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Current Topics

AT HOME AND ABROAD.

THE TER-CENTENARY OF ST. TERESA.

ON Sunday next will be the third centenary of the death of Saint Teresa, and the day will be celebrated devoutly. At Avila, where the Saint was born, and at Alba de Tormes, where her body now rests, will be the chief celebrations, but in every

church and chapel of the Carmelite Order especially throughout the world will the day be kept, and none of those who wear the scapular of our Lady of Mount Carmel should allow it to pass unobserved—nor, indeed, should any Catholic do so. The one object of Saint Teresa's life was that which led her when a little child to stray away from home, having persuaded her brother Roderigo to accompany her to the country of the Moors, where they were to seek for martyrdom. The "little one," Roderigo pleaded, when they were overtaken a short way out of the town and brought back, wanted to see God, and to die as soon as possible in order to do so. To see God, on the other hand, was what she was destined to live for, and she so lived for this object that many by means of her labours have also attained to the Beatific Vision. "Not only the Church in general experienced the wonderful effects of Saint Teresa's reform in the great reaction against the heresies of the sixteenth century," say the *Annales du Carmel*, "but France in particular, the France of the last Valois dynasty (1559-89), the France of religious wars, was assisted in a special manner by her, who, M. Edgar Quinet himself has not hesitated to say, did more towards preventing Protestantism from overwhelming Europe than Saint Ignatius of Loyola and Philip II. ('Leçons du Collège de France,' 1845.)" But notwithstanding the influence of Saint Teresa in preventing the growth of Protestantism, it is remarkable that she is one of the few Catholic saints of whom the Protestant world as a rule speaks well, admitting her great natural talent, and her common sense, which say some Protestant authorities, hindered her from ever having surrendered herself to "fanaticism." Yet who among all the saints has been more fervent, who more favoured with ecstasies and visions. All the saints, however, have not written as Saint Teresa has, books that rank with the chief classics of their various countries, and which attracting thus the attention of men of learning and literary judgment, without the pale of the Church, have caused the character of the Saint to be recognised as different to that which unseen it had been thought by them to be. But among the celebrations that are to be made of the ter-centenary to which we refer will be the essay on "Qualities which characterise the language of the Saint, and comparative appreciation of her writings with those of Saint John of the Cross, and other classics of her time," and for which a prize of fifteen hundred francs has been offered by the Royal Spanish Academy.—May we not count that nation blessed that owns among its classic works those that have come from the inmost soul of one whose life was spent only that she might see God, and whose visions, while yet on earth, of all that related to heaven won for her a right to count among the doctors of the Church. Let us, in passing, contrast with this the misfortune of a nation one of whose greatest works is marred by the touch of a false theology—for Mr. Matthew Arnold tells us Puritanism has spoiled the "Paradise Lost." But even among the lives of the saints that of Saint Teresa possesses an especial beauty: we seem to find in it, indeed, an illustration of the old saying that extremes meet, for sublimity and simplicity here go notably together. The Saint who has been wrapped away above the heavens in ecstasy at one moment, next is giving some word of homely advice to her kindred, and the hand which now is engaged, in obedience to her superior, on a manuscript containing divine revelations and contemplations of unspeakable depth, is now employed in writing a letter on family affairs to a brother in a distant land. We get a pleasant sight also from this life of Saint Teresa into the Spain of the sixteenth century, and find how kind hearts were abundant there, and how close and warm were the ties of family life—ties in no way broken by the absence of the members of the family in far off lands.—The brothers of Saint Teresa, for example, in Ecuador still busied themselves about

the needs and welfare of even their married sisters at home—and that although they themselves were married also. But as for the stilted method of life, and extraordinary punctilio that are often associated with Spain, we see they existed only among the nobility of the very highest rank, and were unknown among the classes of the gentry to which St. Teresa's family belonged. The following is the opinion of the Saint as to matters of high etiquette, given by her on the occasion of her visit to Donna Luisa de la Cerda: "People must be very careful of the dignity of their state, which will not suffer them to live at ease; they must eat at fixed hours and live by rule, for everything must be according to their state, and not according to their constitutions; and they have frequently to take food fitted more for their state than for their liking. So it was that I came to hate the very wish to be a great lady. God deliver me from this wicked, artificial life! Though I believe that this lady, notwithstanding that she was one of the chief personages of the realm, was a woman of great simplicity, and that few were more humble than she was. I was very sorry for her, for I saw how often she had to submit to much that was disagreeable to her, because of the requirements of her rank." The pity and kind sympathy, moreover, which Saint Teresa showed here for this lady in her irksome exaltation she felt as well for all her fellow-creatures in their necessity and troubles. The heart which was pierced by an angel with a dart of fire, whereof the marks may be seen at Alba de Tormes to this day, had also been fully inflamed with brotherly love, and the Saint had confessed that whereas at the beginning of her conversion she had relieved the poor because it was her duty to do so, she had afterwards attained to a perfect feeling of compassion for them. But now the concern is that Saint Teresa should be duly honoured throughout the Catholic world on the occasion of the ter-centenary of the day upon which she entered into glory, and became an advocate for the fellow-creatures whom she had so ardently longed on earth to serve. "I think I should like to raise my voice," she says, "and publish to all the world how important it is for men not to be satisfied with the common way, and how great the good is that God will give us if we prepare ourselves to receive it." But her advocacy in heaven will obtain for us the grace to prepare ourselves for the great good of which she speaks. Let no one fail to ask for her aid on the approaching festival.

MR. DONNELLEY'S LECTURE.

THE chief event of the week has been Mr. M. Donnelly's lecture—"George Eliot, her principal characters analysed and criticised"—delivered in the Temperance Hall, Dunedin, on Monday evening, in aid of the fund being raised for the boy Webb, the Mayor of the city in the chair; and before an audience which, although comparatively large considering the elevation of the subject above the popular taste, was small in proportion to the merits of the lecturer, and the nature of the object for which the lecture was given. The lecture was lengthy, embracing, as it did, a comprehensive sketch of almost all the chief characters of the authoress under consideration, and it would be impossible for us to do it anything like justice in the space we have at our disposal. The lecturer began with 'Adam Bede,' the first considerable work written by George Eliot, and in which the people among whom her earlier life had been passed have been drawn upon to furnish the groundwork, at least, of an immortal story, and to become the familiar and welcome guests of all our memories. The lecturer truly said of them as they appear in the written page: "No lifeless forms are they—no unreal shadows of humanity. As we gaze upon them they become flesh; they breathe upon us with warm breath; they touch us with soft, responsive hands; they gaze upon us with sad, sincere eyes; and appeal to us in soft, appealing tones. Their virtues, their vices, their passions, their joys, their temptations are all human. We pity them in their weakness, we love them in their strength; we rejoice when they are happy, and sigh when they are sad." Various accounts, indeed, have been given of the youth of George Eliot, and in some it has been asserted that she was of what is called good birth and had possessed all the advantages of education that wealth could bestow upon her. The fact, however, is otherwise. From the railway gates, where the road crosses the Ashbourne line at Ellastone,

