, and it is our virtues that chant their cause when we repeat the strange canticle of our faith—"We believe in Jesus Christ, the only Son of God." Untiring pilgrims who, guided by Providence, fly over the world like the birds of the air, who are you? We are Devotedness. Nothing arrests us, we dare all danger for God's glory and the salvation of souls, and so we found to the ends of the earth the great truth—"We believe in Jesus Christ, the only Son of God." Men, women, children, virgins, priests, kings, sages, warriors, artisans—immense throng of mangled and bleeding frames, who are you? We are Heroism. The world, sunk in sense and sin, would not believe our words, nor our virtues; so we have spoken with our blood, and our blood has thrown into the face of the world this sublime confession—"We believe in Jesus Christ, the only Son of God." O, my friends and fellow-men, if I have common sense, if I have a heart, can I say to these nations, these ages, these teachers, these saints, these apostles, these martyrs: "Pass on, go your way, I understand not a word of your affirmation, and the solitary murmur of my reason drowns your mighty voice"? No; that is not true. I understand perfectly well the meaning and import of the Christian affirmation. No; that is insensate. I cannot struggle against a whole world. The cortege of the God-man is for me the most astounding marvel, and I am drawn with irresistible force into its ranks. But if it be the cortege of an idol, O God, where is Thy goodness, where Thy wisdom, glory, power, veracity, and providence? Thou hast left nothing undone to deceive me, and lower Thyself. Must I then deny Thy perfections? And after Thy perfections, Thy existence? Must I become an atheist? No, indeed, no; my reason recoils from so heinous a crime. Oh, my mind is made up. I enter the cortege of truth. With the nations, with the ages, with genius, with sanctity, with devotion, and heroism, with the whole Christian world, I too affirm the dogma of the God-man, and I sing with all my heart and voice—"I believe in Jesus Christ, the only Son of God." Yes, Jesus Christ is God. "We believe in Jesus Christ, the only Son of God;" we will continue to believe in Him, to build temples in His honour, to adore Him, to love Him, to serve Him, and lifting up with fearless hand the noble standard of His Divinity, we shall find under its folds honour, civilisation, glory, freedom, life, salvation, and eternity.

The right rev. preacher concluded with an eloquent address of congratulation to the Archbishop of Sydney on the great event of the day.

LITERARY WORK AND TOBACCO.

IN response to a circular recently sent out by Mr. Arthur Reade, who has been collecting information as to the habits of literary men in regard to stimulants, the Abbé Moigno gives an interesting and characteristic record of his experiences. The letter, appearing in his paper, *Les Mondes*, states that he has published 150 volumes, small and great; that he scarcely ever leaves his work table, and never takes walking exercise; yet he never has a trace of headache, or brain-weariness, or constipation, or any form of urinary trouble, etc. He never has recourse for his work to stimulants, coffee, alcohol, tobacco, etc., a statement which the sequel shows to need qualification. Snuff-taking he has sometimes practised, but he vigorously condemns it. He has learnt 12 foreign languages by a method of his own, and with regard to his acquirements in philology and chronology he says: "I was one of the most extraordinary personalities of my time, and François Arago sometimes laughingly threatened to have me burned as a sorcerer." On one occasion, when in Munich for a few weeks and spending his evenings with Bavarian savants, who each smoked four or five cigars and drank two or three pots of beer daily (Steinhilf, the most illustrious, boasted of smoking 6,000 cigars a year), the Abbé came to smoke three or four cigars a day. He had also anew taken to snuff, so that, when preparing his calculus of variations, a very difficult mathematical work, he would empty his snuff-box (which held 25 grammes) in a day. But one day he was surprised to find himself painfully unable to recall the meaning of foreign words, and remember dates with which he had been familiar. Thereupon he formed a heroic resolution, and since August 31, 1863, when he smoked three cigars and took 25 centimes worth of snuff, he has, up to the 26th of June, 1882, touched neither. This was, for him, a complete resurrection, not only of memory, but of general health and well-being; he has had indefinite capacity of work, unconscious digestion, perfect assimilation of food (of which he can take more), &c. For the rest, he mentions that he takes a small cup of black coffee in the morning, and when all but two or three spoonfuls has been drunk, he adds a small spoonful of brandy or other alcoholic liquor. This is his ration of stimulants. He goes to bed about nine, and rises at five, "full of vigour." The Abbé is over 80.—*Times*.

Archæologists are much interested in the finding of a fragment of the supposed shield of Achilles at Rome. It will shortly be exhibited in the Museo Capitolino, and Father Garucci is writing a monograph on it.

Garibaldi was even honoured with a religious service in a Protestant temple in New York City. The apostle of licentiousness and free-love commemorated by a prayer meeting! In his whole life there is only one utterance—which was the keynote of his later acts—that accounts for the adoration of Protestants at his shrine. This was: "Beat down Christianity; purge the earth of priests, and do with the spiritual power what we have already done with the temporal power." Protestants can forgive much blasphemy and abuse of Christianity, if it be tinged with revilings of the Catholic Church!—*New York Freeman*.

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Sandeman's Dry Amontillado
Very superior, pale, and delicate; 10 years old
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| | Flavoured |
| 5 " ◆◆◆◆◆ | Fruity and |
| | Ladies' Wine |
| 4 " ◆◆◆◆◆ | Medium |
| | Dinner |
| 3 " ◆◆◆◆◆ | Dinner and |
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THE past six months; and no wonder, when you consider the fine flavour and great strength

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H. LETHABY has REMOVED from 112 George street, to 19 Royal Arcade. All persons having left Work at 112 George street, will please call for the same 19 Royal Arcade. Umbrellas Re-covered with the best Durable Silk, from 7s 6d; Umbrellas Re-covered with Silk Russel, 6s; with Zanella, Alpaca, and Italian Cloth, 4s 6d; Sateen, 3s 6d. H. Lethaby, Practical Umbrella maker, 19 Royal Arcade.

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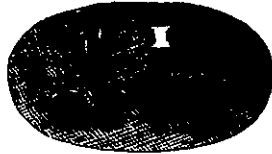
HATS—The Rabbit Fur Felt in Hard and Soft cannot be excelled for durability and finish.

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SAUNDERS, M'BEATH & CO.
beg to intimate that they have resolved to hold their

FIRST CLEARING SALE OF AUTUMN
DRAPERY,

Commenced Saturday, 1st July, 1882, and continued during the whole of that month.

S., McB. & Co. presume they need not add anything in the way of describing their Stock, as it is universally admitted to be one of the Most Complete and Best Assorted in the Colony, and as it has been imported Direct from the Cheapest Markets in the World, they are in a position to offer enormous advantages to purchasers.

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Early Visitors will secure the best bargains out of our extensive Stock of over £40,000 in value.

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Wedding, Pound, Sponge, Luncheon, Makers, and Prince of Wales Cakes on Sale or Made to Order

THE ARCHBISHOP OF PARIS.

(Correspondence of the *Catholic Review*.)

THE *Paris Journal*—not a particularly religious journal, I am sorry to say—gives a charming picture, full of feeling and truth, of the Archbishop and his coadjutor who adorn the unhappy country which at present is very prolific of personages of quite a different character.

Have you ever put your foot in the Archiepiscopal palace? Have you read "Les Misérables" of Victor Hugo? Well, the house of Mgr. Guibert bears a singular resemblance to the house of Mgr. Bienvenu, the bishop in "Les Misérables." Mgr. Guibert is the Bishop of the miserable of Paris. Mgr. Guibert is simplicity under the purple, charity under the mitre and finesse mingled with simplicity.

Mgr. Guibert is also patriotism. At Tours, during the invasion he certainly did not go to meet Garibaldi as has been lyingly and stupidly related, but entertained M. Cremieux and his comrades of the Delegation at the bishopric, which was, so far a cruel tribute enough paid to the hardness of the times. But the prelate and the Israelite lawyer both belonged to the church of the intellect and got on well together. When the Delegation beat a retreat to Bordeaux, the shepherd remained alone at the head of his flock to meet the invader. One day two peasants, surprised with their guns still smoking in their hands, were going to be shot. Mgr. Guibert succeeded in obtaining their pardon from the commander of the German troops. "It is on condition," said the latter, "that you preach submission to your diocese." "I am a priest," the Bishop replied firmly, "but I am a Frenchman. As a priest I can only deplore the evils of war; as to blaming the defence of the country by her children, you need never ask it."

A little later, a war indemnity of 5,000,000f. was imposed by the Prussians on the city of Tours. Now there remained only a few hundred thousand francs in the municipal treasury. The Bishop wrote to the Prince Imperial of Germany, who happened then to be at Tours, and after considerable correspondence the sum was reduced to eleven hundred thousand francs, and this the inhabitants were dispensed from paying by the signing of the armistice. "At that time," says the Cardinal, with the sly smile which is the only vengeance that he sometimes allows himself, "the republicans discovered that Bishops might still be good for something."

Does not this prelate, intervening between the conqueror and his prey, recall to you the holy Pope, Leo the Great, stopping Attila at the gates of Rome?

The successor of the martyrs Affre, Sibour and Darbois, in spite of himself—for it required the reiterated pressure of M. Thiers to overcome the resistance opposed to the modesty of Mgr. Guibert—is anything but a *grand seigneur*. It is not his fault if the house he lives in, is vast and noble of aspect. He has converted his state dining-room into a chapel where, at one time, bride and bridegroom come to have their union blessed, at another, he gives confirmation to poor little children brought up by charity. He does not even enjoy the fine gardens of the palace; the birds are the masters there without meeting with any disturbance from him. He does nothing but pray, work and give.

There is no longer a sentinel as formerly at the door of the archbishopric, and instead of a Swiss there is an old gate keeper with her little children. This great house, where everything appears to sleep except virtue and alms, has the placid and recollected aspect of a convent in the provinces whose locks have not yet been picked by our rulers. The immense reception-parlors on the ground floor are never opened; they are, as if they were not. The two or three rooms on the second story which the Archbishop occupies are hardly more magnificent than the interior of Mgr. Myriel, of "Les Misérables." Were it not for the baluster of the stairs in wrought iron, and in the entrance hall two beautiful Gobelin tapestries—the one representing the Miraculous Draught of Fishes, the other, the Vocation of St. Peter, after Raphael—it would be impossible to find anything in this dwelling that speaks to the eye; but everything there speaks to the soul.

It is there that Mgr. Guibert, still green under the snows of four score, and Mgr. Richard, his coadjutor, rival each other in self-denial. The Archbishop of Larissa dwells in a room with which the humblest *cuvé* would hardly be satisfied. He has, however, one luxury; it is his library. His books are what he loves best after his poor and sick, whom he visits unceasingly. The health of Mgr. Richard is delicate, but he overworks himself, carried away by a zeal without bounds. After his last recovery Mgr. Guibert said to him, scolding him mildly with that light southern accent which adds a caress, and, as it were, a perfume to his words: "My dear friend, when I asked you for my coadjutor it was that you might soon succeed me; but if you continue to abuse your strength, it is you who will go before me, and you will cover us both with ridicule."

The only luxury which Mgr. Myriel would allow in his home was neatness; that takes nothing from the poor, Victor Hugo makes him say. On the other hand, he had converted his carriage into alms. The three thousand francs which the council-general had voted him for the expense of his carriage and visitations, went to the support of the orphans and fundlings; and the sick in the hospital ate, under the form of beef soup, the food of the absent horses.

His stable, too, has been a great care to Mgr. Guibert. He would have wished to have it as deserted as his reception-parlors. But he had to resign himself to keep a horse. The successors of the Gondis, Noailles, Beaumonts, and other prelates of illustrious birth, goes out in a one-horse carriage, and regrets that he cannot go on foot like the lowliest of his curates.

The coachman of his Eminence succeeded, however, one day, by dint of the skillfullest diplomacy, in getting another horse into the stable. The introduction of the horse of Ulysses and his accomplice, Sinon, into the walls of Troy was less difficult. "The solitary nag of the Archbishop was becoming too old; really a successor was badly wanted; there was inhumanity in making him work. In short, MONSEIGNEUR must consent to the purchase of a horse." The coachman thought he had conquered.

"What shall we do with the old one?" said the Cardinal. "We shall keep them both if your Eminence permits, and they will be less fatigued when harnessed together."

"I see what you are coming to," returned the Archbishop, laughing. "You want to force me to keep two horses, to-day. A little later, and, if I let you go your own way now, you would compel me to take a groom. No, no! keep the new horse and lead the old one to the Little Sisters of the Poor. They can make good use of him when they are travelling from door to door to get food for their old people."

Take away his poor from the Archbishop of Paris, and with his hermit mode of life he could easily do with less than M. Roche would allot him. Take away from the poor the revenue of their Archbishop, and where are they to go to get a crust? At what door shall they knock? At the Elysee? Oh, good heavens! none of them would ever dream of it. At the archbishopric two or three hundred begging letters arrive every week.

The budget of the Archbishop of Paris is the budget of those who have none themselves. Some years ago, his revenue was nibbled at to the extent of 5,000 francs, he alone perceived it. By redoubling his economy he made up for the deficit. He gives unceasingly and yet he will not leave any debts. His financial motto is this: Neither debts nor savings." His family have been forewarned that it will not inherit anything from him except the memory of his charities. He will try, however, he says, to leave enough to bury him.

Every morning he begins the day by meditating on death. He was born at Aix five years after M. Thiers. He is of the same age as Victor Hugo. His spirit dwells in eternity; his heart belongs to suffering humanity. In the midst of the little folk, the humble, the delegates of the Catholic circles, he beams with good humor. This is the army of which he is general. The most unhappy and most despised are his guard of honor.

He is affable and gay, with a benevolent gaiety like a ray of sunlight for the sick. One can recognise the days when he has been most extravagant by the contentment which then illumines his features. His only large personal expense is the income of 10,000 francs a year he allows his coadjutor. But the angel of charity loses nothing by this; Mgr. Richard considers what he receives only as a trust, a trust he abuses by giving much more than he receives. Thus there reigns between these two accomplices a rivalry without truce which will end only with the death of one of them.

EMILE OLLIVIER AND THE POPE.

THE recently-published pamphlet of M. Emile Ollivier, entitled "Is the Pope free in Rome? (*Le Pape est-il libre a Rome?*)" furnishes occasion for a reawakening of men's minds to the importance of the question. Brief as the pamphlet is, it acquires the character of an event. The political bias of its author is well known. He is a friend of Italy, and he has shown his desire to see that country free, and independent. But as a friend he regrets the illusions it cherishes; as a politician he seeks to lead it out of an intolerable situation and warns it of the dangers threatening it in the near future.

The facts he quotes are indisputable; the remedies he proposes are occasionally questionable; but throughout he shows himself deeply interested in the well-being of the country.

The fact that is demonstrated by his pages is, that the Pope is not free in Rome.

This is proved with full evidence. The Holy Father himself has said that his position was intolerable; but the liberal press of Europe has persistently denied it, and in sarcastic language has characterised it as a wild story invented by the "clerical party" for their own ends. Yet the true state of the case cannot be any longer hidden from the eyes of the world. To Emile Ollivier, as well as to Catholics, "the Vatican has really become a prison."

Ollivier, with a boldness that does him credit, insists on the necessity of a solution of this difficulty. As the world is now constituted, the Papacy has an absolute necessity for territorial independence. The problem of two sovereigns inhabiting one city can only be solved as it is to-day; one of them must be a prisoner.

The dreams of those who said that the Pope might have freedom of action without owning territory, and that he should accept accomplished facts as the law of history, have been rudely dispelled by the series of events which have occurred in Rome since 1870. As time went on, it was made more evident that the Papacy, despoiled of its territorial independence, becomes the sport of the revolution in spite of, and even against the law of guarantees. All the fine illusions of Pope and King working together in harmony, of freedom in the Vatican and complacency in the Quirinal, of a moral parliament leaving the Church to follow its own path, and attending solely to the political well-being of the people, have passed away.

There is a great barrier which grows higher every year between the Papacy in the Vatican and Royalty at the Quirinal. Catholics, who by virtue of their religion are loyal, are placed in opposition to the government of the country. And the government itself has become the prey of social and political radicalism, which begins to assume a commanding and threatening aspect. The king is placed in a position only less intolerable than that of the Pope. On the one hand he is driven along by audacious revolutionists; on the other, the Catholics of Europe demand the cessation of the Pope's difficulties.

M. Ollivier does not think the difficulty can be settled by diplomacy. It might be settled, we think, by an act of heroism on the part of the Pope: let him descend into St. Peter's and allow himself to be assassinated there, and such an event would arouse the indifference of Europe.

This way out of the difficulty shows at least one thing, namely: the opinion that M. Ollivier holds of the probable result of the Pope's coming into St. Peter's. He concludes that the Pope cannot leave Rome, and that he cannot come to a reconciliation with the King. The work of reparation then must come from the Quirinal. The government of Italy must undo some, at least, of the mischief it has accomplished, if there is to be a *modus vivendi* between the Pope and the King.—*Pilot*.

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NEW FLOWER SEEDS.

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Seeing that purchasers can be found for **FOUL SEEDS** because low priced, Nimmo and Blair would draw attention to the fact that this is a very false economy, and that having added to their grass-seed cleaning plant they are prepared to clean parcels for Agriculturists at a very moderate rate. Something like 10d per bushel will clean and carry grass seed for say 100 miles to and from Dunedin.

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Mitchell's Broadcast Seed Sowing Machines. It is an acknowledged fact that these machines soon recoup the cost, through the wonderful saving of seed.

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FOR SALE.—Rock Salt, Iron Tanks, Sheep Nets, Cornsacks, Kye, Rape, Tares, Phosphorus and Oil of Rhodium, Fencing Wire, Potato-digging machines, Fanners.

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LARGEST COMMERCIAL HOTEL IN WESTLAND.

It commands a splendid view of the harbour, shipping, and roadstead. The house contains public and private bars, dining-room to seat 60 persons, and

GRAND BILLIARD ROOM,

With one of Alcock's Prize Tables.

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Are admitted to be the best in New Zealand, and are kept for the use of Commercial Travellers, free of charge.

There are likewise six parlours, including two large, well-furnished Commercial Rooms, suites of rooms for private parties and families, bathroom, and thirty-three comfortable bedrooms, under the careful superintendence of the landlady.