her uncle's cottage may be seen, or certainly might have been seen some twenty years ago, and it is or was that of a man following the humble calling of a rustic architect and builder. There Marian Evans passed a good portion of her childhood, and her book, 'Adam Bede,' was eagerly read in all the farm houses of the neighbourhood. The landscape, moreover, of 'Adam Bede,' recalls the grassy slopes of the valley of the Dove, with their growth everywhere of beautiful trees, and the rich colouring that makes the country in question so pleasant a one to look at. The people too, of the district, the borders of Staffordshire and Derbyshire, have much to recommend them. Their frankness and sterling honesty are not to be surpassed, and the roughness which may also be found among them may often be forgotten because of virtues which atone for it. Much given are they, again, to all the ways of Methodism, and a Dinah Morris would there find attentive audiences and devout followers. We can well believe, too, that some living artisan there may have been to suggest the manliness and nobility of Adam Bede. The clever sharpness of Mrs. Poyser, however, most probably was the sole product of the writer's mind, for the country-folk in question are not remarkable for any particular quickness of thought or smartness of tongue. Mr. Donnelly's treatment of the story of Adam Bede was full of feeling, and sympathetic understanding, and there are few of us who have had any experience of life who will not agree with his conclusion that whatever may be smooth flow of the later years the distress of those which have gone before can never be forgotten, or its traces wholly erased. Very pathetic, again, was his picture of Milly Barton's motherless children, recalling, as it did, by a few master strokes, the sad and simple story of the mother's life and death, and touching the chord in all our hearts that responds to the cry of the orphan. Maggie Tulliver's heroism, also, was finely brought out, and a striking contrast drawn by the lecturer between it and that of Jane Eyre, with which some critics have compared it. The thread that bound the whole lecture together, however, was the constant manifestation made by the lecturer of the sympathy with human nature which he had discerned as the writer's guiding principle in the composition of all her works. When dealing with a lecture, nevertheless, that contained so much that was excellent and worthy of all praise, we feel that we can afford to be candid, and where we dissent from the opinion or criticism of the lecturer to say so without scruple. We do not think, then, that we ever so clearly before recognised the departure from her higher inspirations made by George Eliot, in Middlemarch, and still more in Daniel Deronda, as while Mr. Donnelly was engaged with Lydgate and Dorothea Brooke, or confessedly puzzled to explain why he had found nothing surpassingly great in the Jewish hero or those with whom he was concerned. A devotion to science, marred by the whims and extravagances of a frivolous and selfish wife is, no doubt, a matter to be deplored, but it does not touch the heart, and tend to elevate the mind by a wholesome awakening of the higher emotions, as do the events in the tales that had preceded that in question. And the story of Dorothea Brooke strikes us as ridiculous principally—to exalt a "man with white mice," to which Mrs. Cadwallader aptly compared Dorothea's second husband, into an ordinarily respectable member of Parliament, was a very fitting issue for all her "notions." Married to Lydgate, no doubt, she would have been a benefactress to some community, and premature drinking-fountains, or an improved system of sewerage, fifty years before its time, would have made her memory monumental. But on the whole the realms of fiction are not much advantaged by her presence in them. Again, as for Daniel Deronda, we very heartily agree with the critic who styled him a "walking gentleman"—he was neither more nor less. The inspiration that led him away—in company with Mirah, another nonentity—to the East or elsewhere to do nothing on earth that any one with an ounce of common sense can divine, was a most consistent one. "Daniel Deronda" is a disagreeable book, with no particular meaning, and although here and there a flash of the writer's old genius may be found, it is another proof, and a sad one, of the decay of all that is earthly—but a proof that might well have been spared.

HOW
SHOCKING!

THE correspondent of a contemporary, in writing the notes of a tour, makes the following quotation from the "Englishwoman in Italy,"—"whoever her ladyship may be.—"I then went to look at the statue of St. Peter *alias* Jupiter, and scarcely recognised my worthy friend in his holiday garb. He was arrayed in robes of crimson cloth of gold draped regally about his sable person. The tiara, with its triple crown sparkling with jewels, adorned his head, and a ring of enormous size appeared on his finger. Whether in this guise the image looked most hideous or ludicrous it would be hard to say; but a more grossly grotesque object I never beheld. If it is not image worship for the people to kneel down and kiss his toe and pray before him, I know not what is. It was a grievous, shameful sight—that grim idol decked out like a frightful black doll, to be kissed and adored." But this is worth just the value of the "Englishwoman's" opinion. It is altogether a matter of taste as to how anything looks,

and there is nothing to dispute in it. For an Englishwoman to go gaping about, however, and putting her own stupid interpretation on everything she sees is not of a doubtful nature; it is very bad taste, and not raised in the least from being so because it is the common trick of the class to which she belongs. They are to be seen everywhere exhibiting their ignorance, and conceit in Catholic countries, and owe much to the forbearance of the people whom they annoy and insult. This Englishwoman, then, in accordance with the manners of the people whom she represents sets up her own stiff and starched standard of propriety in worship, and is prepared to pronounce all those who do not conform themselves to it guilty of idolatry. The fact, nevertheless, remains that people who understand the matter aright may deck and show honour to an image without being in the remotest degree guilty of idolatry or so much as tempted by an idolatrous thought:—and English women at home or abroad might find some better employment than to go about seeking an occasion to be shocked. But as a set off let us take what an Englishman, who had come from the like misunderstanding with this Englishwoman to a true comprehension of the matter has to tell us, concerning, among the rest, such devotions as that referred to. "Only this I know full well now," writes Cardinal Newman, "and did not know then, that the Catholic church allows no image of any sort, material or immaterial, no dogmatic symbol, no rite, no sacrament, no Saint, not even the Blessed Virgin herself, to come between the soul and its Creator; it is face to face, *solus cum solo*, in all matters between man and his God, He alone creates; He alone has redeemed; before His awful eyes we go in death; in the vision of Him is our eternal beatitude."

A CONTEMPORARY quoted the other day in his RELICS TRUE AND FALSE, columns an article from some Home magazine on ecclesiastical relics, and in which it was made to appear that Catholics are men most easily imposed

upon, and who have in their time received as sacred an immense amount of rubbish. This article, indeed, reasonably includes the "early Christians" in the accusation of superstition, and as having had their part also in the veneration of relics. But how could the early Christians have done otherwise than to-day is done by us who succeed them and inherit their faith? For that there is nothing extravagant in Catholics, then, or now, ascribing a supernatural virtue to relics is undeniable, as, for example, Cardinal Newman shows most clearly from Holy Writ itself. "The sacred text runs thus," he writes: "And Elisha died and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha. And, when the man was let down, and touched the bones of Elisha, he revived, and stood upon his feet." Again, in the case of an inanimate substance, which had touched a living Saint: "And God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them." And, again, in the case of a pool. "An Angel went down at a certain season into the pool, and troubled the water; whosoever then, first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had." The writer of the article in question, however, gives many instances of what he asserts or implies, to have been, or to be still, the veneration of false relics, so many, indeed, that we cannot pretend to follow him categorically. We, nevertheless, find that he has made such glaring errors in cases which it is convenient for us to deal with that we conceive ourselves justified in supposing that in numerous other instances he has drawn only on his imagination, relying upon the unquestioning manner in which the public he writes for are ready to swallow any sort of nonsense which may be written concerning Catholic matters. Let us, first, take the following case of inaccuracy. "The brain of St. Peter," he says, "preserved at Rome, and enclosed in a box for better safety, was, on examination, found to be a marble stone." But, says John Calvin, "At the commencement of this treatise I mentioned that St. Peter's brains, which were shown in this town (Geneva), were found on examination to be a piece of pumice stone."—"Treatise on Relics" trans.; p. 259) Let those who will take Calvin for an authority, who, nevertheless, most probably suggested also to this writer his story of the "supposed arm of St. Anthony, which was afterwards discovered to be the mutilated limb of a hart." For, continuing to speak of the relics of St. Peter and St. Paul, the heresiarch supposed that many of these bones "would turn out to be the bones of some animal"—for which, by the way, had men of his mind been the providers of the supposed relics there would have been no need; human bones could have been availed of by them easily enough. Our magazine writer next gives the following instance. "A Bishop of Tours, in the eleventh century being induced to visit a much-venerated chapel in which a saint was buried, found that its patron was no other than a robber who had been executed for his crimes. That people thus regarded the remains of a robber as a fitting emblem of divinity, is undoubtedly strange; but it may have

been that the so-called robber was simply an expatriated political leader, who, as in the popular conceptions of Robin Hood and Rob Roy, was regarded as more sinned against than sinning." It is really a pity to spoil this story, and the ingenious theory derived from it, but a writer named Sulpicius Severus, writing very much earlier than the eleventh century, ruthlessly obliges us to do so, and narrates the fact upon which this fiction has certainly been based. In the time of St. Martin, he says, it happened that there was a tomb venerated as that of a martyr in the neighbourhood of Tours, and on the holy bishop's making inquiry, and finding he could get no satisfactory answer as to the facts of the martyrdom, or whom it was that had suffered it, he went, after a little, to visit the tomb, and prayed that God would reveal to him whom its tenant was. Then there came to him a frightful apparition which he recognised as that of a robber who had been executed for his crimes—and so he had the people disabused of their error, and the place made one of horror rather than of reverence.—"The bones of Abraham, Isaac, and Jacob," says our writer, "rest at the Church of St. Maria Sopra Minerva, at Rome." We simply say they do not, and no one supposes them to rest there or in any other Catholic church. But to follow this writer and show in how many instances he is mistaken, or to state what are the grounds, no light ones, upon which Catholics receive the identity of the holy places, regarded as such by them and not the figment of a silly brain, would be impossible, without the limits of a considerable essay. Let it suffice for us to consult Cardinal Newman as to what the great relics are that are counted genuine and are venerated as such. "At Rome," he says, "there is the true cross, the crib of Bethlehem, and the chair of St. Peter; portions of the crown of thorns are kept at Paris; the Holy Coat is shown at Treves; the winding-sheet at Turin; at Monza, the iron crown is formed out of a Nail of the Cross; and another Nail is claimed for the Duomo of Milan; and pieces of our Lady's habit are to be seen in the Escorial." Further on the Cardinal adds, "I see no reason to doubt the material of the Lombard crown at Monza; and I do not see why the Holy Coat at Trèves may not have been what it professes to have been. I firmly believe that portions of the true cross are at Rome, and elsewhere, that the crib of Bethlehem is at Rome, and the bodies of St. Peter and St. Paul also. I believe that at Rome, too, lies St. Stephen, that St. Matthew lies at Salerno, and St. Andrew at Amalfi." But as to the true cross, whose supposed material, with gross exaggeration, Calvin asserts to have been so abundant that if collected together it would form a whole ship's cargo,—a mis-statement repeated over and over again since his time, we find from the calculations of M. Rohault de Fleury that its genuine wood contained about $6\frac{1}{4}$ cubic feet, of which only about a forty-fourth part is now known to exist, and at no time were there distributed relics of it that would more than make up its due bulk if reunited. Calvin's foolish and rancorous treatise, however, is the groundwork of all such articles as that to which we allude, and no candid person perusing its feeble arguments, and invented facts can fail to be struck by its complete want of reliability, and the lying spirit in which it has been composed. It is worthy of its author, and we can say nothing worse of it.

WE find that we are accused of all kinds of envy, FREEMASONRY hatred, malice, and uncharitableness generally. We are told that Bishop Wilson would have men just not liberal, and that whole crowds of most excellent Catholics are still devoted Freemasons. In addition we are again given to understand that Freemasonry is the very bond of peace and brotherly love, and a pure theism that has no rival. Well, we claim to be just not liberal where Freemasonry is concerned, because to be liberal towards so great an evil would be to be weak and mischievous, and to hide from our readers the true nature of a monster full of wickedness and harm. Nor can they who do their best to warn their fellow men against a power mighty for destruction, be justly accused of uncharitableness or any of its accompaniments.—As to the crowds of Catholics who are devoted Freemasons—the assertion that there are such contains a contradiction in terms, for when a Catholic becomes a Freemason, he falls under the ban of the Church, is excommunicated, and *ipso facto* ceases to be a Catholic. But as to what Freemasonry is, we are on good authority and which cannot be controverted, enabled to give as full a sketch as we have room for in our columns. Professor Hoffman of Vienna, then, in a book written by him, and which created a great sensation at the end of the last century, informs his brother masons that superstition, that is the teaching of both the old and new Testaments, has been the mainstay of tyranny by which princes and priests have captured mankind. "This," he adds, "is the evil of Christianity that it enslaves minds to such a point that they are willing to endure any present suffering with the consoling hope of a life to come. On this account it becomes indispensable to undermine the pillar, which bears up such a structure of superstition." The firm ground, however, he explains in which Christianity is rooted, requires cautious working to accomplish the object he mentions. "As man is chiefly worked on through his passions, these must be excited, and Christianity must be made ridiculous ere the dominion of faith can be overthrown in the