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Only of the First Brands, will be kept in Stock.

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86 PACKAGES OF FASHIONABLE GOODS JUST OPENED.

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CREPE CLOTH, POMPADOUR AND PLAIN,

THE NEW GOLD STRIPED SATEENS

THE NEW GOLD CHECKED & FIGURED SATEENS,

POMPADOUR FRENCH CAMBRIC

&c.,

&c.,

&c.

These goods have been selected with the greatest care from the best patterns made, and forwarded by the the R.M.S. *Maiwa*.

An early inspection invited.

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HALL OF COMMERCE, TIMARU.

GREAT CLEARING SALE.

All their Winter Goods reduced to such prices as cannot fail to obtain a Speedy and Thorough Clearance.

DRESS MATERIALS AT AN IMMENSE SACRIFICE.

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HOUSE FURNISHING.—Grand Selection and Very Best Quality. **CLOTHING.**—Hundreds of our customers testify that for Men's, Youths', and Boys' Clothing, nothing in Timaru can be compared with them.

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Dressmaking and Millinery on the Premises under the most careful supervision.

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JUST RECEIVED, Large Consignments of Catholic Books of every description, embracing some of the latest publications by Standard Authors: Histories, Biographies, Works on Controversy, Speeches, etc.; also an extensive assortment of a class of Literature hitherto impossible to be procured in the colony, viz.:—

GOOD CATHOLIC TALES.

The Managers of Catholic Schools and Societies will be dealt with on **MOST LIBERAL TERMS**, and will find it to their advantage to procure their School and other Requisites at the above establishment, where they can select from a Large and Carefully Chosen Stock.

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MUCH SUPERIOR QUALITY
To anything previously delivered.

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P. BURKE

PROPRIETOR.

Good Accommodation for Boarders and Travellers. Persons from the country visiting Christchurch will find it to their interest to enquire for the above Hotel. One of Alcock's Prize Medal Billiard Tables.

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LUNCHEON daily, from 1 to 2.30.

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CONSECRATION OF THE CONVENT OF THE HOLY ROSARY AT OAMARU.

SOME four or five weeks ago, the Dominican nuns arrived in Oamaru for the purpose of opening a convent and school, and the ceremony of blessing the convent was performed last Sunday by his Lordship the Bishop.

The Right Rev. Dr. Moran arrived in Oamaru on the previous Saturday, and on Sunday morning at 11 o'clock celebrated High Mass in the chapel, assisted by the Rev. Father Burke and Mr Lynch. After Mass his Lordship administered the sacrament of confirmation, and before doing so addressed those who came forward to receive it on their duties and privileges. In so doing his Lordship alluded to the importance of proper preparation for the reception of so great a sacrament, which, like all the others, bore a very close relationship to the Divine Redeemer. "For that reason" he said, "it is most important in itself, most honorable to you, and most necessary to your spiritual life. In order to attain that spiritual life, you stand in need of the grace of God because of yourselves you can do nothing. The graces of which you stand in need, cost the Divine Redeemer very dear indeed; and in order that you may place upon them a proper value you should bear that in mind. He is not a mere man—not a creature, however exalted,—not a sovereign, or king, or emperor of this earth, but one infinitely greater; King of Kings, and Lord of Lords; the creator of the whole world, and the master of all things. He is the great being who had no beginning and will have no end; for He exists by the force of His own nature, and from eternity to eternity. Yet exalted as He is, and all sufficient in Himself, so much did He love his fallen creatures that He became a man; so that by so doing, He might be a sacrifice for your sins, and earn for you an eternal crown. Could there be any greater kindness or stronger manifestations of love? By His suffering and death He accomplished the great mystery for which He came—the sacrifice for our sins. And in order that each individual sharer in fallen nature should become a sharer in His graces, He established the sacraments, of which you are about to receive one. These are the channels of the graces of God; having their source in His wounded side, in the Sacred Heart on the cross, and they stretch on, as it were, from age to age throughout the entire world, to the souls of the individuals who receive them, and who are prepared to receive them. One of these sacraments is confirmation, which makes you strong and perfect Christians; communicating to you personally the Holy Ghost, who brings with Him the gifts of wisdom, understanding, counsel, fortitude, knowledge, piety, and the fear of the Lord, and imprints a character not to be blotted out. It gives also a special grace to enable you to confess your faith openly and manfully, to resist all the assaults made against it by the world, the devil, and your own passions. The special importance of this sacrament arises from the fact that it was specially intended to strengthen you in faith, the most important of the virtues, which is called by the Council of Trent the root and foundation of justification, and without which, according to St. Paul, it is impossible to please God. You see, therefore, how great this sacrament is, and what wonderful blessings it bestows on those who receive it worthily; what a high honour it confers upon them, bringing them into intimate connection with the third person of the eternal Trinity, and making them the soldiers of the Divine Redeemer. To be sharers in these blessings it is necessary for those who receive this sacrament to be properly prepared, and therefore those who come to years of discretion should be instructed in their religion, so that they may understand what they are doing, and be enabled to act rationally in ratifying the promises made for them by their sponsors in baptism. Hence the importance of the catechism, and of the instructions preparatory to confirmation. In addition, it is necessary to be in a state of grace, that is—to be free from mortal sin, and to be in this state it is necessary for all those who are to be confirmed to go to confession and receive absolution. All the sacraments confer on those in proper disposition to receive them what are termed the sacramental graces; but, as there are no limits to the bounty of God, there are many other graces which may be received by those whose dispositions are of a higher order. Those who are prepared best receive most graces, and those who are less well prepared will receive less; and those whose hope, faith and charity are not very ardent will be, perhaps, put off with the sacramental grace only. When you consider the many difficulties you have to encounter on the road to heaven you ought to be zealous to obtain all the graces you possibly can. And I now exhort you to enliven your piety in order that you may receive this sacrament with the plenitude of its graces."

His Lordship then administered the sacrament, and afterwards addressed the recipients as follows:—

"I have to impress upon you the importance of thanksgiving: You have received a great gift and a singular grace. Christ has confirmed you; given you out of His own sacred heart the grace to enable you to profess your faith, to believe with greater tenacity than before, and to resist all the assaults that can be made on your faith. You are bound to return thanks to Almighty God for having given you this sacrament; you will, therefore, set apart some little portion of to-day for that special purpose. During that time you will thank Him, and ask Him to bless you till the end of your lives; to give you grace to be good Christians and fervent Catholics: zealous for the promotion of the honour and glory of God, for your own salvation and that of your neighbour. And while you do this, don't forget to offer up a little prayer for the Bishop who has administered to you this sacrament."

His Lordship then addressed the crowded congregation as follows:—

"I have to congratulate you on two points; first, in reference to what we have witnessed to-day. The church has been full at the various services, and I feel confident I do not exaggerate in saying that everyone present at the two first Masses received Holy Communion. Numbers went to confession yesterday and were strength-

ened to-day with the bread of life. This is the aim towards the obtaining of which all our labours are directed, and to behold such a sight as this on any Sunday in the year, is to the priest his greatest consolation, and constitutes his crown. I have to congratulate you on this, and to say that I have not words sufficient to express my delight in seeing such a manifestation of faith and piety. It only remains for me to pray God to give you the grace of perseverance in these holy practices, and impress upon you the importance of perseverance. It must be a consolation and a happiness to feel yourselves either confirmed in, or restored to fellowship with God, and strengthened with the bread, not of angels, for they have not been favoured as you have been, but with the bread of eternal life spoken of by Christ here, as we read in St. John's Gospel, "He that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up on the last day." By receiving the sacrament of penance you shall be purified through the blood of your Divine Redeemer and washed clean from every stain of sin, whilst the Eucharist will be the food of your souls, and strengthen you to enable you in this life to discharge your duties and to resist the assaults made upon you by your enemies. I pray, therefore, that this scene may be often repeated in this church, and that you will resolve to be regular and frequent communicants, and to be always prepared to die and appear before the Judge of the living and the dead. The second point upon which I have to congratulate you, is the establishment of a convent in your midst. This is now an accomplished fact; and the glory, the credit, and the reward will be yours, for it is your generosity, inspired by your faith, that has enabled it to be established. It will be to you a source of innumerable blessings; your children will now be brought up in the knowledge and fear and love of God; and your girls especially will be educated under proper auspices. They will not only be taught to be fit for the discharge of their duties in this life, but their manners will be improved, and, above all, their souls will be so prepared to be a sight on which the eye of God himself will love to dwell with complacency. The boys also will share in the benefit up to a certain age. We have, so to speak, stretched a point to allow them to be taught in the convent school up to the age of 10 years. During that time a foundation of religion and piety will be laid, and the rudiments of secular education will be imparted to them in such a way that their further progress will be rapid. You will also have the example of these holy ladies before you whose lives will be a most eloquent sermon; and there is nothing of more importance than good example. Beyond these advantages which I have enumerated, there are many more on which it is now unnecessary for me to touch. I wish, however, to avail myself of this opportunity to speak on another subject intimately connected with that to which I have just alluded. During the early part of the recent session of Parliament, a Bill was brought into the House of Representatives, having for its object, amongst other things, our relief from the heavy burden imposed on us by the law of education in this colony. Our position is an exceptional one, as we are subjected, in consequence of our principles, to very serious disabilities. As citizens we are bound to pay our share of the taxation of the country, and to provide out of it for the free education of the children of the country. Now, if our principles permitted us to avail ourselves of the educational system that is according to the law of the land we should be spared considerable expense and trouble; but if we do not avail ourselves of it, this very fact is a convincing proof that we abstain because it is impossible for us to do otherwise consistently with the obligation that we owe to Almighty God according to our principles and conscience. Instead of provoking angry opposition this action on our part ought to conciliate respect from others, and to induce them to do everything in their power to help us. Instead of this being the case, I regret to say our abstaining from what I term, and have always termed, countenancing godless schools, has provoked the hatred and opposition of the patrons of those schools. This appears to be extraordinary, because the opposite sentiments ought to be engendered, particularly when it is borne in mind that the motive for our conduct is not one of opposition to the authorities of the country, but a motive arising from the obligation we owe to God, and to the highest interests of our children. In consequence of this state of things your leaders in every part of the colony have never ceased to demand, on your part, some aid out of the public funds for the maintenance of Catholic schools. This is a most just and reasonable demand on their part, and one that ought not to be resisted. Our demands for justice, however, are received not only in a spirit of opposition, but in a spirit that I do not care to designate. I hold in my hand a statement made by one of our opponents, and I will read a few extracts from it in order that you may form your own opinion of them. Recently the TABLET, a newspaper for the existence of which you ought to thank Almighty God, in arguing the question very temperately, stated that as we are a seventh of the community, we are entitled to a seventh of the educational expenditure for our own schools. And are we not entitled to a fair share of the expenditure for our own schools? Why should the amount contributed by us be spent on schools for other people's children, whilst not a penny is spent on our own? It is a most unjust and iniquitous proceeding, and one against which we are entitled to raise our voices. And we shall never cease to agitate against such a policy, because it is nothing more nor less than public plunder and downright robbery. These are strong words, but the poverty of the English language is so great that there are no other words in which to describe the injustice done to the Catholic body in this colony. The article in the TABLET went further, in stating that in the last four years nearly two millions of money had been spent on godless schools, and the Catholics had a right to demand restitution. This also is a most just and equitable demand; for of all the money spent in these four years, not one shilling has been spent for the purpose of the education of Catholics. The Catholics, as a body, have steadfastly kept away from all participation in the expenditure of money on the godless schools; and have emphasised their protest by erecting and continuing to erect schools of their own in every part of the country. Whilst so doing, they have been also paying towards the maintenance of public schools; and this amounts to a double tax on

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the body, which is a most iniquitous proceeding. It is no excuse to say that the Catholics could avail themselves of the godless education if they would. We know that; and in the ancient days, in the far-off land, our fathers could have availed themselves of the expenditure of Government money on Protestant churches and ministers if they had chosen to become apostates. But because they did not choose to forswear their faith, they were subjected to injustice for centuries. It is now acknowledged on all hands that this was a most iniquitous proceeding; and what difference is there between that state of things and this to which we are subjected? None, except in name. That was a principle of tyranny, injustice and plunder, and so is the action of the legislature of this colony with regard to education. And because the Catholic body, through their representative, the TABLET, has made these just and equitable demands, here is the way in which they are met: First of all we are told that if our demands were to be complied with, the consequence would be that the country would be subjected to an additional taxation of £70,000 per annum. This is untrue. I think the amount already set aside for education is not only enough but too much. I do not agree with the principle which says that the State should provide free education for all the children of the country. It is both unjust and demoralising. I can understand how it should come to the aid of those who are unable to educate their own children, but to provide for all, rich and poor, at the public expense, is a principle unjust to the community and demoralising. I believe there is no necessity for an increase of taxation. The amount is at present amply sufficient for all persons, and all we demand is a just and equitable distribution of this amount. This is our demand, and this will continue to be our demand, and we shall never cease raising our voices to make this demand. Let those who think that by bluster, or any other means, they will keep us from demanding what is just, rest assured that they are greatly mistaken. We never shall lower our colours one inch; on the contrary, we will take measures to make the demand with more determination, and with more energy than we have heretofore displayed, great as these have been. We are further told that 'everyone in the country will be additionally taxed to maintain a religious system.' This is not true. We ask nothing for our religion, but we claim a share of the taxes spent on education for our schools. We ask for no aid for our religion, and, what is more, we would not take it if it were offered. We maintain our religion by ourselves, like generous Christians; and we come of a race who have done so, and who, in spite of penal laws and the confiscation of their property, have maintained it for centuries. We are further told that you are being reduced to an intellectual and moral slavery. This means that, in the view of him who wrote these words, every man is a slave morally and intellectually who does not fling off all authority, human and divine, and, abandoning the guidance of God and his Church, strike out for himself on unknown ways, and fall into errors of the grossest description. We see what this mode of proceeding has led to in the past, and is leading to in the future. Go to America and see the spread of divorce, and the existence of other evils that are calculated to lead to the destruction of society. Nothing of that kind exists in the Catholic body; there you have sound principles and pure morals. And because you are not prepared to abandon the Church of God, and fall into errors of all kinds, you are stated to be the 'victims of the slavery of a tyrannical priesthood.' You should be the best judges of this matter yourselves. If you do not consider your priests as tyrants, no person outside has a right to call them so. You do not stand in need of their pity. That is the way in which they speak of the priesthood throughout the world, and in all ages. What civilisation would there have been in the world were it not for the Catholic priesthood? Who converted the nations, and raised men from the depths of idolatry? Who established schools for 1800 years throughout the world, and planted the universities of Europe? The great doctors of law, of medicine, of theology, and philosophy in all ages have belonged to the priesthood. For hundreds and hundreds of years they have been spreading abroad benevolence and dispensing blessings throughout Christendom. They, too, are the men who have established liberal institutions throughout the world; and if you read the history of the world you will find not only that such is the case, but you will further learn that those institutions flourished until those who became the opponents of the Church obtained power, and destroyed those institutions, and then established on their ruins a tyranny that reigned for many years. It is those who have been opposed to us that have been the tyrants everywhere. The man who wrote the words I have quoted calls himself, I have no doubt, a Liberal, but the fact of his opposing our just claims is a proof of his tyrannous disposition. I denounce the action of the Government and Parliament of this colony in reference to the Catholic body as tyrannous and most unjustifiable. We are further told that these demands are made by the priesthood and not by the laity, and that the laity, in numbers, are opposed to the priesthood in this question. Now I put it to you, is this true or is it not? If it is true then it is for the people to say so. But if it be not true then the people ought to rise in their numbers and repudiate such a statement. It is for the laity to say whether this calumny has any foundation in fact; and they ought to meet in their various localities and pass resolutions to declare what are their real sentiments with regard to the matter. There might be half-a-dozen, or so, of men who are opposed to the priesthood on the question, as, for instance, Mr. Sheehan. I would not mention that gentleman's name were it not mentioned by the writer from whom I have been quoting. In his action with regard to the question of education, Mr. Sheehan has not been a Catholic, and has not acted in accordance with any Catholic principle. He has gone right in the teeth of it, and has been in no sense a representative Catholic. The principle which he advocates has been condemned again and again by the Church, and so long as he pursues the course he has entered upon, he is incapable of receiving the sacraments of the Church, or partaking in her blessings. It is a misfortune that such a man should dare to continue to call himself a Catholic, thereby giving a handle to those who are without to calumniate Catholics. It would be much better for the Catholic body if Mr. Sheehan would cease to call himself a Catholic, and designate himself by some other title. We repudiate his claim to the

name of Catholic, and refuse to acknowledge that he is a member of the Church so long as he pursues his present course. We are told, also, that the Government schools have nothing of religion in them; that they are not Protestant schools, but are purely secular. Suppose that they were purely secular, for that very reason we object to them, because we say that it is a wrong thing to undertake to educate children in a secular way only, inasmuch as that is to teach them that religion is of no importance. That is a wrong, demoralising, and anti-Christian principle, for we are told by Christianity that whether we eat or drink, or whatsoever we do, all should be done for the honour and glory of God. But I go further, and maintain that the system is a Protestant one, because the books used, and the teachers, are Protestant, and the whole tone of the schools is anti-Catholic. Neither the masters nor pupils will hear, without a sneer, anything that pertains to what is Catholic. We do not oppose the establishment of secular schools for the other portions of the community, if they desire them; we deplore their blindness, because such blindness will lead to the destruction of society. Now, therefore, I call upon you all in the name of Almighty God, to withdraw your children from the Government schools if you have any there. At a great sacrifice you have established good Catholic schools in your midst. Send them all to these and make every sacrifice necessary to maintain them in efficiency; and you will have a reward in children who will be a credit to you. I will ask you to do another thing;—viz. between this and the next meeting of Parliament to meet in this place, and in a few short, strong resolutions, to give expression to your principles on this question; and let your rulers know what you think of their action in reference to you; that you are the victims of injustice, and that you are not getting the consideration you ought to receive. In answer to what the TABLET said to the effect that the Catholic body was entitled to a seventh of the educational expenditure, the writer of this document I have been reading from, sneers at the idea and says that the Catholics contribute by no means £70,000; that they are too poor. Now, supposing this to be the case, our answer is we will be content with what we do contribute. We do not ask one shilling more than we contribute. On principle, however, this very alleged poverty of ours should give us an additional claim; for the present system of education was established on the grounds that it was necessary to give education to the children of the poor. This would give us an additional claim on the generosity of the Government. We do not, however, ask that; let them give us back what we give in taxes and we shall be content. The whole system, however, on which schools are provided is, I maintain, vicious. The provision should not be out of the general taxation. Let there be a tax for schools, as, for instance, in Canada, where the tax paid by the Catholic body is paid back to them for school purposes. Here we have a system that taxes the entire community, married and single, in order to provide for the most part for the children of well-to-do parents; for it is not those of the poor who benefit most thereby. It is a discredit and a shame to the people of this country that well-to-do people, with plenty of money, receive free education for their children, crowding the schools to the exclusion of the children of the poor. Let that be done which is fair and honest; with less we will never be content."