heart." Various methods are then proposed by which this plan may be executed. There must be a literary Association to promote the circulation of the works of masonic authors, and to suppress those of others; the leading publishers must be bribed to bring into contempt and ridicule everything written on the opposite side. "He that is not with us is against us," therefore we may persecute, calumniate, and tread down such a one without scruple; individuals like this are noxious insects, which one shakes from the blossoming tree, and crushes beneath one's foot." All those who show themselves hostile are to be covered with ridicule which few can bear. "In order the more quickly to attain our end, the middle classes of society must be thoroughly imbued with our principles; the lower orders and the mass of the population are of little importance, as they may be easily moulded to our will. The middle classes are the principal supporters of the Government; to gain them we must work on their passions and above all bring up the rising generation in our ideas, as in a few years they will be in their turn masters of the situation."—A consideration of the words we have put in italics will show the true origin of secular education and will also suggest that since that portion of the masonic programme which must necessarily be visible to the naked eye is energetically being carried out, the portion that is to be worked in secret is not more neglected nor backward in its development. But to pursue our author: License in morals he says will provide the sect with friends at Court, where, moreover, it will suffice to make men "absolutely indifferent to the Christian religion," concerning which as it is they are careless enough. All who cling to religious or civil prejudice are to be regarded as enemies of enlightenment and philosophy, and looked upon as beings whose influence is prejudicial to the human race. "On this account it becomes the duty of each one of us to impede their action in all matters of consequence, and to seize the first suitable opportunity which may present itself of putting them entirely *hors de combat*." Finally he says: "We must ever be on the watch to make all changes in the State serve our own ends; political parties, cabals, brotherhoods, unions—in short, everything that affords an opportunity of creating disturbances must be an instrument in our hands. For it is only on the ruins of society, as it exists at present, that we can hope to erect a solid structure on the natural system, and insure to the worshippers of nature the free exercise of their rights." So much then for the principles of the Society, which we find thus explained by one of its leading members: What plea can there be urged in their defence? There are, moreover, instances on record of honourable men who, as many have done and do still, had joined the Society unaware of its real ends, but who, on obtaining some insight into its working, withdrew in horror from all connection with it. Notable among such men, for example, was Frederick Prince of Orange, who as National Grand Master of the Grand Lodge of the Hague, and Grand Master of the Southern or Belgian Lodges, had recognised the perils of his position. The reasons he gave for his resignation were as follows: "I am a Christian, and will ever remain one. Everybody will understand how extremely painful it is for me to be compelled to speak of the abuse made in the Masonic Legend of the teaching of my Divine Master, the Son of the Heavenly Father. . . . How could I write the story of Thy life, O Divine Jesus, and then call it the *Legend of the Degree Rosicrucian*? . . . Right reason and profound reverence bid my pen stop here. Is it possible to degrade this hallowed story so low as to turn it into a mere legend? . . . And can it be that the brethren of the Craft regard the death of Jesus Christ as a mere parable, and range it with the mass of fictions which are successively set before them? . . . And we further find, to our indignation, ceremonies in connection with the reading of the legend of this grade, which are in direct opposition to the teaching and character of the Son of God, and to His Holy Law." Yet the Prince of Orange had obtained only a slight glance into the true nature of the Craft. For we know that it has never been the custom of the Freemasons to allow princes to penetrate into the higher grades of their Society, but to keep them among the lower ones, where also are kept many unsuspecting men in total ignorance of what it is they are lending their influence to support. Of this, moreover, we have an open acknowledgement from the pen of Louis Blanc. "It seemed good to sovereigns," he says, "—to Frederick the Great—to handle the trowel and to put on the apron. Why not? Since the existence of the higher grades was carefully hidden from them, all they knew of Freemasonry was that which could be revealed to them without danger. They had no reason for concerning themselves about it, seeing that they were kept in the lower grades, in which they perceived nothing but an opportunity for amusement, joyful banquets, principles forsaken and resumed at the threshold of the lodges, formulas that had no reference to ordinary life—in a word, a comedy of equality. But in these matters comedy closely borders on tragedy; and princes and nobles were induced to *offer the cover of their names and the blind aid of their influence* to secret undertakings directed against themselves."—Just, we may add, as bishops and clergymen who join the sect blindly lend their influence to aid in the destruction of Christianity. But it has been urged in reply to all these arguments that English Freemasonry is a thing apart from that

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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 Sections 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 property 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 Termini of which are within three minutes' walk of the Estate, as can be seen from the key-plan. The easy tramway communication should now be a consideration to many in town who prefer living in the suburbs, but could not do on account of the previous inconvenient 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.

which prevails on the Continent, and that, therefore, Englishmen may become Freemasons without incurring any of the liabilities attached to the secret societies of Continental Europe. Such a plea, nevertheless, can hardly now be advanced. It was never true, indeed, but now it is not even plausible. It was announced in fact by the *Times* of July 19th, 1875, that at the consecration of a new lodge at the Alexandra Palace a day or two before—"His Royal Highness the Grand Master of English Freemasons had given official recognition to the Grand Orient of Italy." The most Worshipful Grand Master had also appointed Brother Wendt to be Grand Secretary for German correspondence. But the sympathy that, even before this official recognition was made, had bound the English lodges to those of the rest of the world is plainly made evident in the appeal made by the Grand Orient of Italy for the recognition in question. "By this event (the installation as Grand Master of the Prince of Wales) English Masonry, which has already deserved so well of universal humanity, will acquire ever fresh titles to the gratitude and admiration of the whole civilised world. Italian Masonry, therefore, rejoices at this new lustre shed upon our world-wide Institution, and sincerely prays that between the two Masonic communities may be drawn even more closely those fraternal ties which . . . have always bound us to our English brethren." Addresses of a similar tone were also received from the Grand Orient Lodge of France, and from the lodges of Sweden and other countries.

BILL ARP ON GIRLS.

A nice, pretty, sweet girl can tell a man a long way off sometimes and make him sacrifice a power of time, and comfort, and money, and horseflesh, and when she does it all a purpose and then throws him off, I shall always think she hadn't order. I never was in favour of a young girl turning up her nose at a clever fellow who was raised in her neighbourhood and running off after an airy chap from away yonder; but when he does come I think she ought to let him go back quick and cheap, or take him. I've always noticed that when young men go slipping away to parts unknown for a wife it's because those girls he was raised with know him too well and don't want him. I didn't go half a mile for my pard and that showed my good sense, and she didn't go further than I did, and that showed her'n, and if I was a sensible young girl and was waiting for a husband, I would set my cap for somebody I had known a long time; but if I was a young fool I wouldn't. The happiest marriages I know of are those where the folks know'd all about one another for a good while, and marry a one was fooled. Romance in love affairs is mighty pretty, and a solitary horseman getting thrown from the horse is just splendid, but all this plays out in a few months, and then comes the fact—the hard-pan. The earth is earthy, and the heavenly vanishes, and the baby has to be nursed of nights, and the sugar gets low, and the diamond wedding ring wont bring colour to the poor wife's cheeks, and she is away off from her mother and wants sympathy and love and kind attention; and a good deal of it. As Mr. Longfellow said,—

Life is real, life is earnest,
And the baby wants a nurse.

THE STATISTICS OF CHURCH MEMBERSHIP IN NEW YORK.

(From the *New York Times*.)

AMONG thoughtful ministers there is a feeling, frequently expressed to the writer in his contact with them while engaged in gathering data for this article, that the Christian world is passing through some very remarkable but not unhealthy experiences. There is also an impression that the worst is over. The Rev. Robert Collyer presented the case in this light: "This is a transition period. The spirit of doubt and scepticism once let loose had to run to the end of its tether. But our friends when they get to that end find there is nothing there. They are beaten out with the scamper and have nothing for their pains—nothing to satisfy the longings of the heart, the spiritual aspirations given us by Almighty God. My good friend Fotheringham led the way hereabouts, but we now have his confession that this spirit of doubt when allowed to run away with itself brings one to no good end. I think the reaction from wholesale denial is already begun. But the only thing I fear is that some superstition or other will take its place. When people return from these wanderings in the desert of scepticism there is never any telling in what they may take refuge. I shouldn't be a bit surprised if the Catholic Church finally picked up a good many of these wayward children. When they get well tired of the struggle with doubt it will be so nice to fall into a place where everything is ready to order and weary mortals are relieved of all responsibilities of settling these knotty problems for themselves."

By consulting the recapitulation and tables of comparative ratios of growth at the end of this article, the reader—be he Catholic or Protestant, Jew or Gentile, mystic or sceptic—will be very apt to find food for reflection. These figures tell a curious story. They indicate, so far as New York is concerned, that Protestantism has been brought almost to a stand still, while Catholicity is rapidly becoming the dominating numerical influence.

In the year 1845 the city had attained to a growth of 400,000 souls. The membership of non-Catholic churches at that period was, in round numbers, 40,000. The city's population now is at least 1,300,000, a gain of 225 per cent., while the non-Catholic church membership is 90,000, a gain of only 125 per cent. How, on the other hand, does the case stand with the Catholic Church? When the city had a population of 400,000 there were at the outside 50,000

Catholics within its borders. Nor there are 500,000—and while the non-Catholic bodies can show an increase of only 125 per cent. during the last thirty-seven years, and the city only 225 per cent., the Catholic Church can boast accessions amounting to 900 per cent. Of course, there should be taken into account—membership in a Protestant Church stands on a very different basis from membership in the Catholic Church. In the latter even the child at the breast counts, if baptised. But, after making all reasonable deductions, the proportion that remains is of a most formidable character, and the ratio of growth is really what the figures make it appear.

Catholicity is a recognised power in New York, and its importance from any point of view can scarcely be over-estimated. It is always a unit. There are never any divided councils. There is none of that feeling of responsibility to a something which in politics would be called a "constituency" that is observable in the governing affairs of other denominations. It is more than is understood by a close corporation. It is an aggregate in which none may transcend his own business, as defined by a higher authority, the fountain of which is in Rome. Each cog in this vast and complicated mechanism knows only itself, and this knowledge it generally keeps to itself, except it be called upon for information by a superior in Orders. Many of the "institutions" of this world are almost over-anxious that everybody should know how they are flourishing, and in one form or another they are always parading real or imaginary figures. Catholicity does not fall under this category. It is a mighty but a silent force, and seldom parades in print. Besides, its "make up" is such that the statistician finds it difficult to bring the details under dominion. Indeed, he is extremely fortunate if he secures anything approaching trustworthy aggregates. Under Episcopal definitions, in a city like New York, a "parish" is an abstraction. In the Catholic understanding, however, it has definite geographical proportions and lines of demarcation, generally determined by the capacity of the church-edifice and the characteristics of the population for which it form a religious centre. Thus, one parish may contain 25,000 Catholic souls, while another can muster scarcely a thousand. The number of "good" Catholics in any parish is nearly always a matter of guess-work, the determining factors being the attendance upon the various services, the births, the deaths, etc. From these data, if the priest be so inclined, he can make up pretty trustworthy estimates, and such estimates are from time to time sent to superiors.

The reporter for the *Times*, in quest of Catholic data, determined to get his figures as near headquarters as possible, and accordingly sought an audience with the secretary of the Cardinal. He was courteously received, and all available information placed readily at his disposal. "I am sorry," said this urbane officer, "that it is out of my power to furnish any details regarding the membership of our parishes. Upon this point we have no accurate information ourselves. The best we can do is to draw inferences from the data at our disposal. These enable us to make some pretty close estimates, and according to these we place the present Catholic population of New York city at 500,000 souls."

"Have you any means at hand for determining the number of Catholics in the city ten years ago?"

"I think the best way to determine this point is to compare it with certain details of an exact nature. In 1872 the number of priests in New York was 229; now the number is 384. There were then 121 churches; now the number is 190. We then had 12 academies; now we have 26. These methods of determination give us an average of about 60 per cent."

It is no doubt true that certain allowances should be made from the result derived from these comparisons. With the growth of any Church like the Catholic there is a preponderating ratio of increase in ecclesiasticism. Because of the establishment of a Cardinalate in this city there has been caused an increase of ecclesiastics not justified merely by the increase in the number of the faithful, and it was the opinion of the secretary that the actual increase during the past ten years would be represented by about 150,000, which number, deducted from 500,000, the estimate for 1882, would leave 350,000 as the Catholic population in 1882. This would fix the ratio of Catholic increase during the past decade at over 40 per cent., while the increase in the entire population of the city for the same period is only a trifle more than 20 per cent.

The Catholic population of the entire diocese, which includes several contiguous counties, is estimated at 600,000 souls, and its statistics are as follows:—

Priests, secular	...	...	...	262
Priests, regular	...	...	...	113
Ecclesiastical students	...	...	...	68
Churches	...	...	...	162
Chapels	...	...	...	47
Convents	...	...	...	36
Seminaries	...	...	...	1
		Numbers.		Pupils or
				Inmates.
Colleges for boys	...	4	...	875
Academies for young ladies	...	22	...	2,202
Academies for boys	...	4	...	549
Parochial schools for boys	...	53	...	15,285
Parochial schools for girls	...	56	...	18,562
Orphanage schools for boys	...	6	...	918
Orphanage schools for girls	...	7	...	969
Industrial schools and reformatories	...	9	...	3,675
Orphanages	...	10	...	1,947
Hospitals	...	4	...	490
Asylums	...	15	...	4,743

According to the figures presented above, nearly 40 per cent. of New York's population is Roman Catholic. At the present ratio of increase another decade will see this proportion increased to 50 per cent. That it will one day dominate all other influences in combination is more than probable. Compared with the status or growth of other denominations, that of Catholicity during the past half century

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MEN'S BEST GRAINED COOKHAM'S, 25s.
And all the Stock proportionately low.

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FIRE, MARINE, AND FIDELITY
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MANUFACTURERS OF
Best quality Manilla, $\frac{1}{2}$ -inch to 24 inches—

"	"	"	Tether Lines
"	"	"	Clothes Lines
"	"	"	Halters
"	"	"	Plough Reins
"	"	"	Tarred Rope
"	"	"	Yacht Rope
"	"	"	Whale Lines
"	"	"	New Zealand Flax, $\frac{1}{2}$ -in to 24 in.—
"	"	"	Tether Lines
"	"	"	Clothes Lines
"	"	"	Halters
"	"	"	Tarred Rope
"	"	"	" Pipe Pack- ing
"	"	"	" Spun yarn
"	"	"	" Untarred
"	"	"	" Hay Lashing
"	"	"	" Leather "
"	"	"	" Wool "
"	"	"	Russ, Hemp Plough Lines
"	"	"	Tarred House-line
"	"	"	" Marline
"	"	"	Hambroline
"	"	"	Lead Lines
"	"	"	Log Lines
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PROPRIETOR ... MICHAEL GRIFFIN.