In the afternoon His Lordship enrolled members in the various societies formed in Oamaru by the Dominican nuns, and at about four o'clock a procession was formed to accompany his Lordship to the convent, situated in Reed street. The procession took the following order:—First came 70 boys, followed by 80 girls; 80 women came next, after whom walked the nuns; crucifix, thurifer, and two acolytes preceded the Bishop and attendant priests, after whom walked about 250 adults; forming in all a procession about 500 strong. Having arrived at the convent the procession were ranged along the different walks in the grounds, nearly filling them. The prayers of blessing were then read, after which there was Benediction of the Most Holy Sacrament.

The weather having been all that could be desired for the occasion, the whole of the proceedings were attended with great success, and great credit is due to those who, under the indefatigable superintendence of the Rev. Archdeacon Coleman, carried out the arrangements so well.

Referring to a St. Louis paper's lament that American boys do not learn trades which are likely to pay so much better than average clerkships, the *Indianapolis Journal* remarks that this arises less from false pride than from the extreme difficulty of procuring instruction. "Many a parent can attest that it is among the impossibilities for boys to secure situations where they can become skilled in any of the more desirable trades. It is, in fact, a great favour to take a boy."

MINISTERS (says the *Nation* of August 12) tell us that there has been a regular and steady decrease every month for the last two or three in the number of outrages in Ireland. Not so in England. For instance, the July return of convictions issued by the London Society for the Prevention of Cruelty to Animals, records no less than 367 disgusting and atrocious cases for that month alone in England and Wales. It is unnecessary to add that the work of murder also proceeds apace on the other side of the Channel.

The rising generation in Warren, Ohio, so far as the boys are concerned, seem inclined to rebel under the natural quiet of the village, and have of late organised a game called the Jesse James game, in which one of the boys takes the title role, and, supported by one or more daring spirits, become outlaws and guerrillas, and are hunted down by the rest of the players. It has been the custom of the heavy villains to arm themselves with toy revolvers, and when the captors pressed them hard, they would draw their pistols *a la Jesse*, and the would-be captor, if he played his part well, was to fall dead when shot at. Friday, a boy named Richards was playing the title role, and thought it would lend enchantment to the game to use a real revolver. Result, one boy shot through the face; another languishing in jail. The injured lad Harry Koehler, is doing well and will recover, although seriously wounded. Ring down the curtain on another act of the toy pistol drama.—*Wheeling Leader*.



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SATURDAY NEXT, SEPTEMBER 16th.

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NOTE.—Mr. Walker has for the past sixteen years enjoyed the reputation of having kept a first-class stock, selected from the best English houses, and his successor, in drawing attention to this fact, desires to assure former patrons and the public generally that he will always have on hand a splendid and well-selected stock to meet the requirements of all patrons.

SALE COMMENCES SATURDAY, SEPTEMBER 16th.

FOURTEEN DAYS ONLY.

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GENERAL DRAPER (LATE A. WALKER),

176 GEORGE STREET, DUNEDIN.

WANTED a Teacher for the Leeston Catholic School.

References, with Testimonials, to be sent to the

REV. FATHER CHERVIER,

Lincoln,

From whom all required information can be obtained.

LIST of Contributions given on Sunday last to assist in paying off the debt incurred in establishing the Dominican Nuns in Oamaru, necessary furnishing, etc., etc.

| | £ | s. | d. | | £ | s. | d. |
|-------------------------|---|----|----|----------------------------|---|----|----|
| Mr. Patrick Mahony ... | 0 | 10 | 0 | Per Mr. Joyce (continued): | | | |
| " John Molloy ... | 0 | 10 | 0 | Pat. Waterson ... | 1 | 0 | 0 |
| " James Heeneey ... | 0 | 10 | 0 | John Evans ... | 0 | 10 | 0 |
| " Richard Heeneey ... | 0 | 10 | 0 | Dan. Joyce ... | 0 | 10 | 0 |
| " John Page ... | 0 | 10 | 0 | M. Clarkson ... | 0 | 10 | 0 |
| " Patrick Ford ... | 0 | 10 | 0 | P. Clarkson ... | 0 | 10 | 0 |
| Mrs. John Sullivan ... | 0 | 10 | 0 | Wm. Sheehan ... | 0 | 10 | 0 |
| Mr. Mullin ... | 0 | 10 | 0 | A Friend ... | 0 | 10 | 0 |
| " Ned Butler ... | 0 | 10 | 0 | Mr. M'Loughlin ... | 0 | 10 | 0 |
| Mrs. Joyce ... | 0 | 10 | 0 | Per Mr. Toohy : | | | |
| Mr. Joyce ... | 0 | 10 | 0 | Edward Ginneran ... | 0 | 10 | 0 |
| " Terence Rogers ... | 1 | 0 | 0 | Patrick Fenley ... | 0 | 10 | 0 |
| " Michael Leonard... .. | 0 | 10 | 0 | B. Delarguy ... | 0 | 10 | 0 |
| " Patrick Riley ... | 0 | 10 | 0 | G. Markham ... | 0 | 10 | 0 |
| " Stephen Markham ... | 0 | 10 | 0 | M. Landers ... | 0 | 10 | 0 |
| " Matthew Grant ... | 0 | 10 | 0 | T. Hannon ... | 0 | 10 | 0 |
| Stranger ... | 0 | 10 | 0 | P. Dunn ... | 0 | 10 | 0 |
| Anne Collins ... | 0 | 10 | 0 | Miss H. Burke ... | 0 | 10 | 0 |
| Mr. Wm. M'Donough... .. | 0 | 10 | 0 | " Julia Walsh ... | 0 | 10 | 0 |
| " James Walsh ... | 0 | 10 | 0 | John Fitzgerald ... | 1 | 0 | 0 |
| Bridget Slattery ... | 0 | 10 | 0 | Mrs. T. Hannon ... | 1 | 0 | 0 |
| Dan. M'Phee ... | 0 | 10 | 0 | " Kennedy ... | 0 | 10 | 0 |
| Maggie Page ... | 0 | 10 | 0 | John Devine ... | 0 | 10 | 0 |
| A Friend ... | 1 | 0 | 0 | Tom Corcoran ... | 0 | 10 | 0 |
| Mary Ann Redmund... .. | 1 | 0 | 0 | Mrs. Downey ... | 0 | 10 | 0 |
| Winifred M'Allen ... | 0 | 10 | 0 | " Mellican ... | 0 | 10 | 0 |
| William Collins ... | 1 | 0 | 0 | Miss Maria O'Brien ... | 0 | 10 | 0 |
| William Vale ... | 0 | 10 | 0 | Mrs. Dillon ... | 0 | 10 | 0 |
| Henry Maguire ... | 0 | 10 | 0 | Mr. John Beamish ... | 1 | 0 | 0 |
| Mrs. Casey ... | 0 | 10 | 0 | Mrs. Beamish ... | 1 | 0 | 0 |
| Mary Mannix ... | 0 | 10 | 0 | Mr. Anthony Reilly ... | 0 | 10 | 0 |
| Mr. John Connolly ... | 0 | 10 | 0 | Mrs. Andrews ... | 0 | 10 | 0 |
| Mrs. Locke ... | 0 | 10 | 0 | Martin Casey ... | 1 | 0 | 0 |
| " Curran ... | 0 | 10 | 0 | Mrs. Humphrey ... | 1 | 1 | 0 |
| Miss Curran ... | 0 | 10 | 0 | Pat. Murphy ... | 0 | 10 | 0 |
| " Barnes ... | 0 | 10 | 0 | John Dineen ... | 0 | 10 | 0 |
| Mrs. Neylon ... | 0 | 10 | 0 | Mrs. Dineen ... | 0 | 10 | 0 |
| Miss E. O'Brien ... | 0 | 10 | 0 | Pat. Costigan ... | 0 | 10 | 0 |
| Mrs. Roche ... | 0 | 10 | 0 | Jeremiah Barry ... | 0 | 10 | 0 |
| A Friend ... | 0 | 10 | 0 | Lizzie Barry ... | 0 | 10 | 0 |
| Mrs. Hackett ... | 0 | 10 | 0 | Margaret Dineen ... | 0 | 10 | 0 |
| " Beattie ... | 1 | 0 | 0 | Richard Dineen ... | 0 | 10 | 0 |
| Mr. Patrick Kelly ... | 0 | 10 | 0 | Peter Reilly ... | 0 | 10 | 0 |
| Miss Mgt. Roche ... | 0 | 10 | 0 | Timothy Morrissey ... | 0 | 10 | 0 |
| " Ellen Roche ... | 0 | 10 | 0 | Henry Kane ... | 0 | 10 | 0 |
| " Kennedy ... | 0 | 10 | 0 | Pat. M'Carthy ... | 0 | 10 | 0 |
| " Cahill ... | 0 | 10 | 0 | Andrew Dineen ... | 0 | 10 | 0 |
| " Flynn ... | 0 | 10 | 0 | Margaret Brosnahan ... | 0 | 10 | 0 |
| Mrs. Couni' an ... | 0 | 10 | 0 | Mrs. Scott ... | 0 | 10 | 0 |
| Miss Bridget Page ... | 0 | 10 | 0 | John Dineen ... | 0 | 10 | 0 |
| Mrs. Haggie ... | 0 | 10 | 0 | Catherine Kane ... | 0 | 10 | 0 |
| Miss Kavanagh ... | 0 | 10 | 0 | P. P. Fleming ... | 0 | 10 | 0 |
| " O'Connor ... | 0 | 10 | 0 | John Foley ... | 0 | 10 | 0 |
| " O'Sullivan ... | 0 | 10 | 0 | Mr. John Cagney ... | 2 | 2 | 0 |
| Mrs. Toohy ... | 0 | 10 | 0 | " Patrick Caulfield... .. | 0 | 10 | 0 |
| Mr. Toohy ... | 1 | 0 | 0 | Edward Fitzgerald ... | 0 | 10 | 0 |
| " John Boland ... | 1 | 0 | 0 | Rebecca M'Henry ... | 0 | 10 | 0 |
| Mrs. Edwards ... | 0 | 10 | 0 | Pat. Dinan ... | 0 | 10 | 0 |
| Mr. Quinn ... | 1 | 0 | 0 | Peter Breen ... | 0 | 10 | 0 |
| " N. Fitzsimon ... | 0 | 10 | 0 | Mrs. Dooley ... | 1 | 0 | 0 |
| " J. Hannigan ... | 0 | 10 | 0 | James Markham ... | 0 | 10 | 0 |
| " Casey ... | 0 | 10 | 0 | John Murray ... | 0 | 10 | 0 |
| Honora Mannix ... | 0 | 10 | 0 | Mrs. Matheson ... | 0 | 10 | 0 |
| Mr. Roche ... | 0 | 10 | 0 | Miss Margaret Smith... .. | 1 | 0 | 0 |
| Miss Mary Gorman ... | 0 | 10 | 0 | " Mary Hogan ... | 1 | 0 | 0 |
| Per Mr. Joyce : | | | | Mrs. Smith ... | 0 | 10 | 0 |
| John Curran ... | 0 | 10 | 0 | Miss Mary Burke ... | 1 | 1 | 0 |
| John Maloney ... | 0 | 10 | 0 | " Bridget O'Halloran ... | 0 | 10 | 0 |
| James Costello ... | 0 | 10 | 0 | Mrs. Delarguy ... | 0 | 10 | 0 |
| Mr. Power ... | 0 | 10 | 0 | Mrs. Barry ... | 0 | 10 | 0 |
| Patrick Keating ... | 0 | 10 | 0 | Mrs. Dineen ... | 0 | 10 | 0 |
| Mrs. Mulligan ... | 0 | 10 | 0 | Peter O'Connor ... | 0 | 10 | 0 |
| James Mulligan ... | 0 | 10 | 0 | Norah Bresnahan ... | 0 | 10 | 0 |
| Miss Murtha ... | 0 | 10 | 0 | Mrs. Parker ... | 0 | 10 | 0 |
| John Conlon ... | 1 | 0 | 0 | John Connihan ... | 0 | 10 | 0 |
| Mrs. Flaherty ... | 0 | 10 | 0 | Mrs. Gilleran ... | 0 | 10 | 0 |
| Maria M'Mahon ... | 0 | 10 | 0 | Mr. P. Gilleran ... | 0 | 10 | 0 |
| Hannah Vaughan ... | 0 | 10 | 0 | Thomas Cox ... | 0 | 10 | 0 |
| Edward Conlon ... | 1 | 0 | 0 | Per Mr. Fleming : | | | |
| Mr. Gorman ... | 0 | 10 | 0 | Mr. Philip Magrath ... | 1 | 1 | 0 |
| E. Taylor ... | 1 | 0 | 0 | D. Heffernan ... | 0 | 10 | 0 |
| T. Rogers ... | 0 | 10 | 0 | P. Ryan ... | 0 | 10 | 0 |
| T. Cartwright ... | 0 | 10 | 0 | W. Sheehan ... | 0 | 10 | 0 |
| A Friend ... | 0 | 10 | 0 | M. M'Donough ... | 0 | 10 | 0 |
| Thomas Barry ... | 0 | 10 | 0 | John Fitzgerald ... | 0 | 10 | 0 |

The Dominican nuns beg to return thanks to those who have given their contributions on the present occasion. The amount received was £96 10s. The balance still unpaid is £33 10s., but when the persons who have promised have paid up, it is anticipated that the balance will be cleared off. If any omissions or mistakes have occurred in the list, they can be rectified by applying to Arch-deacon Coleman.

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LECTURE ON "GEORGE ELIOT,—HER
Principal Characters Analysed and Criticised,"

In aid of the

WEBB RELIEF FUND,

In the above Hall, on

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His Worship the Mayor of the City will Preside.

Front seats, 2s.; gallery, 1s.

Doors open 7.30, Lecture commences at 8 o'clock.

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INVERCARGILL.

| Per Mrs. Kirwan. | | Per Rev. Father Fitzgerald contd. | |
|-----------------------------|--------|-----------------------------------|--------|
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| James Williams | 2 10 0 | Jeremiah Regan do. | 0 10 0 |
| Mrs. D. Thompson | 0 10 0 | B. J. Kellegher (Night | |
| Miss S. Kenriggen | 0 10 0 | Caps) | 2 2 0 |
| Mrs. Waterson | 0 10 0 | George Groves do. | 1 1 0 |
| " A. Fahey | 0 10 0 | John Cosgriff do. | 1 0 0 |
| Per Mr. Maher. | | Miss C. Creed do. | 1 0 0 |
| William Forde | 1 0 0 | Denis McInerney do. | 0 10 6 |
| Per Mrs. Donohoe. | | Patrick Mooney do. | 0 10 6 |
| Friends | 0 10 0 | Michl. Davenny (Wrey's | |
| Per Rev. Father Fitzgerald. | | Bush) | 1 0 0 |
| John Forde (Bay Road) | 5 5 0 | John Forde do. | 1 0 0 |
| James Mahoney (In'gill.) | 1 0 0 | Thos. Murphy do. | 1 1 0 |
| Martin Finnerty do. | 1 0 0 | Miss C. Hughes do. | 0 10 0 |
| Robert Anderson do. | 1 1 0 | M. Kelly (Heddon Bush) | 1 0 0 |
| George Duthie do. | 1 0 0 | Thomas Kelly do. | 1 0 0 |
| Miss C. Kavanagh | 1 0 0 | John O'Brien do. | 1 0 0 |
| Mrs. Ross | 1 0 0 | Morgan O'Brien | 1 0 0 |
| Miss Margaret Coyle | 0 10 0 | Denis Sheehan do. | 0 10 0 |
| Martin Lardner | 0 10 0 | Michl. Regan do. | 0 10 0 |
| Mary Lee | 0 10 0 | J. M'Nickel (Mt. Hardie) | 1 0 0 |
| Mary Skehill | 0 10 0 | Terence O'Brien (Wairio) | 1 0 0 |
| Miss N. Conway (Wai- | | Martin Farrington do. | 1 0 0 |
| kivi) | 0 10 0 | Thos. Collins do. | 1 0 0 |
| Thomas Fahey (Make- | | John Goley do. | 1 0 0 |
| rewa) | 1 0 0 | Luke Hessian do. | 1 0 0 |
| Mrs. Morgan (George | | Wm. Hogan do. | 1 0 0 |
| Town) | 1 1 0 | Michl. Duggan do. | 1 0 0 |
| Martin Craven (In'gill.) | 1 0 0 | Per Mr. Leonard. | |
| Miss Honora Glynn | | Mr. P. Conning | 0 5 0 |
| (In'gill.) | 0 10 0 | Miss Monarty | 0 5 0 |
| James Burke (Green Hills) | 0 10 0 | Mr. Cotter | 0 5 0 |
| John Kelly (Riverton) | 1 0 0 | Miss Cayle | 0 5 0 |
| Pat. Sheridan (Groper's | | Mrs. Meehan | 0 3 0 |
| Bush) | 1 1 0 | W. Condon | 0 5 0 |
| Wm. Sullivan (Gladfield) | 1 0 0 | T. Sheehan | 0 2 6 |
| Miss Margaret M'Can | | A Friend | 0 3 0 |
| (Otautau) | 1 0 0 | D. Murphy | 0 5 0 |
| Malachi Lenehan | | P. Chamberland | 0 10 0 |
| (Otautau) | 1 0 0 | E. Kelliher | 0 5 0 |
| Denis M'Carthy (Otautau) | 1 0 0 | John Buckley | 0 10 0 |

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one capable of Teaching Music.
Applications, with testimonials, to be sent to the

REV. JAMES M'GRATH,
Cromwell.

CATHEDRAL FUND.

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

| | £ | s. | d. |
|----------------------------|---|----|----|
| Mr. Thomas | 1 | 0 | 0 |
| Mr. Gaffney | 1 | 0 | 0 |
| Mr. Michael O'Neill | 1 | 0 | 0 |
| Miss Anne White | 0 | 10 | 0 |

WEEKLY SUBSCRIPTIONS.

| | £ | s. | d. | | £ | s. | d. |
|---------------------|---|----|----|-------------------|---|----|----|
| Per Rev. J. O'Neil | 5 | 11 | 0 | Per Rev. W. Burke | 1 | 10 | 0 |
| " Mr. N. Smith | 1 | 17 | 6 | " Mr. W. J. Hall | 5 | 7 | 0 |
| " Mr. Brennan | 1 | 17 | 0 | " Mr. Dillon | 1 | 15 | 0 |
| " Mr. W. Cunningham | 1 | 12 | 0 | " Mr. Burke | 1 | 3 | 0 |
| " Mr. T. B. Conway | 2 | 3 | 0 | " Mr. Cantwell | 1 | 5 | 0 |
| " Mr. J. Drumm | 1 | 8 | 0 | " Mrs. Bell | 1 | 8 | 6 |
| " Mr. R. A. Dunne | 1 | 2 | 0 | | | | |

✠ P. MORAN.

TO OUR SUBSCRIBERS.

Subscriptions to the NEW ZEALAND TABLET should be made
payable to John F. Perrin, Manager, Octagon, Dunedin, or P.O.
Box 143.

OAMARU.

MR. W. CUNNINGHAM, Country Canvasser and Collector for
the NEW ZEALAND TABLET, will visit Oamaru and the surrounding
districts next week, and we trust our subscribers will render him
every assistance by settlement of accounts furnished, and by informa-
tion conducive to the welfare of this journal.

JOHN F. PERRIN,
Manager.

WANTED, a Copy of the N. Z. TABLET, 9th Sept.,
1881. Please forward to the Office of this Paper as early as
possible.

DEATH.

POWELL.—On the 22nd September, at her residence, Stanley
street, Queenstown, after a long and painful illness, Catherine, the
beloved wife of William J. Powell, aged 51 years.—R.I.P. Ballarat
papers please copy.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, OCTOBER 6, 1882.

THE OTAGO DAILY TIMES SUBLIME!



HE editor of the *Daily Times* of this morning
(Thursday) is grand, nay, sublime. From his
lofty pedestal of philosophy, statesmanship, and
philanthropy, he looks down with undisguised
contempt on the selfish efforts of the Catholics
to extract some benefit from the taxes they pay,
and declares that the agitation of the Catholics
"is a miserable quarrel about money and not one
about principles." This is good, very good! coming, as it
does, from the *Daily Times*, the mouthpiece of the party
which appropriates other people's money to its own exclusive
benefit. It is all a miserable quarrel about money, is it, and
Catholics have no care about principles? this will be news to
the people who in bright contrast with so many others, have
flung aside all the pecuniary advantages of godless schools
because they are godless, and at very great sacrifices of time,
labour, and money, have established, and are still establishing,
Christian schools. There is no principle in all this according
to our sapient contemporary: the only thing Catholics regard
and quarrel about is money. What is to be said of the
intellectual powers of the man who wrote these comical words?
"It is, after all, a miserable quarrel about money, and not
one about principles." Bravo, *Daily Times*! we are disposed
to throw up our hat and shout, hurrah! three cheers for the
Otago Daily Times!

But this is not the only discovery the *Daily Times* has
made. Its editor tells us that Catholics are afraid to meet
and declare their opinions on the education question, and
that "they are subjected to all sorts of pains and penalties if
they send their children to the godless schools or refuse to
back the priesthood in the demand for Catholic schools."

And the editor really believes this? He believes, does he, that Catholics, lay Catholics, if left to themselves, would send their children to be educated in godless schools, most gladly, under the tuition of men who would teach them it is folly to believe, serve, worship, and love God, by ignoring his very existence; who would inculcate on their tender minds falsehoods in history, and by every astute means, instil into them, not only contempt, but positive hatred of the religion of their fathers? Of course Catholics are such idiots, so utterly careless as to their religion, that they would most certainly, if the clergy would leave them free, send their children to be thus brought up in the free, godless, public schools, of course they would; and it is only through fear of their priests they impose upon themselves heavy, pecuniary burdens, and submit to the disability inseparable from abstaining from patronising godless schools. The editor of the *Daily Times* believes all this! What poor paltry unprincipled cowards Catholics must be in the estimation of the *Daily Times*. But, come now, friend of the *Daily Times*, this will not do; this make-believe is too transparent, and if you have no better arguments against doing justice to Catholics you had better cease to argue the question.

Fall back on the known determination of your party to refuse justice simply because you are strong enough to do so. You tell us in express words that "as all Parliamentary systems must be based on the will of the majority the utmost the State can do is to legislate for the majority, while carefully guarding the minority from any direct pressure on their conscientious convictions." Yes, this is, indeed, the practice, policy, and principle, of the party which the *Daily Times* represents. This party has power, and it uses that power entirely for its own benefit, it legislates exclusively for the majority, and whilst abstaining from any direct pressure on conscientious convictions, it uses all sorts of indirect pressure on consciences. We thank the *Daily Times* for this frank admission, that the majority can only be expected and asked to legislate for the majority, and that it cannot be expected to abstain from employing indirect pressure on conscientious convictions of the minority. It is on this principle our school legislation is founded. Our schools are intended for the majority only, and indirect pressure is authorised to undermine the faith of such Catholics as are silly enough to frequent them. The tone of the teachers, the books, the Committees, the Boards, are all an indirect pressure on their conscientious convictions.

Very well, but is it not rather too much to expect, and, what is more, compel Catholics to pay for this indirect pressure on their consciences? Yet this is what the *Daily Times* strenuously, if not wisely advocates, whilst at the same time declaring that we cannot, either in justice or on the score of policy, expect the least aid out of our own money for our own schools. The *Times* even scouts the idea of such aid; it is on our part a miserable quarrel about money which we are denied; but so far from its being a miserable quarrel on the part of those who have it all, and are determined to retain it all, it is something very noble and patriotic. It is an illustration of the fable of the wolf and the lamb.

There is only one other point with which we need trouble ourselves to-day. The *Daily Times* maintains that the demand of Catholics involves an increase of taxation, or at all events an increase of the annual education grant,—a thing not to be thought of. From this, it is evident that our contemporary and its party never contemplated even the possibility of Catholics' frequenting Government schools, and that money has been always voted on such an understanding. This is clear from the fact that if Catholic children attended the godless schools, the grant should necessarily be increased by at least thirty thousand pounds annually; for we presume the increased capitation allowance would have to be paid. But our contemporary says an increase on the annual grant is not to be thought of, whilst the present expenditure must be maintained. Nothing, therefore, can be more manifest than that all schools-arrangements have been made under the conviction that Catholic children would not frequent public schools. Is it not evident, consequently, that Parliament deliberately refused to make any provision whatever for the education of Catholic children, and has at the same time not hesitated to appropriate the money of all to the maintenance of a system which it was well known would be for the exclusive benefit of the majority? This it is to which we object, and which we designate as unjust and tyrannical. The minority, nevertheless, is as much entitled to justice as the majority, and will continue to demand it.

OUR contemporary the *Dunedin Morning Herald* says that though Irishmen "have quietly appropriated" as their fellow-countrymen Wellington and Sir Garnet Wolseley, the one was and the other is a Saxon—Wellington of Somersetshire extraction, and Wolseley "a genuine Staffordshire hero." Our contemporary adds that it was "by no fault of his own" Sir Garnet Wolseley was born near Dublin. It was, however, we presume, "by a fault of his own" that on the termination of the Zulu war, Sir Garnet Wolseley publicly claimed to be an Irishman. The English papers which took him to task for doing so, then, admitted that his family had been settled in Ireland for some generations. Such was also the case in connection with the Wellesley family, and thus it came about that good Irish blood had been found to flow in the veins of both the commanders in question. Why, we should like to know, did not the family genius manifest itself in someone who had been pure Saxon-bred? None of the stay-at-home branch of either family have been heard of in the lanes of war, but only those who were Irish-bred. They needed the good drop of blood they soaked up out of the "old sod" to make men of them and without it they would have been nobody at all—but mere English non-entities. Our contemporary the *Morning Herald* should know that by this time there are a good many genuine Irishmen besides those who have come straight down without a trip from King Brian Boru, and on the other hand, many of those who have done so are Irishmen no longer. But, admitting for the sake of argument that both Sir Garnet and Wellington must be looked upon as Englishmen, the loss to Ireland can be made up by the number of distinguished men who, on quite as good grounds, may be counted Irish among the nations of Europe. We shall find them everywhere—in France, in Spain, in Austria.

A PLAGUE of small-pox has been raging at the Cape, where 600 deaths have occurred out of 2000 cases of the illness. Capetown presented all the appearance of a plague-stricken city, but it is hoped that the worst is now over.

MR. GEORGE GRAY RUSSELL, whose liberality in connection with education is well known, has given £1000 towards the establishment of scholarships at the Otago University.

M'INTOSH'S Hotel, at Blacks, and Mr. Eaton's house, at Mitchell's Flat, Waipori, were burned down on Sunday.

WARFARE at Parihaka has proved very profitable to some members of the forces engaged there, it appears. Some of them bought land in the neighbourhood which is now selling for considerably more than double the price they paid for it.

THE land agitation in Skye has reached to such a pitch that a military force is now in the island, and engaged in the work of eviction. Other men besides Irishmen, then, are found clinging to their homes—and small blame to them.

A MAN named Archibald W. Symons poisoned himself at Christchurch one day this week, by taking laudanum.

THE Resident Magistrate at Christchurch, it appears, esteems himself appointed not only to administer the law, but to censure it. The worshipful gentleman is highly indignant because the law directs neglected Catholic children to be sent to the Asylum at Nelson, and pronounces it a great waste of public money. Can this worthy Shallow, nevertheless, define why it is no waste of money to bring Protestant children from the outlying districts to Burnham or Caversham, which seems a proceeding of a somewhat similar kind with that he objects to,—in a manner most unbecoming the place he finds himself in, and which proclaims him better suited to the itinerant's inverted tub than the magistrate's bench. This Mr. Whitefoord had a great deal to say about what "he thought," but if his thoughts had been worth even the traditional penny, he would have been more chary about intruding them where they had no business whatever to put in their shabby appearance. Is there, by the way, any room for lawyers in the Salvation Army?

WE are requested to acknowledge a subscription of £2 2s. from the Hon. Dr. Grace towards the Oamaru school-church fund.

WE would remind our Dunedin readers that Mr. M. Donnelly's lecture, at the Temperance Hall, takes place on Monday evening, 9th inst. The object of the lecture and the lecturer alike deserve their support.

MR. BRYCE has been snubbed by a chief of Taupo who refuses to have anything to do with him, but agrees to accompany Mr. J. R. Brown, Civil Engineer of Wellington, through the territory in connection with the central railway.

AMONG the accidents of the week have been the following:—A fall of earth near the woollen factory, at Kaikorai, which badly fractured the leg of a man named Hugh Dunne; the poisoning of a child by tuta berries at Te Awamutu; the fall of a miner named James Bord in going down the ladder of the shaft at Larrikin Terrace, Kumara, and of which he died in an hour or two; the fall from the platform of a tramcar at Wellington of a boy named Frederick Williams, who was terribly injured, and died almost immediately; the capsizing of a boat on the Matura river by which a young man named William Smith was drowned; the fall of a gate in Dunedin by which a little child named Henry Butters had his thigh fractured.

A GERMAN company proposes to colonise New Guinea.

THE Rev. Father Vaggioli, O.S.B., has been presented with an address and a purse of sovereigns, on the occasion of his leaving Gisborne for Auckland. The address was expressive of much affection, and made mention of the marvellous quickness with which the rev. Father had acquired a perfect use of the English language, and the successful exertions made by him to clear off the heavy debt he found due upon the church when he arrived in the district.

MR. EDMUND DWYER GRAY has been released from prison, but the fine of £500, imposed upon him also by Judge Lawson, has been exacted from him.

A STEAMER has been burnt on the Mississippi, occasioning a considerable loss of life in the dreadful manner attendant upon such accidents.

THE Londoners complained of the fatness of the last cargo of Australian beef brought to their markets, and which in consequence sold at 4d. a pound.

THE *Waikeo Times* has reason to believe that a certain gentleman has discovered alluvial gold in the Taupo or Tuhua country.

O'CONNOR the pedestrian was presented, the other day, by his New Zealand friends, with a chronometer worth 30 guineas, as a token of their recognition of the victory gained by him in a race with W. J. Bark at the Caledonian Ground, Dunedin, on September 16th.

A WOOLLEN manufactory is about to be established in the Milton district.

WE are requested by the Rev. Father Ginaty, S.M., to say that a letter has been received by him from the Archbishop of Cashel in acknowledgement of a draft forwarded to his Grace on behalf of several subscribers to the funds of the Land League, and in which the Archbishop asks the rev. gentleman in question to thank the subscribers in his name.

THERE is a missionary down in Southland, who, it appears has great difficulty in getting the Chinese to keep the Sabbath. His moralising has no effect upon them at all, and although he acknowledges with a becoming modesty that "what should have the most weight is the physical argument," even that they manage to evade. The missionary pleads that not only is God's law broken by their carnal goings-on, but the law of the land as well. And still the Chinamen only laugh at him, and at once when his back is turned set to again to work. The case is indeed a hard one, and this desecration of the Sabbath hard to bear. But we would suggest that if it be found advisable to break the heathen in question to evangelical observances, before he has attained to the knowledge or love of evangelical principles, the constable should be sent to be the herald of the missionary. As it is it would seem the Chinaman sees in the missionary more of the constable than of the preacher of a gospel of peace, and whether this is a step towards the spread of Christianity in these darkened quarters may very well be doubted. It pertains, however, to evangelical missionaries, as we have the best grounds to believe, to enforce a due respect for the strong arm of the law everywhere—even occasionally to make this their more especial mission. But why should our thrifty Presbyterian friends waste their money on a missionary to the Chinese in Southland if it be merely a constable they want there?

WE are requested to warn our readers, and the public generally, that certain characters, who have been going about representing themselves as relatives of members of the Dunedin Catholic clergy are drawing altogether on their imaginations, with the design of drawing on the purses of good-natured people. The clergy in question know nothing whatever about them, except that they must needs be impostors.

CHRISTCHURCH.

(From our own Correspondent.)

October 2, 1882.

VARIETIES.

The new church in Ashburton is making rapid progress towards completion, and will be a handsome building. The ceremony of opening will, it is to be hoped, take place in the course of a couple of months, and I shall look forward to the pleasure of assisting on that occasion. Father Coffey's zeal and courage have been so great in undertaking this very important work, that it is to be hoped they will be amply recognised and rewarded by many generous and substantial contributions towards the good work.—The police in Ashburton have of late been particularly active in obtaining convictions in cases of cruelty to animals; no less than five persons having been fined during the last few days.—I am glad to notice that in answer to a request from the Secretary for the Prevention of Cruelty to Animals Society for facilities with a view of interesting the children attending the Christchurch Normal school in the objects of the Society, the Board sanctioned Mr. Shaw's meeting the children after school hours. Though the attendance may not be large at first, still, it is something to get the thin end of the wedge of humanity in at all, and in its wake may follow other virtues in some degree.—I suppose it is almost hopeless to wish that means might be devised so as to train the girls attending the Government schools in habits of gentleness, refinement, and modesty. Those who have had opportunities of con-

trasting the conduct of these girls with that of the Convent School children, and remarked with pain, the bold, brazen, unblushing forwardness of the former, their self-consciousness, their flaunting and impudent manner, as opposed to the gentle, modest appearance and unassuming manner of the latter will, I am sure, agree with me, however unlikely may be the realisation of such a desire.—Lancaster Park looked its brightest and gayest on the occasion of the Sydney Football Match, and the attendance of spectators was large, not less than three thousand. Our men had the disadvantage of a strong nor-wester during the early part of the game, but afterwards played so well that, in the opinion of many good judges, they would have turned the tables on their opponents could a second game have been arranged.—Mr. Lodge's Cricketing Pavilion has been a favorite place of resort during the winter months, and now our cricketers have begun the season in good earnest. It is expected to be a lively and successful one; cup matches will no doubt greatly enhance the general interest; and a great many additional members have joined the leading clubs.—The buildings in process of erection for Mr. John Inglis, the New Zealand Grain Agency Company, the Union Bank of Australia, and the new Public Hall, in Tuam street, are making great progress, and will add to the architectural beauties of our city. The new Manchester-street Bridge is likewise proceeding.—If correctly reported, Mr. Whiteford, B.M., in committing some "neglected children" to St. Mary's, Nelson—their Catholic mother being lately dead, their Protestant father in gaol—thought fit to make some very uncalculated remarks. According to him, because the cost of sending Catholic children to Nelson is considerable, they should instead be sent to that "excellent institution," Burnham, notwithstanding the trifling drawback of the probability of their ultimately losing their faith through the Protestant influence there brought to bear on them. Perhaps, however, this is the result actually aimed at by Mr. Whiteford, who is a strict Protestant, if not an Orangeman. As a magistrate, supposed to have some acquaintance with the principles of justice, Mr. Whiteford might have remembered that Catholics, who are so heavily taxed to support an educational system of which they cannot conscientiously make use, may justly assert their claims—if only in exceptional and rare cases—on the paternal (!) assistance of Government.

Commercial.

MR. DONALD STRONACH (on behalf of the New Zealand Loan and Mercantile Agency Co., Limited) reports for the week ending 4th October as follows:—

Fat Cattle.—The small supply of 118 head, including 16 stores and dairy cows, came forward at Burnside to-day. We have consequently to report a very good demand at improved prices. Bullocks brought from £7 to £14 17s 6d; cows, £8 to £10 17s 6d—or equal to 27s 6d to 30s per 100lb. for prime beef.