M. G. has much pleasure in informing his numerous friends and the public generally that he has taken the above well-known establishment, where he trusts, by careful attention to the wants of patrons, to merit a continuance of the support so liberally accorded his predecessor.

Passengers by early trains can rely upon being called in time.

Meals at all Hours.

WINES, SPIRITS, BEERS, &c., of the
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BREWERS, BOTTLERS, MAL-
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Premises: Albion Brewery, Cumberland and Castle streets, and Water of Leith.

The above firm have taken the highest honours in New Zealand for their ALES. They have been awarded TEN FIRST-CLASS CERTIFICATES since the first Exhibition held in Dunedin in 1865, to the Christchurch Exhibition, held in June, 1882.

The Jurors of the Christchurch Exhibition, after careful examination, appended the following remarks:—

"The ALES examined by us are a very creditable exhibit, well made and wholesome.

"Marshall and Copeland's XXXX PALE BITTER ALE is one that deserves high commendation, and would attract attention in any Exhibition among that class of Ales.

"Marshall and Copeland's Dunedin PALE ALES.—This firm's XXXX Pale Bitter Ale stood out in a remarkable way, and exhibits all the qualities of a well-made Bitter Ale. We recommend a Certificate of Gold Medal.

"J. E. PARKER,
"W. HOCKLEY,
"C. ROBERTSON,
E. S. HARLEY, } Jurors."

MARK SINCLAIR
(Late Sinclair and Marton),
GREAT KING STREET, DUNEDIN,
COACHBUILDERS AND IMPORTERS OF
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Carriages constructed from the late and most approved designs. The finest finish, the best material and workmanship guaranteed.

Orders from the country will receive prompt attention.

Received First Prizes at Dunedin and Taieri Shows, 1879, and awarded Special Prize for Largest Prize-taker in New Zealand manufactures at Dunedin Show, 1880, and Three First Prizes at Taieri Show, 1880.

W. M' L A R E N,
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CHRISTMAS AND NEW YEAR'S
PRESENTS.

G. AND T. YOUNG,

Importers, Watchmakers and Jewellers,
40, Princes street, Dunedin.

Have Just Landed, ex ship Dunedin, and Suez Mail Steamer, large shipments of Gold and Silver Watches; Gold and Silver Jewellers; English, French and American clocks; Silver and Electro-plate goods, etc., selected by their Mr. George Young, from the leading manufacturers in England and the Continent.

G. and T. Young, from the fact of their buying from the manufacturers direct, and for cash, and having no commissions to pay, are in a position to supply the very best quality of goods at prices considerably lower than those who purchase in the markets here.

Note the address:—

80, Princes street, Dunedin; Great North Road, Timaru; and Thames street, Oamaru.

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WATCHES, CLOCKS, JEWELLERY.

T. KATTERFELDT, 115 GEORGE STREET,
Bids to acquaint his customers and friends that he is about to Retire from Retail Business, and will therefore dispose of his present Stock at wholesale prices in order to clear it without delay.

T. K. intends to Carry on the Manufacturing of Jewellery and Watchmaking.

Watches Cleaned for 4s. 6d.

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is most extraordinary. It is really among the late comers, every one of the leading Evangelical denominations antedating it. It secured its first foothold less than one hundred years ago. As far back as 1695, under James II., Sir Thomas Dongan, a Catholic, was governor of the province, and it is to be supposed that Catholic services were then temporarily in vogue. But under late governors the Romish (!) service was vigorously suppressed, and it was not until the United States had secured their independence that Catholicity was allowed an abiding-place in New York. The first congregation of which there is any record, was formed in 1783, and worshipped in a small hall. It was not until 1786 that the first church (St. Peter's) was built in Barclay, corner of Church street. This remained the only Catholic church in New York for nearly thirty years. In 1838 St. Peter's was rebuilt and consecrated by Bishop Hughes. In the meantime, however, other churches had been erected, and notably the first St. Patrick's Cathedral. This edifice was built in 1815, at the corner of Mott and Prince streets. St. Mary's was built in 1826. In 1845 there were sixteen Catholic churches in the city, and since that time the increase has gone forward at a rate no less prodigious than significant.

COMPARATIVE RATIOS.

City of New York and its Denominations.	Population or Membership in 1845.	Population or Membership in 1882.	Percentage of Increase.
City of New York	400,000	1,300,000	252
Dutch Reformed	4,773	4,984	4
Episcopalian	8,000	25,275	215
Presbyterian	18,460	18,155	34
Methodists	9,695	12,814	32
Baptists	8,744	12,686	45
Congregationalists	1,087	2,466	126
Catholics	50,000	500,000	900
Lutherans	1,500	7,500	400
Universalists	600	1,200	100
Unitarians	200	500	150
Quakers	1,200	600	100*
Swedenborgians	200	400	100
Spiritualists	.....	1,000	...
Jews	1,200	3,937	145
Miscellaneous	1,200	4,000	100

*Decrease.

The following table exhibits the aggregate rates of growth on the part of the city, the Catholics and the combined Protestant denominations, from 1845 to 1882 :

City of New York and its Denominations.	Population or Membership in 1845.	Population or Membership in 1882.	Percentage of Increase.
City of New York	400,000	1,300,000	225
Total Protestant church membership	51,000	90,579	76
Total Catholic church membership.	50,000	500,000	900

The following note signed "K. L.," appeared in the *Times* of 11th July:—

"In your editorial article this morning, commenting on the religious statistics of New York, you do a grave injustice to the converts from Protestant denominations to Catholicity. You say the Catholic increase in population 'is doubtless due in a large measure to vigorous proselytising, especially among the poorer and more unfortunate classes . . . ;' and lower down you say: 'The Catholics gather in many recruits from the ignorant and the outcast classes.' In these remarks you are mistaken. What worldly inducements have the poor to become Catholics? None. And if any such do become Catholics, it is the more intelligent, who do so from pure motives. But it is to the last assertion I most object. From a life-long acquaintance with all classes of converts from Protestantism to the Catholic Church, in all parts of the United States, I assert without fear of contradiction that not one-tenth of 1 per cent. are what you call 'ignorant.' On the contrary, they are men (and women, too) of the highest intelligence, persons who would adorn any society. I do not like to mention names—for a man's religion is his own sacred right, and should not be slightly spoken about. If you will look into this matter more seriously it will be easy for you to account for the increase of Catholics. Catholics have large families—I am the father of thirteen myself. Now non-Catholics have no families at all, or very small ones, and this falling off in the size of non-Catholics families has occurred principally within the years of your estimated Catholic increase, and it will grow worse until your ministers preach up the sacredness of the marriage tie, and the outrage committed against God and nature by those whose high intelligence tells them how not to have large families."