Fat Sheep.—A full supply, comprising 2586, of which 630 were merinos, was penned. This number, however, being in excess of the requirements of the trade, there was a decline on last week's values, of about 1s per head. Crossbreds realised from 11s 6d to 16s 3d each; merinos, 10s 6d to 14s—or equal to 2½d to 2½d per lb. for prime mutton. We sold drafts on account of Messrs. Andrew McLaren, Wayne and Leary, Wilson Bros., and S. R. Quartley at full rates.

Fat Lambs.—211 penned. A few were sold at from 6s 3d to 13s each.

Pigs.—Twenty-six penned, and sold at 19s to 61s each. we offered, on account of various owners, a large number of sheep, cattle, and draught and light horses. There was a very good attendance of buyers, and merino ewes in lamb brought up to 7s, and cows and young cattle from 35s to £4 each.

Sheepskins.—We again offered a very long catalogue on Monday, there being a usual attendance, and biddings were spirited, prices showing an improvement on those of last week. Butchers' crossbreds fetched from 5s 6d to 6s 3d; merino, 4s 11d to 5s 7d; station and dry skins sold at from 2s 6d to 6s 7d for crossbreds, and 1s 9d to 5s 1d for merinos; pelts, 8d to 1s 4d; lambskins, 5d to 6d.

Rabbitskins.—We did not offer any on Monday.

Hides.—The demand continues equal to the supply, but no alteration in prices—4d per lb. for 60lb. hides, sound and free from offal, and 3d to 3½d for medium and light weights.

Tallow.—The inquiry continues active. We sold several lots at auction on Monday at from 25s 6d to 31s for inferior and medium, and from 18s 6d to 21s 6d for rough fat. Well-rendered and fit for shipment can easily be placed at up to 32s 6d.

Grain.—Wheat: There is no change from our report of last week, as nothing but prime samples are inquired for, which could (if any were offering) be placed at from 4s 6d to 4s 9d; other kinds are quite neglected, and may be quoted at from 4s 3d to 4s 6d for medium, and up to 4s for fowl feed. Oats continue in moderate inquiry; but, as buyers are not disposed to give holders' prices, little business transpires. We quote prime milling 3s 2d; feed, 2s 11d to 3s 1d. Barley: Nothing but prime malting is in demand, which we quote at 5s; medium there is no inquiry for whatever.

PRODUCE MARKET.—OCTOBER 4, 1882.

MR. F. MEENAN, Great King street, reports:—Wholesale prices Oats, 2s 10d to 3s 2d per bushel; milling wheat, 4s 3d to 4s 9d per bushel; fowls' feed, 2s to 3s 3d; barley, malting, 4s 3d to 5s; milling, 3s 6d; feeding, 3s to 3s 6d; hay, £5 10s per ton; chaff, mixed, £4 10s; hay chaff, £5 10s; straw, £2 10s; bran, £5 10s; pollard, £5 10s; potatoes, £2 10s; oatmeal, £16; flour, £11 to £11 10s; butter, medium to prime, 1s 4d to 1s 7d per lb.; salt, 1s 2d; eggs, 8d per dozen; bacon, sides, 8d per lb.; rolls, 7½d; hams, 9½d; pork, 4½d; cheese, 8d to 9d.

MESSRS. MERCER BROTHERS, Princes street, report:—Fresh butter (in ½-lb. and 1lb. prints), best quality, 1s 6d per lb.; ordinary butter, 1s 3d to 1s 4d per lb.; eggs, 8d per dozen; roll bacon, 8d per lb. good salt butter, in kegs, 1s per lb.; cheese 8d per lb.

PROSPECTUS

OF
THE EQUITABLE INSURANCE ASSOCIATION
 OF NEW ZEALAND,
 FOR
FIRE, MARINE, LIFE, AND FIDELITY
GUARANTEE INSURANCE.

HEAD OFFICE DUNEDIN.

Temporary Offices:

Albert Buildings, 148 Princes street (opposite Post Office).

CAPITAL £1,000,000

In 500,000 Shares of £2 each.

First issue, 200,000 Shares, in respect of which there shall be payable 6d on application, and 6d on allotment, and two calls of 6d each, payable at intervals of three and six months after allotment; beyond which is not intended to make any further calls, but if any call be required it shall not exceed 6d at one time, and three months' notice shall be given.

PROVISIONAL DIRECTORS

(With power to add to their number):

DUNEDIN:

Messrs. JOHN BATHGATE, M.H.R.

E. B. CARGILL

GEORGE ESTHER, of Esther and Low

JAMES GORE, Mayor

WILLIAM GREGG, of W. Gregg and Co.

D. GRANT, of Granton

JAMES HAZLETT, of Mackerras and Hazlett

JAMES HOGG, of Hogg, Howison, Nicol, and Co.

ALLAN HOLMES

FRANCIS MEENAN

C. S. REEVES

JAMES ROBIN, of J. Robin and Co.

A. SCOLLAR, of North and Scoullar

JAMES SEATON, M.H.R.

JOB WAIN, JUN.

JAMES WILKIE, of J. Wilkie and Co.

T. M. WILKINSON, of Wilkinson and Pettit.

JAMES WILSON, of J. Wilson and Co.

J. MAITLAND JONES, of Proctors, Jones and Co.

J. PATTERSON, of Patterson and M'Leod

J. SPEIGHT, of J. Speight and Co.

INVERCARGILL:

Messrs. W. BULLIED, of Price and Bullied

A. BLACK, of Rodgers and Co.

F. FLEMING, of Fleming and Gilkson

P. L. GILKSON, of Fleming and Gilkson

JOSEPH HATCH

J. KINGSLAND, of Kingsland and Sons

A. MAIR

W. S. MOIR, of Moir, Johnston, and Co.

W. J. MOFFETT

H. E. OSBORNE

W. PAISLEY

J. G. PRICE, of Price and Bullied

W. PINKIERT, of Pinkiert and Newman

W. SLOAN, of Sloan and Sons

W. WILSON, of Cowper and Wilson.

OAMARU:

Messrs. J. ALLAN

J. CRAIG, of J. Craig and Co.

G. DALGLEISH, of M'Callum and Co.

S. GIBBS

A. J. S. HEADLAND

J. HOOD, of Hood and Shennan

T. MEEK, of J. and T. Meek

W. H. S. ROBERTS

Other names will be added in a day or two.

Who shall hold office for not longer than one month after allotment of the shares, when a meeting of Shareholders will be convened for the election of Directors for the first year.

Names of Provisional Directors in other centres will be added in future advertisements.

BANKERS:

The Colonial Bank of New Zealand.

SOLICITORS:

Messrs. Bathgate and Meesou.

BROKERS:

Messrs. W. P. Street and Co., Liverpool Street.

INTERIM SECRETARY:

W. C. Kirkcaldy.

FIRE AND MARINE DEPARTMENT.

There exists among Insurers in this colony a feeling of dissatisfaction with the present system of Fire Insurance.

Rates are deemed too high by Insurers, but are affirmed by Insurance Offices to be no higher than is dictated by prudence.

The only solution of the difficulty is the introduction of a principle whereby the Insurers may receive a share of the profits by the issue of bonus policies.

Every Insurer may thus obtain a direct interest in the business done, and while the premiums are maintained at a rate which will afford sufficient stability to the Company in the event of extraordinary losses, the Insurers really reap a benefit, as they share in the profits earned. The profits will be applied in the first instance to the payment of interest to the shareholders at the rate of 10 per cent. on the paid-up capital, and the profits beyond the amount required for such payment will be applied as follows:—After making suitable provision for a Reserve Fund, and for an amount to carry forward, a moiety of the balance will be reserved for the formation of a Bonus Fund for distribution among the owners of bonus poli-

cies on whose risk there shall have been no loss, and the remaining moiety at the disposal of the shareholders.

The advantages of this system are obvious, as every Insurer, having a direct interest in the welfare of the Association, will no doubt be induced thereby to exercise greater caution, and use his influence to bring as much sound business to the Company as possible. A large number of shares has already been applied for, but none will be allotted till all applications have been received, as it will be the policy of the Directors to allot the shares as widely as possible among probable Insurers.

ECONOMY AND CO-OPERATION

Will be made leading features in the management of the Association, and these are principles which cannot fail to ensure a marked success, especially as the *Fire Business will be confined to the Colony of New Zealand, and therefore under the immediate control of the Directors.*

LIFE DEPARTMENT.

The want of a local Life Assurance Company has long been felt, and this want has been only partially supplied by the Government Scheme; while the scale of premiums chargeable by foreign Companies, also doing business in less healthy regions, is slightly higher than that which could with safety be adopted in our own more temperate climate.

This Branch of the Association's business will be conducted solely on the mutual principle—that is, the whole of the net profits will go to the policy-holders on a system at once safe and equitable, while the Shareholders are benefited as the combination of the two branches of the business is conducive to economy in management, and affords opportunities of commanding business not secured by companies devoted to either branch alone. The success which has attended Mutual Life Assurance Companies elsewhere has been most remarkable. As an instance, the Colonial Mutual Assurance Society of Melbourne may be quoted, which, during the first year, issued 457 policies, and at the end of the eighth year had 4313 policies, with an annual income of £164,450.

Although power will be taken in the Articles of Association for the carrying on of this branch of the business, it is not intended to open the department until the Fire Business has been well established, and until the services of a thoroughly competent actuary have been secured.

The following reasons may be adduced from among many which might be urged to show the certainty that success will be attendant on the Company's operations:—

1. The Association will supply two acknowledged wants—viz., Fire Insurance conducted on principles equitable to Insurers; and Local Life Assurance.
2. The nature of the business to be engaged in is ordinarily very profitable.
3. The diversity of the Association's operations constituting a great source of strength.
4. The Association combining the popularity of the co-operative principle together with the security to be derived from a widely diffused proprietary.

The Memorandum and Articles of Association may be inspected at the office of the Solicitors.

Applications for Shares, which shall be made on the prescribed form, must be lodged with the Secretary, the Brokers, or the Colonial Bank of New Zealand, at any of its Branches.

SPRING SEASON, 1882.

N I C H O L A S S M I T H
 Begs to announce that he has just opened his First Shipment of
NEW SPRING GOODS,

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

SPRING CLOTHING,

In endless variety. Special value in Boy's and Youth's Suits; special line of Mens' Geelong Tweed Trousers and Vests (all wool), 21s 6d, worth 27s 6d. Newest Patterns in Regatta and Oxford Shirts. Soft and Hard Felt Hats, in all the latest shapes. New Shapes in Linen Collars, Scarves, Bows, Studs, and Ties, Handkerchiefs, Gloves, Braces, etc., etc. The Cheapest House in Town.

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

The Cash Draper,

33 George Street, near the Octagon.

NOTICE OF REMOVAL.

DR. EVELEIGH from Frederick Street to LEITH STREET, Dunedin (just opposite the Methodist Chapel).

DR. EVELEIGH will continue to give advice GRATIS to the Poor every MONDAY and FRIDAY, from 9 to 10 a.m.

Usual hours for Consultations: Daily, from 9 till 10 a.m., and from 7 till 8 p.m.

WANTED—Certificated TEACHER for St. Patrick's School, Arrow.

Apply immediately, inclosing testimonials, to

REV. FATHER MACKAY,

Arrow.

THE ORIGIN OF MAN AND THE UNITY OF THE HUMAN SPECIES.

THE following is a lecture delivered at Wanganni on Monday, 18th September, to a numerous audience of all classes of the community, by the Rev. Father Le Menant des Chesnais, F.M. :—

Ladies and Gentlemen,—Self-knowledge is the most interesting and the most useful of all sciences; it is of this science I wish to speak to you this evening. What is man? The Greeks called man "*anthropos*," that is one who beholds and contemplates the things that are before him—because, of all visible creatures, man is the only one able to appreciate the beauty of the universe, and admire its wonderful phenomena. The Latins called him "*homo*," that is, animated clay—because, according to the Scriptures, his body was made out of the slime of the earth. Dr. Bérard, a celebrated physiologist, defines man "*A mammiferos-monodelphic bimana*." But, according to this definition, man would be only a perfected brute, without intelligence, which is inadmissible. Aristotle, with greater accuracy, defines man "A rational animal,"—because, by his material body, he belongs to animal creation; and by his soul he is raised above all visible creatures, and is spiritual, like God. This prince of philosophy admits that man is intelligent, free, capable of cultivating arts and sciences, and of communicating his thoughts to his fellow-creatures. However, many scientists deny this, and will not believe that man forms a distinct species, "*distincta species*"; they affirm he is only an animal a little more perfect than others. Hence the necessity to examine whether man must be looked upon as a distinct species, or only as a perfected brute. In his cosmogony Moses tells us that God created all things, and gave them the power to multiply themselves, each according to its kind. He declares that God created man to His own image, male and female, and He blessed them, saying: "Increase and multiply, and fill the earth, and rule over all living creatures." (Gen. i., 27-28.) From these texts it is evident that, according to Moses, God created types, distinct from one another, and gave them the faculty of perpetuating themselves indefinitely. He created an immense variety of creatures, forming different species, and he gave to each a distinct nature and form, with the power to multiply itself without any essential alteration—within the limits of its original type—so that, although there may be varieties in individuals of the same species, yet these varieties will never be able to obliterate or change the nature or form of the specific type. This doctrine is most clear, but it supposes a divine creation. Scientists, who will not admit of creation, have had therefore to deny it, and substitute another cosmogony to that of Moses—which they pretended to be out of harmony with scientific discoveries. At first they denied the unity of the human species, and then all species were subsequently denied. Julian Offray de la Mettrie was the first to profess the most abject materialism, in his book called "*L'homme Machine*." Cabanis, the friend of Baron D'Holbach, D'Alembert, Diderot, Condillac, and Condorcet, in his book "*Rapports du Physique et du Moral de L'homme*," which he published in 1802, advocated the system of spontaneous generation as being more in harmony with reason and science, than the Mosaic dogma of creation. Maillet, in his "*Entretiens d'un Philosophe Indien avec un Missionnaire François*," endeavoured to show that all living animals, man included, had the same origin. According to Maillet, all the earth was formerly under water, and all animals have been at first marine animals. In the sea, there are animals that swim at the surface of the water; others remain at the bottom: the birds have emanated from the former; the reptile and mammiferæ have come from the latter. "Let a flying fish," says Maillet, "fall upon the earth, its gills will be changed into wings and feet, and it will become a bird." How an intelligent man could have advanced gratuitously such extravagant ideas, is more than I can comprehend, yet even Lamarck himself in his "*Considérations Générales sur les Corps Organisés*," has been the victim of such aberrations. [Lamarck admitted the direct creation of some kind of monad, endowed with life, in the sea. From this monad, by some spontaneous generations, during an indefinite length of time, plants and animals came forth; proceeding gradually from the imperfect to the more perfect state. Lamarck was never able to adduce any real proof of his system.] The Greeks had the same notion of the species as the Latins. The word "*genos*" expressed a collection of beings of the same kind propagated from one another. Thus the Greeks spoke of mankind as "*genos anthropon*," implying thereby, that man formed a distinct species. Plato, the founder of the Academic School, admits of an absolute personal being who created and fashioned the world according to a divine prototype or ideal. Aristotle was of the same opinion. Boetius, the founder of the Scholastic Philosophy, who lived in the fifth century of the Christian era, declares that both Plato and Aristotle understood by the word species, a class of beings distinct from all others, such as man is. (Dial. i.) Nothing can be imagined more clear. Buffon, Linné, and Laurence Jussieu adopt the same opinion, which coincides admirably with the Mosaic account of creation. Charles Darwin, in his book on "The Descent of Man," and "The Origin of Species"; Wallace, in his "Contributions to the Theory of Natural Selection"; Ernst Hæckel, in his "General Morphology"; Lyell, in his "Elements of Geology"; Huxley, in his contributions to the "*Popular Science Review*, &c., &c., admit of the system of spontaneous generation and gradual evolution; and they strongly endeavour to demonstrate the "simian" origin of man. "There can be no doubt," says Mr. Darwin, "that man is an off-shoot from the old world simian stem." In another place, he says:—"The early progenitors of man were, no doubt, once covered with hair, both sexes having beards; their ears were pointed and capable of movement, and their bodies were provided with a tail, having the proper muscles. The foot was then prehensile, and our progenitors, no doubt, were arboreal in their habits (living in the forests, climbing up trees). The males were provided with great canine teeth, which served them as formidable weapons. (Charles Darwin's, "The Descent of Man," I. p. 206-207.) [Darwin follows to a great extent the

system of Lamarck. In the Martyrdom of Man he says: The "dots of animated jelly, without any form or figure, swimming unconsciously in the primeval sea, were the ancestors of man." "Martyrdom of Man," p. 339.] [The great French anatomist, Cuvier is not of the opinion of Mr. Darwin; he distinctly states that between man's organism and the organism of the highest among the beasts, the distinctions are of such magnitude and importance that the human race cannot be classified with any other order, but must be held to constitute an order by itself. Professor Owen owns the same opinion and many other eminent anatomists whom I could quote if necessary—See "Primeval Man," by the Duke of Argyll, p. 89.] Mr. Charles Darwin also affirms that man's reason does not differ in species from the instinct of animals. His words are: "The difference in mind between man and the higher animals, great as it is, is certainly one of degree, and not of kind." (Charles Darwin "The Descent of Man," p. 105.) Ernst Hæckel agrees entirely with this Darwinistic theory (*naturalische schöpfungsgeschichte*). My answer to these sophisms is very simple. If the doctrine of evolution is true, how is it that the bones of cats, dogs, crocodiles, and other animals, and the human skeleton of two, three, and four thousand years ago, are exactly the same as those of the present day? How is it that the descriptions of various animals, fishes, and birds, and the anatomy of man, given by Aristotle in the Lyceum of the Peripateticians of Athens, 331 years before Christ, are found as exact and accurate in the nineteenth century as they were in his time? If the specimen he so graphically describes had undergone any change, by comparing his descriptions with those of modern scientists, we should at once be able to discover their discrepancies; yet we can find none. What proofs can the defenders of spontaneous generation and of gradual evolution give us, that man was not from the beginning of the world what he is at present? How have Darwin, Hæckel, Lyell and Huxley been able to ascertain beyond the shadow of a doubt that our early progenitors were covered with hair; that their bodies were provided with a tail; that both sexes had beards; that they lived in the woods, and climbed up trees—like the chimpanzee of Africa, the gorilla, or the orang-outang, or wild man of the woods of Borneo and Sumatra? All these affirmations are very extraordinary, and require strong and manifest proofs before being credited. [Dr. Melia says he has consulted some clever comparative anatomists concerning the assertion that the link is now found connecting men with animals, and their opinion has been altogether adverse to that statement. The chief ancient remains in Pleistocene, if genuine, are certainly not a low type.] Darwin and his followers, in order to justify their systems, invoke the anatomical and psychological likeness between man and simian animals, but they seem to forget the many essential points in which they differ from one another. The foot of man, for instance, is entirely different from that of the orang-outang, gorilla, or chimpanzee. When man is standing his entire foot rests on the ground; it is arched from the heel to the ball of the toes; when he is walking the heel touches the ground first. This shows that the feet of man were intended to bear the weight of the body in an erect position. The foot of all the animals of the monkey tribe has no instep; the heel never touches the ground; and the toes are like fingers, for which reason they are called four-handed, or *quadruman*, whilst man is called a two-handed creature, *bimana*. The resemblance of the monkeys to man is only superficial, and it is astonishing the defenders of evolution should never have remarked that both the structure of the limbs as well as the internal organisation can bear no comparison with that of man. The leg of man, for instance, forms a straight line with his trunk, showing he was created to stand erect; in the monkeys and all other animals, on the contrary, the legs form an angle more or less acute with the spine—showing they were made not to stand upright but to walk on all-fours.—When standing upright all other animals feel distressed and uncomfortable; neither can they keep erect for a considerable time; this position, on the contrary, is quite easy and natural to man. The hand of monkeys is the one which most resembles the human hand, yet it is very different. The thumb of monkeys is not strong like the human finger, and the whole anatomy of it shows that the hand of the monkeys was given them to climb, and grasp, not to enable them to execute mechanical movements like man. Again, the human head differs from that of all other animals in two things: In the monkey and other animals the skull or cranium is behind the face; in man, on the contrary, it is above it. The monkeys have scarcely any forehead, whereas it is well developed in man; the facial angle of monkeys never exceeds five degrees, while even in negroes it is, at least, twice that number.

(To be continued.)

Great difficulty is felt in organizing the new Irish Criminal Investigation Department. Respectable Irishmen won't join the force, and Englishmen are useless by their accent alone. An attempt is being made to get Irish detectives in England to go to Ireland for very high pay if the Treasury will give it.

The destruction of centuries is to be repaired. For nearly six hundred years the waters of the Zuzyder Zee have rolled over what was once dry land, and ships have sailed where carriages may have travelled. Several of the wealthiest financiers of Holland have now determined upon concentrating their energies in an attempt to reclaim the tract of land which has so long been lost to their country, and they are already engaged in making the surveys for a new set of these "gigantic piles" which are commemorated in the verses of Andrew Marvell. Dykes which will far outstrip the stupendous works on the island of Walcheren are in contemplation, and they will be built to such a height and of such a thickness as to stand the shock of the fiercest seas that may dash against them. Many years must necessarily pass away before works of this character can be completed, but if they should happily be brought to a successful issue, another engineering wonder will have been added to the triumphs of Dutch enterprise.

Q. C. E. RESTAURANT AND DINING-ROOMS are Now Open in those centrally-situated premises over Mr. Johnson's drapery establishment, MacLaggan street, opposite the Roslyn Tram Terminus, where a really first-class Meal can be had at a moderate price. The Proprietor begs to intimate that there will be none of the slapdash pertaining to the ordinary restaurant, and that no pains will be spared to conduce to the comfort of his patrons.

All Meals, 9d; Plain Breakfasts and Teas, 6d; and my motto is—Quietness, Cleanliness, and Economy.

HENRY MILLS.
Restaurateur.

SAFETY, BRILLIANCY, ECONOMY.

HUNDREDS of families now using "NOONDAY" OIL testify to its superiority over other Oils in use. It uses less oil in proportion to the light given, without odour. It gives a much more brilliant light and more steady than gas, and at less expense. The high test and safety of this Oil should cause consumers to insist on having no other. Consumers should take great care to see that they obtain the genuine NOONDAY, and that each tin is stamped "NOONDAY," and that the sealing of the nozzle is intact. NOONDAY is packed in strong tins to avoid leakage.

BATES, SISE, & CO.,
Bond Street, Dunedin.

WILLIAM REID,
Wholesale and Retail
SEED MERCHANT, NURSERYMAN, & C.
PRINCES STREET CUTTING
(Joining Queen's Theatre), DUNEDIN.

Catalogue and Price List on Application.

I have a very large stock of Seeds—all of the very best that can be obtained—of Garden, Flower, Agricultural, and Clover Seeds, which I sell at the Lowest Possible Prices.

My Stock of Fruit and Forest Trees are all grown by myself on the poorest exposed land I could procure, therefore they are sure to thrive well no matter where planted, which is the most important part in tree-planting.

Pot Flowers cut for parties; Bouquets for Balls and Weddings on the shortest notice.

MAITLAND HOTEL,
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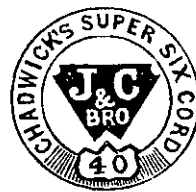
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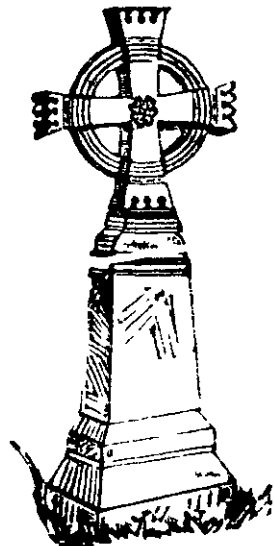
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A PROTESTANT GOVERNMENT, CHURCH AND PRESS ARE A HEAVY CURSE TO HUMANITY.

WERE I to say that a Protestant Government, Press, Church and school are a curse and a heavy curse to humanity I should lay myself open to the imputation of folly, ignorance and impudence, if not of treason. I will not say such a thing as a matter of my own opinion. I will, however, bring forward others to say it for me. These others are men who are of great credit with Protestants, and who know the real character and tendency of the "Reformation" even better than the Protestants of our day do.

The following is from the pen of the magnanimous Luther himself, the great apostle of the Reformation; the apostate "monk who shook the world" by his revolt against the Church of God, as the fallen angel Lucifer shook heaven when, in the words of Milton, "He defied the Omnipotent to arms, and led his embattled hosts to war." After Luther had separated from the Church and had drawn many other unfortunates after him; after he had seen the baneful fruit of his unhallowed work, or rather the beginning of those evils which the Reformation was to bring on the world, he wrote as follows:—"Through the malice of the devil men are now more avaricious, more cruel, more disorderly, more insolent, and much more wicked than they were under Popery." Think of that now, ye Orange orators and luminaries, but don't publish it, mind.

Melancthon, another eminent Reformation man and fellow-labourer with Luther, in his impious work, says: "Among the 'reformed' communities men's whole time is devoted to drunkenness and intemperance. So deeply are the people sunk in barbarity and ignorance, that many of them would imagine they would die in the night were they to fast in the day." So much for the demoralising influence of the Lutheran Reformation in Continental Europe. I might quote more to the same purpose if your space allowed. But what about its effects in England, unhappy England, where it has flourished so long, and still flourishes in all its glory, or in all its shame and infamy rather?

A Mr. Stubbs, after he had made a tour in England in 1599, wrote a letter to the Lord Mayor of London of that day under the title of "Good Works." This letter gives a deplorable picture of the moral, or rather immoral, state of the people of England after the Reformation, and in consequence of that foul revolt against God and His holy Church. "I found," says Mr. Stubbs, "a general decay of good works, or rather a defection or falling away from God. For good works, who sees not that in them the Papists in former times were far before us, and we far behind them?" Mr. Stubbs appears to have been a Protestant, but an honest and candid one in judging between Protestants and Papists, and other creeds. Such Protestants are not common now-a-days. But what did the celebrated Erasmus think of the Reformation. He was a Catholic, and held fast his first faith till his dying hour. But he was a "reformer," and used to lash the "clericals" without mercy at the beginning of the Reformation movement. He was, in fact, what we now call a "Liberal Catholic," somewhat after the pattern of Mr. J. Sheehan, M.H.R. He was, however, a profound scholar, a prince among scholars, which perhaps Mr. J. Sheehan is not. At a later period of his life Erasmus deplored the course which he had followed in giving encouragement to the enemies of the Church. It is to be hoped Mr. J. Sheehan will follow so good an example, and say some day, "through my fault." Let us hear, then, what Erasmus, reformer, scholar, and Liberal Catholic, says about the Reformation of Luther. He was not prejudiced against it, but the reverse. Hear him: "Who are those gospel men (Protestants)," says he. "Look around and show me one who has become a better man. Show me one who was a glutton and is now become sober, one who before was avaricious and is now generous, one who before was impure and is now chaste. I could point out multitudes who are become far worse than they were before." Even the Orange Lodge and their spiritual director, Dr. Maunsell, must I think allow that this is pretty strong testimony against the Reformation. Things have not got better, but rather worse, in England among Protestants since Erasmus and Mr. Stubbs wrote. Erasmus adds the following cutting reflection:—"The Gospel now flourishes forsooth because priests and monks take wives in opposition to human laws and in despite of their sacred vows." The Protestant Bishop Burnet, in his history of the Reformation, speaking of the wicked state of England in Edward VI. reign, says: "The sins of England did at that time call down from heaven heavy curses." Are the sins of England less now than in Edward VI. day? I believe they are much heavier, or equally heavy at least, and are increasing; sins of intemperance, impurity and avarice more especially. In the face of all this it is an extravagant or unreasonable thing in me or anyone else to say that a Government, Church and Press, based and conducted on Reformation principles, are a heavy curse to humanity?

From the very nature of things a Protestant system of Government must be, in a religious and moral sense, a curse and not a blessing to the main body of the people of the British Empire, to the Catholic portion of them more especially—no inconsiderable portion. Why? Because the Protestant Reformation was based, as history tells us, on sacrilegious robbery, on heartless cruelty, oppression and shameless hypocrisy. Can anything really good ever be expected to issue from a religion and system of Government having such an origin and basis? Our present New Zealand system of State education is a direct outcome of the principles of the Protestant Government of this colony. It has been organised by a Government intensely Protestant, with the aid of a clever, bustling, nominal Catholic, and under the patronage, or dictation rather, of a Press intensely Protestant. What can we Catholics do to protect ourselves against such a system of education so supported, and which is injurious, not to Catholics only, but to all classes as a Christian nation? Unaided we can do nothing; we are prostrate and helpless. But, thank God, there are many religious and fair-minded Protestants who already feel disposed to aid us in our efforts to emancipate ourselves from the tyranny of the present education penal law. The number of these good Protestants will, no doubt, increase as time goes on. They see, or will see, ere long, that our cause is really

their own. They, no less than we, are anxious that their children should be reared, so far as it possibly can be done, in Christian schools and under Christian influences—which they cannot be under the present system of public education. They, no less than we, are anxious that the finances of this heavily-burdened colony should be economically and judiciously expended, and not squandered recklessly on a system of education like the present, which is obviously failing to secure the main end of all popular education—the moral elevation of the masses;—nay, which is even having a directly opposite effect. It is breeding larrikins, that is juvenile blackguards and ruffians, in profusion.

If the Government, and the Press which supports them in this education policy do not see this, they must be hopelessly afflicted with a judicial blindness. Our duty, as Catholics, in the meantime, is plain, to keep clear of Government schools as far as circumstances will permit, and to have our children educated in Christian and Catholic principles in schools of our own. Our Protestant friends and neighbours, such of them whose good opinion is worth having, we may rest assured, will respect us all the more for our doing so. However strongly and conscientiously Protestants may be opposed to our principles, or some of our principles, they all, at least, admire consistency, and despise the double-faced and temporising man, be he Catholic or Protestant. In the present age the Catholic religion and Christianity in general, I believe, are in greater danger than they were in times of open and bloody persecution. Fraud, gold and duplicity are what the Catholics and the Church have to fear rather than open force in our time as against their faith.

I often have a talk with intelligent men—English, Irish, Scotch, and Even Welsh—of the working class on the subject of our present Government school system. They invariably condemn it as impolitic and hurtful. One Protestant Irishman said to me that when he came to New Zealand some fourteen years ago, before these fine schools were set up, you got civility from the youngsters, but now you get nothing but impudence and "cheek," as he expressed it, and they are far worse in the neighbourhood of schools. By way of contrast to this I may mention a fact I saw recorded by the late Sir John Forbes, H.M.S. physician, in his "Notes of a Tour in Ireland"—a most interesting book, and highly to the honour of Irish Catholics, though Sir John was a Protestant himself. He said wherever he saw a number of particularly well-behaved girls collected on the roads or on the street, he made sure there was a convent school not far off, and he found he was right. I once said to a douce Presbyterian Scotchman in Auckland: "Now, do you really think schools from which all religious tuition is banished can possibly be called respectable?" He said: "No, I do not." "Then why do you support such a system?" His reply was "Oh! you see Sir George Grey, Sir George Grey—we were all mad after Sir George Grey, that is the reason." A Protestant mother of the middle class, who had a Government school at her very door, once said to me: "I would never, never send a child of mine to that school. The bad language the children use among themselves is 'something awful,' as she expressed it. "I would rather," she said, "make an effort to have them educated at home, or send them away to a boarding-school." For such schools as these, I say, the people of this colony are indebted to the Reformation, to Sir George Grey, Mr. J. Sheehan, and indirectly to the Protestant clergy, who have made no effort to prevent such a system of education as the present being established, but have rather encouraged it. Mr. McCulloch, in his "Statistical History of the British Empire," a standard work of reference, and within half a century ago, said it was a very common belief in England that the Irish of the humbler classes were grossly ignorant and uneducated; but this was a great mistake. If reading, writing, and the ability to perform the common operations of arithmetic, he said, be regarded as education, the Irish commonalty were then far more generally educated than the people of England. Many of the Irish boys in the very humblest ranks of life could calculate the angles and areas of the triangles of the Government surveyors, and did so for a half-penny a triangle. I doubt if many youths in the same rank of life in England or New Zealand could do that, even now. Mr. McCulloch moreover remarked that the Irish had a great passion for knowledge or education, and made great efforts to obtain it; that the many disorders so common in Ireland were not due to the ignorance of the people, but to the injustice they had suffered and the insults so often offered to their failings.—Note that Mr. Star, and Mr. Herald too.

From the hullabaloo made recently about education in this colony, one would imagine that schools for the people, good schools, were unknown in Christendom prior to the advent of Mr. J. Sheehan and other modern political luminaries such as he. What a gross mistake this is may be gathered by referring to the extract from Mr. McCulloch's work above made. If a boy or girl in the humbler ranks of life can read and write well, do simple sums in arithmetic, and know their Catechism, they are fit to go anywhere and do anything, like the Duke of Wellington's soldiers. After that they can educate themselves if they have a wish to learn more. Some of the greatest men in England—men who have laid the foundations of England's commercial prosperity by their important inventions—had little or no "schooling" in their youth. Had they been "crammed" in a Government school like those Mr. J. Sheehan and his friends have been the means of setting up among us, the probability is they would have been spoiled—their natural genius would have been cramped. This is not my opinion only, but the opinion of such men as Mr. Smiles, expressed in his able work entitled "Self-help," in which he maintains that popular education is being greatly overdone, to the injury of the public. Higher education with the "ologies" is all very well for the rich few, but not for the poor million who form the great bulk of the pupils in our Government schools.

Waiving the opinion of such men as Mr. Smiles, some of the most experienced English criminal judges have strongly expressed their conviction that schools such as Sir George Grey and Mr. Sheehan have set up in this colony are a positive curse to humanity—to the "human race,"—and are leading to an increase of crime and immorality of the worst kind among the people. But it is vain

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to cite such opinions to men like Sir George Grey and Mr. Sheehan. They know better. Are they not New Zealand "Liberal" legislators, far ahead of such backward legislators as are seen in benighted England and Ireland? Years ago the late Lord Abinger, in addressing the grand jury at the opening of the Leicester Assizes, called attention to the great number of educated persons throughout the circuit brought up for trial,—some of them charged with crimes of a very serious kind. This led him to make the remark that, though a warm advocate of popular education, he thought it was a great public calamity that the people should receive their education in secular schools. Even ignorance, he thought, would be preferable to such an education;—ignorance of the "ologies" I presume he meant. Not long ago the *Temple Bar* said that the English Press was flooding England with cheap periodical literature for the million, which was either silly and vulgar in the extreme or positively immoral. This is another fruit of the Reformation and secularism, and a more baneful fruit cannot well be imagined. This proves that in a moral and religious sense the Protestant Press, like the secular school, is a public curse. But it is to the British Crown, the author and leader of the Reformation, that all this mischief is ultimately due; for it the Crown is responsible before God and the world.

Auckland.

NORTH BRITON.

THE GOVERNMENT SURRENDER.

(The Nation, August 12.)

THE Government has once more surrendered to the Lords on an Irish question. They have allowed the Arrears Bill to be mangled by that bitter enemy of Ireland, and especially of the Irish tenant-farmers, Lord Salisbury.

Those who predicted that a compromise would be effected between the Ministry and the Tory peers have been justified. A compromise has been arrived at on every point on which the landlord amendments have not been accepted.

It is idle to argue that the whittling away of the measure which has thus been effected is not fraught with peril to its working, and, consequently, to the fate of thousands of that very class of Irish tenants who have been the greatest sufferers by the infamous system of West-Brish landlordism. It will not render the Bill utterly worthless; but it diminishes indefinitely its power for good. If the Government proposals became law in the shape in which they first left the House of Commons it would be possible to give a rough guess as to the number of persons whom they would save from eviction; now the difficulty is to know to how many they will not, in the long run, prove a curse rather than a boon, for, as the Bill now stands, a tenant who avails himself of it and is within the next seven years obliged to sell may find himself a pauper from the power given to the landlord to come down on him then for another portion of the unpaid arrears.