Two pilgrims from the Holy Land applied for lodgings at a Chicago police station last Sunday evening. Each wore short trousers and upon his head an Arab fez. The elder of the two, a man of venerable appearance, said in broken English that they were from Jerusalem, and that they were on their way to see Archbishop Feehan. They understood very little English, but when the name Mahomet was spoken they crossed themselves and exclaimed in unison, "He bad man." They then refused to talk further.—*Catholic Review*.

Recently a violent rain storm, accompanied with a strong wind, came up and made its way across John's Island, Cal., blowing down trees and deluging the country with water. J. Wilson Glover upon the approach of the storm, went into his house and took a seat by an open window. He took his little three-year-old daughter on his knee and held his little six-months-old infant in his arms. While sitting in this position playing with his little ones, lightning struck the building, tearing out the whole end of the house and killing him instantly. His little girl received so severe a shock that she died in about an hour, and the infant was also so much injured that it was not expected to live.

THE DOMINION PARLIAMENT AND IRELAND.

THE Parliamentary papers lately published include the following address to the Queen recently adopted by the Senate and Commons of Canada on Irish affairs, with Lord Kimberley's reply to Lord Lorne, through whom it was transmitted:—

"Most Gracious Sovereign,—We, your Majesty's most dutiful and loyal subjects, the Senate and Commons of Canada, in Parliament assembled, desire most earnestly, in our own name, and on behalf of the people whom we represent, to renew the expression of our unswerving loyalty and devotion to your Majesty's person and Government.

"We have observed, may it please your Majesty, with feelings of profound regret and concern the distress and discontent which have prevailed for some time among your Majesty's subjects in Ireland.

"We would respectfully represent to your Majesty that your Irish subjects in the Dominion of Canada are among the most loyal, most prosperous, and most contented of your Majesty's subjects.

"We would further respectfully represent to your Majesty that the Dominion of Canada, while offering the greatest advantages and attractions for those of our fellow-subjects who may desire to make their homes among us, does not receive that proportion of emigrants from Ireland which might reasonably be expected, and that this is due, in a great measure, in the case of many of our Irish fellow-subjects who have sought foreign homes, to their feelings of estrangement towards the Imperial Government.

"We would further most respectfully represent to your Majesty that, in the interests of this, your royal Dominion and of the entire Empire, it is extremely to be desired that your Majesty may not be deprived in the development of your Majesty's possessions on this continent of the valuable aid of those of your Majesty's Irish subjects who may feel disposed to leave their native land to seek more prosperous homes.

"We desire respectfully to suggest to your Majesty that Canada and its inhabitants have prospered exceedingly under a Federal system, allowing to each province of the Dominion considerable powers of self-government, and would venture to express a hope that, if consistent with the integrity and well-being of the Empire, and if the rights and status of the minority are fully protected and procured, sure means may be found of meeting the expressed desire of so many of your Irish subjects in that regard, so that Ireland may become a source of strength to your Majesty's Empire, and that your Majesty's Irish subjects at home and abroad may feel the same pride in the greatness of your Majesty's Empire, the same veneration for the justice of your Majesty's rule, and the same devotion to, and affection for, our common flag as are now felt by all classes of your Majesty's loyal subjects in this Dominion.

"We would further express a hope that the time has come when your Majesty's clemency may, without injury to the interests of the United Kingdom, be extended to those persons who are now imprisoned in Ireland charged with political offences only, and the estimable blessing of personal liberty restored to them.

"We pray that the blessings of your Majesty's reign may, for your people's sake, be long continued.

"D. L. MACPHERSON, Speaker,

"The Senate, Wednesday, May 3, 1882.

"J. G. BLANCHET, Speaker,

"House of Commons, Thursday, April 20, 1882."

"Downing-street, June 12, 1882.

"My Lord,—I have received and laid before the Queen the address to Her Majesty from the Senate and House of Commons of Canada in Parliament assembled, which was transmitted in your Lordship's despatch of the 16th of May.

"I am commanded by Her Majesty to request that you will convey to the Senate and House of Commons her appreciation of the renewed expression of their unswerving loyalty and devotion to her Majesty's person and Government.

"Her Majesty will always gladly receive the advice of the Parliament of Canada on all matters relating to the Dominion and administration of its affairs; but, with respect to the questions referred to in the address, Her Majesty will, in accordance with the Constitution of this country, have regard to the advice of the Imperial Parliament and Ministers, to whom all matters relating to the affairs of the United Kingdom exclusively appertain.—"I have, &c.

"KIMBERLEY.

"The Marquis of Lorne."

It is said in Ireland (but no answer was vouchsafed in Parliament) that soldiers are sent into publichouses, and that they entrap thoughtless men into treasonable language and then inform on them. We are not inclined to believe all this, but we do believe (and, indeed, are quite certain) that soldiers ought to be ordered to get any required refreshments at their barrack canteen, and also that civilians ought not to talk to them on political subjects.—*Universe*.

With the possible exception of Moscow and Waterloo, it would be hard to find any spot on the face of the earth which has been more fatal to France than the strip of sandy beach extending from Aboukir Bay to Damietta. Damietta itself witnessed in the thirteenth century the destruction of a splendid French army by pestilence, the massacre of the few helpless survivors, and the capture of the King himself, Louis IX. of France. Aboukir Bay saw the battle of the Nile, by which Nelson annihilated at one blow the finest fleet of France, and cut off Bonaparte's invading army from all communication with Europe. In Alexandria itself the gallant General Kleber, the ablest soldier of the French Army, next to Bonaparte himself, was assassinated by an Arab fanatic, and upon the flat beach beyond the city, Kleber's successor, General Menou, strove in vain to prevent the landing of Sir Ralph Abercromby, whose victory, though purchased with his own life, at once made the English masters of the whole peninsula of Alexandria.

STAVELY, AUSTIN AND CO.
WINE, SPIRIT, AND
GENERAL MERCHANTS,
Are prepared to execute Orders for all descriptions of Wines and Spirits, in any quantities, from Two Gallons upwards

PRIVATE FAMILY TRADE.

We have added to our Wholesale Business a **BOTTLE DEPARTMENT** for Family requirements, where the Genuine Article can be obtained in Two-gallon Demijohns or One dozen Cases, at moderate cost, every line being guaranteed:—

PORTS.

Old Particular Tawny	Special Quality
Graham's 6-Diamond	Full-bodied and Delicate
6-Grape	Rich in Flavour
5 "	Good Sound Genuine Port
3 "	Light Dinner and Cheap Wine
	SHERRIES.
Sandeman's Dry Amontillado	
Very superior, pale, and delicate; 10 years old	
6 Diamond	⇄ ⇄ ⇄ ⇄ ⇄ ⇄ Dry and Full Flavoured
5 "	⇄ ⇄ ⇄ ⇄ ⇄ ⇄ Fruity and Ladies' Wine
4 "	⇄ ⇄ ⇄ ⇄ ⇄ ⇄ Medium Dinner
3 "	⇄ ⇄ ⇄ ⇄ ⇄ ⇄ Dinner and Moderate Cost

Fine Old Sherries
Hocks Of every description
Champagnes All Qualities and Brauds
Clarets, VD And other Brands
Old Brandy In case and Bulk
Whiskies Old Highland and other Brands
WHOLESALE DEPARTMENT.
Storekeepers and the Trade supplied in every requisite.
SUGARS:
Company's and all Mauritius sorts.
Crushed Loaf.
GENERAL GROCERIES.
STATION STORES.
NEW SEASON'S TEA.
EX KILLARNEY.