So far we have had in mind merely the concessions made on the insolent demands of Lord Salisbury. It remains to be seen whether they are the only concessions that will be made to placate the same personage. If we may judge from experience, they by no means mark the limit to which the great Gladstone Ministry is ready, in the last resort, to go in the course of self-humiliation. We know how, in the case of the Land Bill of last year, the pressure of the peers served to cause the Government to yield point after point on which honour and consistency, no less than the interests of the Irish tenant counselled them to remain firm. Is it not plain that if Lord Salisbury is as obstinate now as he was then, he will find his opponents equally pliable and cowardly? Time will, in all probability, have answered this question before these lines meet our readers' eyes; but if the compromise, which, as we write, seems arranged, has not really been arrived at, and, if more of the Lords' amendments are accepted, Mr. Gladstone may rest assured that, though he will have avoided a Parliamentary crisis, he will not have settled the burning question of the arrears.

All this truckling on the part of the Government to the pack of hereditary enemies of Ireland in the so-called Upper House of the British Parliament teaches one great lesson to the Irish people. It is that in the eyes of a British Minister Ireland is nothing in comparison with the views or the designs of his own British party. Why has Mr. Gladstone chosen to take so meekly the kicks and cuffs he has received from Lord Salisbury, and so to disappoint the expectations he some time since aroused, in the matter of this Arrears Bill, in the Irish mind? Plainly, because the exigencies of party—the desires of his followers, their fears, their expectations—rather than the necessity of Ireland, dominated the minds of himself and of the other members of the Cabinet. But what is this but saying that under the Union the interests of this country are subordinated to those of faction in Great Britain, and that whenever the two sets of interests conflict, or seem to do so, it is the former which are invariably sacrificed?

So, indeed, it is; and thus the latest "message of peace" sent to Ireland by the British legislature furnishes one more proof of the necessity of Home Rule for the weaker country.

The two children of Jules Belanger were found, July 20th, in the woods, five miles from their home, at Saint Lin., (Can. They were lying side by side, and too weak to walk. They had subsisted for four days on wild strawberries. The parents attribute their miraculous recovery and escape from starvation as much to the prayers of their priest as to his energy in leading in the search.

A school in the north of England once made the following announcement: "Larnin' taught here three pence a week—and them as larns manners two pence more." Mr. Samuel Moyley M.P., speaking at the Stockwell Orphanage the other day, related this anecdote, and added that he sincerely wished a score of members of the House of Commons could be sent to that school.

SATURDAY, 21st OCTOBER,
At 2 o'clock.

To Gentlemen wishing to purchase choice
SUBURBAN BUILDING SITES,
Near the City.

MOST IMPORTANT SALE
Of the Well-known
BELLEKNOWES ESTATE.

Situated between the
BOROUGH OF ROSLYN AND MORNINGTON,
Fronting the
TOWN BELT OF DUNEDIN,
And within
QUARTER OF AN HOUR'S WALK OF THE CHIEF POST-OFFICE.

MLANDRESS, HEPBURN AND CO.
have received instructions from George Ross, Esq., to sell by
auction, at their rooms, Manse street, on Saturday, 21st October, at
2 o'clock,

The Belleknoves Estate, subdivided into quarter and half-acre
sections, as shown on the lithographic plans, which can be
obtained at the rooms of the auctioneers.

The portion of the Estate to be offered at the first sale surrounds
the old Belleknoves House and the newly-erected residence of the
proprietor, and comprises some of the most valuable and charming
building sites, which cannot be equalled in or around Dunedin.

In placing Belleknoves on the market, it is the desire of the
Proprietor to give it a high character as a Suburban Township, and
to establish it as the most fashionable and healthy locality to reside
in near Dunedin. To give effect to this, the Proprietor has not so
much considered his own interest as that of purchasers and future
residents, as will be seen from the following facts, to which particular
attention is drawn:—

WIDTHS OF STREETS AND FORMATION.

A very large proportion of this valuable property, consisting of
an area of 10½ acres, has been taken up in the formation of
streets throughout the Estate, which are all of a very exceptional
width—viz.,

SIXTY-SIX AND FIFTY FEET,

formed half width and metalled twenty feet, which is certainly a
special feature in the Sale of the Property, as streets of such a width
cannot be found in any of the numerous townships around Dunedin.
The extra width of the streets should considerably tend to make it a
very healthy locality.

To facilitate intending purchasers in finding the different Sec-
tions each side of the street lines has been cut, leaving the pegs easily
traced.

Special attention is drawn to the fact that the streets are now
being formed and metalled, and will be finished without delay, thus
giving good roads for the cartage of building material.

SIZE OF SECTIONS:

In subdividing the different blocks, great care has been taken to
give each section a commanding view and good street frontage. The
sections, with a few exceptions, are

QUARTER-ACRES AND HALF-ACRES,

so laid off that purchasers can secure a block of any size, having in
many instances a double frontage. This should afford an opportunity
to those who intend to erect a

HIGH-CLASS STYLE OF RESIDENCE.

SITUATION:

A visit to the Estate by those who are not already familiar with
it will at once convince them of its advantageous and grand position.
From the many private applications to the proprietor for years past
to purchase special sites throughout the Estate, it is quite evident
the locality is well-known. It is unnecessary to make any special
mention of the great extent of scenery and charming view the pro-
perty possesses. They cannot be surpassed.

ACCESS:

The Estate is within quarter of an hour's walk of the town by
Maclaggan street. Fortunately, however, there are many convenient
ways of reaching the property—at present by the Mornington
busses, a number of which ply regularly from the City; also by the

MORNINGTON AND ROSLYN TRAMWAYS,

the Term'ni of which are within three minutes' walk of the Estate,
as can be seen from the key-plan. The easy tramway communi-
cation should now be a consideration to many in town who prefer living
in the suburbs, but could not do so on account of the previous incon-
venient mode of access.

TERMS AND CONDITIONS.

TERMS: One-fifth cash, the balance by promissory notes at 6, 12,
18, 24, 30, and 36 months, bearing interest at 7 per cent. per annum;
or one-fourth cash, balance to remain on mortgage for three years at
7 per cent., at the option of the purchaser.

Lithographed plans now ready.

The Farm.

POULTRY FARMING.—There has been for several years a constant supply of advice from sections of the public who are blessed with more theory than practice upon the subject of poultry farming. Some who ought to know better have described systems showing how profitable the idea might be made, while others, who never kept more than a score of fowls in a back garden have ventured to teach the public and to mislead them. It is of no use for people to quote what is done in other countries, and then apply the idea to this, although, as a matter of fact, poultry farming is less often attempted than it is in England; and it would be difficult to find at the present moment any single undertaking in France which can possibly be termed a poultry farm. Just as there are fowls and fowls, so there are farms and farms—the one an establishment which has resulted from some hair-brained enthusiast, replete with fine buildings, machinery, systems of heating appliances, and all the pure races you can name; the other, which is not a poultry farm at all, but merely a farm on which poultry are kept, having nothing of the fantastic or expensive about it, but merely the plain, unpretending sheds and buildings which are found upon an ordinary farm, and which are converted for the purpose with as little expense and trouble as possible. The misfortune is that, in spite of all practical teaching, people will base all sorts of ideas upon the most elaborate calculations and come to the conclusion that a profit is certain and assured; whereas if a little trouble is taken at first to ascertain the probabilities of return, a better idea will be obtained. Presuming that an individual is able to place 1000 new-laid eggs in the market every morning, I would ask, where would he find a customer at a price which would remunerate him? I would undertake, at almost any season, to supply such a customer, if he could name him, at a lower price still, by means of a few large farmers, who would be only too glad to sell their eggs at anything beyond country prices. Inquiry at any large retail establishment has had but one result, such as would be enough to depress any but the most determined enthusiasts; for when they tell you that the best French eggs are quite as good as English new-laid and much cheaper, what is the answer to be? London shopkeepers do not care for English eggs, if they cost more than the French; and they are certainly not willing to pay new-laid prices, because they would be robbed of so much of their profit. For some time eggs have been in the country as low as 14d. a score, and I have no doubt that any dealer could place them upon the market at 15d. to 16d.

DRIVEN BEES.—Although a swarm containing from three and a half to four pounds of bees will in a good season be able not only to fill a large hive with comb and brood, but to store surplus honey and give off a late swarm as well, a moment's thought will make it evident that the same quantity of driven bees would not be able to do anything like the same amount of work, the reasons being that as the season is much later, the days are shorter and sometimes too cold, and there is much less time for the bees to work in getting their hive furnished and stored with honey for the winter. It follows, then, that to make up a good strong colony of driven bees we must put at least eight or nine pounds of bees in each hive, and they must be liberally fed with sugar syrup as a substitute for the honey which they are unable to gather so late in the year. For the purposes of this article we will assume that the weight of the bees in such skeps as are generally to be met with in Ireland is about four pounds, and two lots of driven bees will be required for each frame hive. To unite two such lots all we need do is, on the morning after driving, to turn them up and sprinkle them with syrup scented with a few drops of peppermint, etc., etc., and throw the bees out of one skep into the other, and tie up as rapidly as possible. If this is done properly the bees out of one stock will not be able to distinguish those from the other, and there will be no fighting amongst them. After being hived, the bees will require from twenty to thirty pounds of sugar made into syrup, which, supposing them to have been driven not later than the middle of August, will enable them to store the hive with sufficient food for winter consumption. Stocks built up in this way almost invariably turn out well in spring, and are, as a rule, ready to swarm or store honey earlier than old-established stocks. Its cheapness will make this plan commend itself to persons who wish to begin bee-keeping in frame hives with the smallest outlay. To make this clear, we will suppose that for eight pounds of bees we pay six shillings; for twenty-five pounds of sugar six shillings and three pence, we have, at a cost of a little over twelve shillings, a good strong stock of bees, the only drawback being that no return of profits need be looked for till next spring. It is unnecessary to point out that the cost of the hive itself has not been taken into account, as its price may be anything from ten shillings to almost as many pounds, according to the length of purse and taste of the purchaser; but as a hive should be bought in any case the cost will not effect our calculation. It must be understood that the bee-keeper cannot utilise his own bees as described for the simple and sufficient reason that the different lots of bees forming the stock would, on returning from the fields after their first flight, separate, and the bees of each lot would return to their respective stands, where, as there were no hive to receive them, they would hover about till they became exhausted and fell to the ground. As bees at this time of year do not fly very far from home, two bee-keepers living a couple of miles or more apart might exchange bees, and each lot would then keep together. If a frame hive is not at hand, the best plan will be to advertise the bees for sale, and plenty of customers will turn up. The frames of the hive in which the bees are set to work must be fitted with sheets of comb, foundation from three to seven inches in depth. Although the first cost of the full sheets will be double that of the smaller ones, it will be more economical in the end to use them if possible, but in case they have to be fixed in the frames where the hive is bought, it will be safer to use sheets not more than three

inches deep, as larger ones sometimes get broken from the frames by the knocking about which the hive undergoes while on its way home.—*Dublin Freeman.*

EGG-PRODUCING.—“Fanny Field,” whose exceptional achievement in egg-production during the cold months has been heretofore chronicled in these columns, reports to the *Prairie Farmer* her methods of feeding, about which some of our readers have inquired. Hens must be supplied with egg-making material, and this must not be consumed as fuel to keep them warm. Success presupposes comfortable and clean quarters. Corn is fattening, but on this ration alone, even in abundance, “there will not be eggs enough to pay for the shelling of the corn.” “My way of feeding fowls in winter—and it works wonderfully well—is to give them a warm breakfast every morning just as soon as they can see to eat, a few handfuls of grain at noon, and a full feed of grain at night. The warm breakfast is made of vegetables, turnips, beets, carrots, or potatoes, boiled and mashed up with wheat bran; or oatmeal scalded with skim milk; or refuse from the kitchen boiled up, and the soup thickened with bran; and when sweet apples are plentiful, we boil them and mix them with cornmeal—sometimes one thing and sometimes another. We don't believe in feeding on one thing all the time, and the hens don't believe in it either. I don't think that my biddies need the noon food because they are hungry, but I give it to them to make them scratch—for exercise, and to keep them out of mischief. I scatter it around among the litter under the shed, and let them dig it out. This ‘lunch’ is generally oats or buck wheat, and once in a while sunflower seed. At night I generally feed with corn; but if I could get wheat cheap enough, I should feed that at least half of the time. My fowls have water or milk by them all the time, and green food is supplied by fastening cabbage-heads up where the fowls can help themselves. Sometimes, when somebody has time to attend to it, we give them a change of green food in the shape of raw turnips or sweet apples chopped fine. Two winters ago I took a new departure on the meat question, and now, instead of fussing to cook it and deal out a little at a time, I just hang up a piece and let the fowls eat all they want. When they have meat within reach all the time there is not the slightest danger of their eating too much. I get cheap meat from the butcher, and I am sure I am paid twice over for the outlay.”—*The Field.*

NOT IN THE BACK WOODS.

THE scandalous practice of selling advowsons, with “next presentations to the livings,” has given rise from time to time to extraordinary scenes, but never, perhaps, to one more extraordinary than that of which a report now lies before us. We shall not say just yet where it occurred, but will summarise the description for the benefit of our readers.

There was an advowson to be sold by public auction, and, according to the auctioneer, whose name was Tewson, many advantageous circumstances were attached to the “property.” In the first place the incumbent was 66 years of age—had, in fact, reached a time of life when it might be a tolerably safe speculation to discount his death. Then the purchaser would be allowed 4 per cent. on his money while waiting for the old gentleman's retirement to another and better world. Besides, whenever it should please Providence to create the expected vacancy in the living, the reverend purchaser would find that he had obtained excellent value for his money in a variety of ways. He would not, for instance, be subject to rates or taxes for the farms included in the living, for the obvious reason that the tenants were saddled with them. He would come into possession of “a commodious family residence,” with stabling for five horses, with coach-house, harness-room, granaries, greenhouse, forcing-house, kitchen garden, orchard—all very desirable things for a man who wanted to live sumptuously—and, in addition there were tennis and croquet lawns in which he could amuse himself if he were young enough, and in which his sons and daughters could amuse themselves, supposing he had a family. Finally, “the neighbouring society was good”—a decided desideratum to a man with grown-up sons and daughters; and there was “fair shooting over the glebe,” to suit the tastes of the incoming parson should he have a turn for field sports.

Notwithstanding the manifold advantages thus set forth, there was a Protestant curate present in the auction room who seemed to entertain strong objections to simony. The auctioneer asserted that by his brogue it was evident he was an Irishman—which, indeed, is probably enough, seeing that his name is Hennessy. Mr. Hennessy, before bidding commenced, respectfully protested against the sale. An interchange of a couple of civil questions and answers followed; when Tewson suddenly burst forth with a declaration that the curate was seeking to introduce the system of terrorism and obstruction which prevailed in Ireland. Thereupon, though the relevance of the auctioneer's remark was not particularly clear, the intelligent and sympathetic audience chorused “Hear, hear.” Encouraged by these manifestations of approval, the auctioneer shortly afterwards descended from his rostrum, like Judge Lynch from his improvised bench engaged in a struggle with the curate who preposterously objected to simony, and, with the assistance of his clerks, eventually succeeded in ejecting the obnoxious curate from the public auction room. After this feat, with a coat that had been rent in the fray, he returned to his rostrum in triumph, and sought for bids for “the property.”

This disgraceful scene did not, as might be hastily supposed, take place in the back woods of America. It occurred in a land whose public writers are never tired of lauding the staid and sober civilisation of their countrymen—the calmness of demeanour, the reasonableness, the respect for law and order, and all the rest of it, which have been so long vaunted as the characteristics of the English people. The Pharisaical cant is now pretty well exploded even with foreign nations upon whom at one time it imposed, and to delude whom, chiefly the shocking false delineation of the English national character was wont to be painted. The incident above briefly described is but one of the numberless proofs furnished weekly by the English papers themselves of the true English nature.—*Nation.*

PRELIMINARY ANNOUNCEMENT.

Now on View,

AUTUMN NOVELTIES.

BROWN, EWING AND CO.

Invite inspection of their extensive shipment of goods suitable for the approaching season. Each department is replete with the Latest Specialties. The following goods are particularly well chosen from the best markets:—

PARISIAN MILLINERY
FRINGES AND GIMPS

LADIES' JACKETS
LACE AND EMBROIDERIES

DRESS MATERIALS
LADIES' FANCY HOSIERY.

B. E. and CO., in inviting inspection of these goods, beg to state that many of the above lines are in execution of contracts specially placed with the manufacturers, and therefore exclusively confined to their establishment.

CARRIERS' ARMS HOTEL,
DEE-STREET, INVERCARGILL.

John Hughes Proprietor.

Good Accommodation for Boarders. Private Rooms for Families. Good Stabling, with Loose Box accommodation.

WHITE HART HOTEL,
THAMES-STREET, OAMARU.

The above Hotel is within five minutes' walk of the Railway station, has first-class accommodation for travellers, lofty and well-ventilated bedrooms, and numerous private sitting rooms and suites of apartments for families. It commands a beautiful view of the sea and Cape Wanbrow. Water and gas laid on throughout the house.

BILLIARDS. BILLIARDS.

A new and magnificent Table has just arrived. A SPLENDID HAND-BALL COURT IS NOW COMPLETED.

Wines, Spirits, and Ales of the finest quality
THOS. HANNON, Proprietor.

ALL NATIONS HOTEL,
Wrey's Bush, Southland.

(14 miles from Otautau and four from Nightcaps Coal Mine.)

R. SWEETMAN Proprietor.
The above hotel has lately undergone a thorough renovation, has been considerably enlarged and improved, and now offers accommodation to the general or travelling public second to none in Southland.

Wines, Spirits, and Beer of the best brands. Good stabling.

TELEGRAPH Line of Royal Mail

Coaches from Christchurch to Hokitika, Kumara, Greymouth, Reefton, Westport, and Ross, leave Springfield for the above places every Tuesday and Friday, on arrival of the first train from Christchurch, returning to Christchurch on Wednesdays and Saturdays. Special to Tourists.—Dunedin to Hokitika in 3 days.

Passengers, parcels, and luggage, to be booked at Cobb and Co.'s office, Christchurch, not later than 7 p.m. on Monday and Thursday Nights.

Luggage at reduced rates.

A. BINNIE & CO.,

Proprietors.

C. A. ULRICH, Agent.

Cobb and Co.' Booking office Christchurch

TATTERSALL'S HOTEL AND
TRAMWAY TERMINUS,
CAMBRIDGE TERRACE, WELLINGTON.

MRS. HANNEY, late of Bay View Boarding House, and formerly of Greymouth, West Coast, wishes to intimate to her friends and the public generally that she has taken the above large and commodious premises, which have been recently erected, and contain all the accommodation of a first-class hotel. The Dining-room will be under her own special supervision. Tram cars leave every twenty minutes. Hot, cold and snow baths. One of Alcock's prize medal Billiard Tables. Private sitting-rooms and bed-rooms for travellers. Charges strictly moderate. Piano. The stabling is, without exception, the best in the colony, containing 34 stalls and six loose boxes; an efficient groom always in attendance.

WANTED KNOWN

GREAT REDUCTION IN PRICE.
Drain Pipes of all descriptions; Flower Pots, Vases, Chimney Pots, Butter Cocks, Flooring Tiles, Bricks, &c.

LAMBERT'S
North East Valley Works.

THOMAS POWER

having rebuilt the Old Club Livery Stables, MacLaggan street, offers thorough accommodation for Livery Horses; also Ladies' and Gents' Saddle Horses, Single and Double Buggies, Carriages and Waggonettes for Hire.

Weekly Horse Sales held by M'Lean and Co. in the Yard.

THOMAS POWER,
Proprietor.

LAKE WAKATIPU STONE AND
MONUMENTAL WORKS.

E. McCAFFREY,

Corner of Bond and Police streets,

(Behind Gridiron Hotel),

DUNEDIN.

Monuments, Headstones, and Tablets, executed to any design on the shortest notice.

For building and ornamental purposes the Lake Wakatipu Stone cannot be surpassed, and in corroboration of this fact I can point to its having obtained First Awards at the Sydney and Melbourne Exhibitions, and the only First Award at Dunedin.

GRIDIRON HOTEL,

Princes street south, Dunedin.

M. FAGAN (late of Palmerston),

Proprietor.

Good Accommodation for Travellers and Country Visitors.—Charges Moderate.

Hot and Cold Baths.
Parties can rely on being called for early Trains.

WANTED KNOWN, that JAMES

RUSSELL has REMOVED to 76 GEORGE STREET, 4 doors from St. Andrew street, where all kinds of Saddlery, Harness-making, &c., can be done at the shortest notice and at reasonable rates.

JAMES RUSSELL.

MARTIN & WATSON

WHOLESALE AND RETAIL

COAL, WOOD, AND PRODUCE
MERCHANTS,

STUART-STREET,

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.

ARGYLE HOTEL
KAIKORAI VALLEY,
DUNEDIN.

D. HEFFERNAN Proprietor.

The above Hotel has been rebuilt and refurnished, and now offers First-class Accommodation to the general public.

Beer, Wine, and Whiskey of the very best quality procurable.

J. FLEMING

WHOLESALE AND RETAIL

PRODUCE MERCHANT

PRINCES-STREET DUNEDIN.

Cash buyer of Oats, Wheat, Barley, Potatoes

&c. &c.

JAMES COUSTON

PLUMBER, GASFITTER, ZINC-WORKER

&c., &c.,

WALKER STREET.

QUEEN'S HOTEL

Corner of

THAMES & WEAR STREETS, OAMARU,
JAS. MARKHAM Proprietor

This magnificent hotel is now open to the public, the proprietor having spared no expense in making it the finest appointed house in New Zealand.

There is a SPLENDID BILLIARD SALOON on the premises, fitted with two of Alcock's best Tables and appurtenances.

All Wines, Spirits, etc., guaranteed to be of first-class quality.

Visitors patronising this hotel may rely upon being made comfortable.

JAS. MARKHAM,

Proprietor.

DR. ROBERTS'S CELEBRATED
OINTMENT,

Called "The Poor Man's Friend," is confidently recommended to the public as an unfailing remedy for wounds of every description; a certain remedy for ulcerated legs, burns, scalds, bruises, chilblains, scorbutic eruptions, and pimples in the face, sore and inflamed eyes, sore heads, sore breasts, piles. It also entirely removes the foul smell arising from cancer.

Sold in pots, 13½d, 2s 9d, 4s 6d, 11s, and 22s each; and his
PILULÆ ANTI-SCROPHULÆ OR ALTERATIVE PILLS.

Proved by more than sixty years' experience to be one of the best medicines for purifying the blood and assisting Nature in her operations. They form a mild and superior family aperient, which may be taken at all times without confinement or change of diet.

Sold in boxes at 13½d, 2s 9d, 4s 6d, 11s and 22s each.

Prepared only by BEACH & BARNICOTT, Bridport, Dorset, England, and sold by all Medicine Vendors.

J. G E B B I E,
NURSERYMAN, SEEDSMAN, AND
FLORIST,
GREAT KING STREET,
DUNEDIN,

Has for Sale—Fruit, Forest and Ornamental
Trees, Shrubs, Roses, in great variety, &c.

THE COMMERCIAL PRO-
PERTY AND FINANCE COMPANY
[LIMITED],

MORAY PLACE,

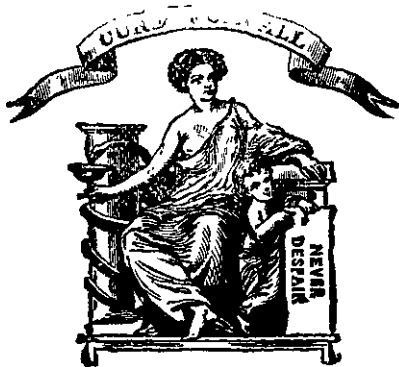
Lends Money on Land (freehold and lease-
hold), and House Properties; also on
approved Bills, Shares, Script, and
other eligible securities, and
allows interest on deposits
for fixed periods and
at call.

D. E. BLACKER,
Manager.

YORK HOTEL,
GEORGE STREET, DUNEDIN,

PATRICK CARROLL ... PROPRIETOR.
The Proprietor desires to inform his
numerous friends throughout the Colony that
he is prepared to receive boarders and visitors.
The hotel is situated within easy distance of
the Railway Station and centre of the city,
thus affording convenient accommodation
to visitors, where they may rely on being
called for early trains.

Private Rooms for families.
Hot, Cold, and Shower Baths at all hours.
One of Thurston's Prize Medal Billiard
Tables.
First-class Stabling.



THE GREATEST
WONDER OF MODERN TIMES!

HOLLOWAY'S PILLS

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

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

The most effectual remedy for old sores, wou-
nders, rheumatism, and all skin diseases; in fact, wh-
ever used according to the printed directions, it never fails
to cure alike, deep and superficial ailments.

One Pill 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.

ALLIANCE HOTEL,
THAMES STREET, OAMARU.

MATHEW GRANT ... PROPRIETOR

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

DOUGLAS HOTEL,
OCTAGON, DUNEDIN.

J. LISTON ... PROPRIETOR.

Having purchased the above well-known
Hotel, and made several alterations in
it for the comfort of Patrons, I hope by
strict attention to business to meet with a
fair share of Public Patronage. First-class
accommodation for Boarders and Travellers.
Private suites for families. Terms moderate.

The Hotel is centrally situated, close to
the Shipping and Railway Station.
Hot, Cold, and Shower Baths.
None but the Best of Wines and Spirits
kept on Stock.

One of Alcock's best Billiard Tables.
J. LISTON, Proprietor.

MESSRS. ANDREW HAMIL-
TON and JOHN ALWENT CHAP-
MAN have, this fourth day of January, 1882,
entered into Partnership, under the style of
"Hamilton and Chapman," Sharebrokers,
Mining and General Commission Agents.

Mr. CHAPMAN will visit the West Coast
and other mining centres periodically, with
a view of procuring reliable information on
mining matters for the benefit of the firm's
constituents.

Office: Exchange Court,
Princes street, Dunedin.

137 PRINCES STREET, SOUTH
DUNEDIN.

CHARLES HENRY
(late of the Telegraph Department),
Gunmaker, Locksmith, Electric and Common
Bell-Hanger. All kinds of Electrical, Philo-
sophical, and Surgical Instruments, Light-
ning Conductors, Thief Detectors, Fire Alarms,
Electric Bells and Indicators made to order
and repaired on the shortest notice. Sewing
Machines Cleaned and Repaired.

**COALS DELIVERED IN TOWN
AND SUBURBS.**

Also,

CHAFF, OATS, BEANS, WHEAT, FLOUR,
BRAN, SHARPS, HAY, STRAW, &c.
JOSEPH B. SHEATH,

City Coal Depot, Tuam street,
CHRISTCHURCH.

UNIVERSAL HOTEL,
MACLAGGAN STREET, DUNEDIN.

MRS. ANN PAVLETICH ... PROPRIETRESS.

The best brands of Wines and Spirits kept.
One of Alcock's Billiard Tables in the
Billiard-room.

Meals always ready. Visitors can rely on
being called for Early Trains.

Good Stabling; loose-box accommodation.
An experienced groom in attendance.

UNIVERSAL HOTEL,
MacLaggan Street,
MRS. ANN PAVLETICH, PROPRIETRESS

GLOBE HOTEL,

CORNER OF THAMES & COQUET-STS.,
OAMARU.

PATRICK CORCORAN wishes to announce
that he has leased the above new and com-
modious Hotel, and hopes by strict attention
to business to obtain a fair share of public
patronage. Wines, Spirits, &c., of the choicest
brands. Suites of Apartments for Families.
Private entrance in Coquet street. A capa-
cious Billiard Room in course of erection.

P. CORCORAN, Proprietor

[A CARD.]

J. KILPATRICK,

AUCTIONEER, VALUATOR,

AND

GENERAL COMMISSION AGENT,

ROSS'S BUILDINGS, OCTAGON.

Country Sales will receive every attention
Loans negotiated at lowest interest.

GRANT AND McNEIL,
120 PRINCES STREET,
House, Land, Estate, Hotel, and General
Commission Agents, Money Brokers,
Valuators, Shareholders, Grain and
all kinds of Produce bought and
sold on Commission. Servants
Registry Office. Agri-
cultural Seed Ex-
change.

Important to Farmers.—Having made ar-
rangements for collecting samples of the best
Seed, farmers wishing to change will be en-
abled to do so at reasonable cost. Farmers
having samples for sale suitable for seed are
requested to forward same to us.

GRANT AND McNEIL,
120 PRINCES STREET.

CLARENDON HOTEL.

MRS. WISHART

(Late of Royal Exchange)

Has taken the above favourably known
Hotel, which has been completely renovated
and refurnished, and offers accommodation
which for comfort is unequalled in Otago.

Board and Residence from one to three
pounds per week.

Hot and Cold Baths, Piano, Private Sitting-
room, Large, airy, well-lighted Bedrooms
and a well-provided table.

WISHART'S CLARENDON HOTEL

MACLAGGAN STREET

(Opposite the Royal Arcade),

DUNEDIN.

CROWN HOTEL

RATBAY STREET,
DUNEDIN.

This Hotel is situated in a most central
position, and affords splendid Accommoda-
tion to the public.

Single and Double Bedrooms. Suites of
Rooms for families.

Hot, Cold, and Shower Baths. Passengers
called for early trains.

One of Alcock's Prize Billiard Tables.
Terms liberal.

P. KELIGHER, Proprietor.

GLACIER HOTEL,

BEALEY,
Hokitika and Christchurch Road.

JAMES O'MALLEY ... PROPRIETOR,
(Late of Ahaura).

Desires to intimate to Tourists and the
Travelling Public that he has taken the
above Hotel, and hopes by attention to
business to obtain a large share of support.

A. H. ROSS,
Surveying, Optical, and Nautical In-
strument Maker. Optician to the Dunedin
Hospital, and for many years Optician to the
Sunderland Eye Infirmary, has REMOVED
to those premises adjoining the Athenæum
Octagon, Dunedin.

REMOVAL.

ALEXANDER SLIGO has removed to new premises—specially erected to meet his requirements—nearly opposite former shop; Fourth Door North from Royal George Hotel.
Stationer, Bookseller, News Agent, Practical Bookbinder,
42, GEORGE STREET, DUNEDIN.

OCEAN VIEW HOTEL

South Dunedin.

N. MOLONEY ... PROPRIETOR

The Proprietor desires to draw attention to his new Hand-ball Alley now opened, to which lovers of that manly game are invited.

SHAMROCK HOTEL,
RAITRAY STREET, DUNEDIN.

J. DALY PROPRIETOR.

Mr. Daly begs to announce to his friends, travellers, and the public generally, that he has purchased the above well-known Hotel, and is now prepared to offer the best accommodation that can be had in New Zealand.

Under his supervision, the Shamrock has been entirely re-fitted and renovated.

Suite of Rooms for Private Families.

Large Commercial and Sample Rooms.

COSMOPOLITAN BREWERY,
NORTH-EAST VALLEY,
DUNEDIN.

HOULIHAN & FRASER,

ALE AND PORTER BREWERS AND BOTTLERS.

Houlihan & Fraser desire to intimate to the Trade and public generally that they have commenced business as above. They hope by making the best article in the market, and by strict attention to business, to obtain a fair share of public support. Orders left at the Brewery, or sent through post, will receive immediate attention.

THOMSON AND CO.,
BUILDERS,
MONUMENTAL WORKS
MORAY PLACE, DUNEDIN
(Opposite First Church),
IMPORTERS OF MARBLE AND
GRANITE MONUMENTS.

Arbroath and Caithness Hearthstones, all sizes Oamaru stone of superior quality.
Lime, Cement, Master of Paris, &c., &c.
Designs forwarded on application to any part of the colony

PROPERTY EXCHANGE,
Manse street.

FOR SALE, Building Sections, Freehold and Leasehold Properties in all parts of Dunedin and Suburbs. Bank and Insurance Shares at Current Rates.

J. T. ROBERTS,

Estate & Commission Agent, Sharebroker, etc.,
MANSE STREET.

CORBETT AND KNOX,
PLUMBERS, GAS-FITTERS,
ZINC-WORKERS, BRASS-FINISHERS,
TIN & COPPER-SMITHS,
(Next Messrs. J. Robin & Co.'s Factory),
OCTAGON, DUNEDIN.
Baths, Closets, Wash-band basins, Hot-Water Apparatus, and Electric Bells fitted up.
Gas and Water laid on Estimates given.

JONES AND PETERS
TIMARU,
BUILDERS, CONTRACTORS & MONUMENTAL
MASONS.

Designs, with prices, for all classes of Monuments in Marble, Granite, and other stones. Enrichments and Engraving accurately done.

FRANK W. PETRE,
Engineer and Architect,
LIVERPOOL STREET, DUNEDIN.

Complete designs for Catholic Churches
Furnished under special arrangements.

PIONEER HOTEL,
FORBURY ROAD, ST. KILDA,
DUNEDIN.

W. HALLIGAN, for many years resident in St. Kilda, desires to intimate to his numerous friends in the Province, and to the public generally, that he has opened the above-named Hotel, situated close to the Ocean Beach, and is prepared to receive boarders and visitors and to offer them first-class accommodation. Splendid stabling convenience. None but the best wines and spirits kept on hand.

W. HALLIGAN, Proprietor.

COSENS & BLACK,

ENGINEERS, MILLWRIGHTS, AND
IRON-FOUNDERS,
CRAWFORD STREET, DUNEDIN.
Manufacturers of Brick and Pipemaking Machinery, Woodworking Machinery, and Agricultural Implements.
All kinds of Engineering and Blacksmith's Work executed

WHITE HORSE HOTEL,

GEORGE AND FREDERICK STREETS,
Dunedin.

W.W. BALL, 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, BURK & CO.,
Maclaggan Street.

HALL OF COMMERCE

D. TOOHEY,

DRAPER, CLOTHIER, & OUTFITTER,
OAMARU.

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

SPECIAL NOTICE.

JAMES MOWAT, TAILOR AND
CLOTHIER,1, 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 solicited

REMOVAL NOTICE.

NEW ZEALAND JEWELLERY
MANUFACTORY,

ALBERT BERGER

(Late of George street),

WATCHMAKER AND MANUFACTURING
JEWELLER,

Has REMOVED to BAILEY'S Late Shop,
4, Rattray street, Dunedin.
Country orders punctually attended to.

V.



R.

WALTER G. GEDDES
Undertaker to the General Govern-
ment, the Hospital, and Charitable Institu-
tions,

OCTAGON, DUNEDIN.

Adults' Funerals from £5
Children's Funerals from £3.

Established in Dunedin 1863.

N.B.—Catholic Furniture of the Best Design

SOUTH END MONUMENTAL WORKS,
Established - 1865.

H. PALMER
STONE MASON & SCULPTOR,
PRINCES STREET SOUTH, DUNEDIN.

Monuments and Tombstones Erected; Stone
Sinks, Window Sills, Chimney Pieces, and
Hearth Stones fixed. Estimates given.

Town and Country Orders promptly atten-
ded to.

M. AND J. MEENAN
Wholesale and RetailPRODUCE 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 pub-
lic support.

Good Stabling, with Loose Box

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

Exactly opposite the Bank of Otago,
Princes-street.

Every description of Jewellery made to order
Ships' Chronometers Cleaned and Rated
by Transit Observations.

N.B.—J. H. being a thorough Practica
Watchmaker, all work entrusted to his care
will receive his utmost attention.

HARP OF ERIN HOTEL
QUEENSTOWN.

MRS. M'BRIDE ... Proprietress.

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

WILLIAM BROAD
SADDLE COLLAR, AND HAR-
NESS MAKER,

(Opposite Robert Burns Hotel),
GEORGE STREET, DUNEDIN.

Begs respectfully to inform the inhabitants
of Dunedin and surrounding districts, that he
has Removed to more central and com-
modious premises (opposite the Robert Burns
Hotel), where he will be prepared to make
and supply everything in the above lines at
Greatly Reduced Prices.

W. B. being a Practical Collar Maker, those
favouring him with their support may depend
upon their horses being properly fitted.
Repairs promptly attended to.

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(Limited), by JOLLY, CONNOR & Co., at their
Registered Atmospheric Printing Works, Octagon
Dunedin, this 6th day of October, 1882, and
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