The famous "Cock and Eagle" Brand, specially imported for our Constituents. The finest Panyong Tea out of China this year, in original half-chests.

STAVELY, AUSTIN, & CO.,
Bond and Jetty streets.

DUNEDIN ELECTROPLATING AND GILDING WORKS.
Every Description of
WORN ELECTRO-PLATED WARE RE-PLATED
EQUAL TO NEW.
Charges Moderate.
GEORGE LE LIEVRE,
146.—George Street, Dunedin.—146.

BUY your Tea at Comrie's Victoria Store, corner King and Howe streets. Notwithstanding the **FIERCE** Competition, we find pleasing encouragement in the fact that our Tea Sales have increased during **THE** past six months; and no wonder, when you consider the fine flavour and great strength **OF** our Teas at 2s and 2s 6d per lb. Comrie's Victoria Store, King and Howe streets.

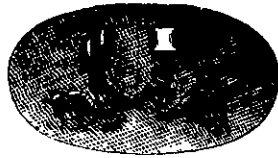
NOTICE OF REMOVAL.
H. LETHABY has REMOVED from 112 George street, to 19 Royal Arcade. All persons having left Work at 112 George street, will please call for the same 19 Royal Arcade. Umbrellas Re-covered with the best Durable Silk, from 7s 6d; Umbrellas Re-covered with Silk Bussel, 6s; with Zanella,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

DISSOLUTION OF PARTNERSHIP.

HUGH GOURLEY desires to inform the public he still continues the Undertaking Business as formerly at the Establishment, corner Clark and Mackegan streets, Dunedin. Funerals attended in Town or Coun with promptness and economy.

WOOD, SCOTT & CO.,
MERCHANT TAILORS & OUTFITTERS,
25 Princes Street,

Have much pleasure in calling attention to their Stock—viz:—
TWEEDS—All the latest patterns in Colonial and Imported Tweeds.
HATS—The Rabbit Fur Felt in Hard and Soft cannot be excelled for durability and finish.
SHIRTS—White Dress, Oxford, Regatta, Crimean, in all the latest styles; various prices.
GLOVES—Single and Double button, in Drabs, Slates, and Dark Colours; new and fashionable.
HOSIERY—Gents' Socks, Under Shirts, and Pants, in various styles, colours, and qualities.
Ties, Scarfs, Collars, Cuffs, Studs, Umbrellas, etc., etc.



ULSTER BOOT DEPOT.

M'S WIGAN BROS.,
(Opposite Barrett's Family Hotel),
172, HIGH STREET,
Corner of Lichfield street,
CHRISTCHURCH.

All kinds of Sewn, Pegged, and Rivetted Boots Made on the Premises.
No reasonable offer refused.
Lowest prices charged.
Best Materials used.

Note the Address:

M'S WIGAN BROTHERS,
Ulster Boot Depot,
172, HIGH STREET,
Corner of Lichfield street,
CHRISTCHURCH.

DENTISTRY.

H. ROBINSON
SURGEON DENTIST,
No charge for advice.
Painless extraction by the aid of nitrous oxide gas.
Address—
Dodd's Buildings,
Corner of GEORGE ST. & MORAY PLACE.

WANTED KNOWN.

G. LAWRENCE,
Jobbing Builder, keeps First-class Carpenters and Joiners on the premises. Every description of Jobbing in town or country. Stove, Range, and Copper Setter, &c., &c. Opposite Caledonian Hotel, King-street.

VICTORIA FOUNDRY.

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

M. CONNELLAN
GENERAL GROCER,
TEA AND COFFEE MERCHANT,
MAIN STREET, SOUTH DUNEDIN.

Families waited on for orders in Town and Suburbs.
All orders executed with despatch.
All goods at Town prices.

KITCHEN RANGES all Sizes
SPECIALLY DESIGNED for burning New Zealand Coal, both portable and for building in, fitted with either high or low pressure boilers.
REGISTERED GRATES, and a choice assortment of Verandah and Balcony work and other builders' requisites always in stock.

H. E. SHACKLOCK,
General Iron and Brass Foundry, Crawford street, Dunedin.

GREAT AUTUMN SALE OF SURPLUS DRAPERY STOCK.

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.

The genuineness of their First New Year Sale of Summer Goods was duly appreciated by the public, as the crowds who daily visited their shop fully attested, and as they are firmly resolved that now all seasonable goods and fancy lines will be cleared regardless of cost, whilst every other article will be largely reduced in price, they anticipate that this sale also will prove a Great Success.

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

Terms Cash during the Sale.

SAUNDERS, M'BEATH AND CO.,
PRINCES STREET.

PANAMA HOTEL
Corner of STUART & SMITH STS.,
DUNEDIN.

The Proprietress of this fine Hotel is now prepared to receive Boarders and Visitors, and can offer them comfortable Accommodation at reasonable rates. Suites of Rooms for Families. Board and Residence £1 per week.

C. HUNTER, Proprietress.

A. H. BLAKE,
GROCER, BAKER, AND CONFECTIONER,
RICHMOND,

Corner of North and East Belt, Christchurch.

Bread of Purest Quality and Groceries of all kinds delivered at Lowest Prices.

"Manufacturer of Genuine Digestive Bread."

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

THE ARCHBISHOP OF CASHEL IN EMLY.

ON Sunday the Most Rev. Dr. Croke performed the ceremony of blessing the bell of the new church in Emly, county Tipperary. At the conclusion of the ceremony an address was presented in the open air to his Grace the Archbishop. There was an enormous attendance, notwithstanding that rain fell heavily in the early part of the day. The address was read by the Rev. Father Power, P.P. From the reply of his Grace we take the following as reported in the *Freeman* :—

I shall ask you to consider with me for a moment our actual condition and future prospects as a struggling people—that is to say, what gains, if any, we have made during the last three years, and how best we may secure and even augment them (hear, hear). Here, then, in the rough is substantially what we have gained. First and foremost, up to three years ago it was believed by the great mass of our people that an Irish agriculturist was a mere rent-making machine, and that it was his bounden duty to work contentedly in that way, for a minimum recompense, day and night without ceasing. Every sane and unprejudiced individual you now meet with is fully convinced that the industrious husbandman has a first call on the fruits of the land he tills, and, that while a fair rent should be paid, when possible to the owner of the soil as a capitalist, the cultivator of it and his family should be decently supported out of it as well (loud cheers). Secondly, up to three years ago in Ireland the landlord and his agent, irrespective altogether of their character for either justice or mercy, were fawned upon and flattered, and almost worshipped, externally at least, by the miserable serfs whom they fed on and despised (hear, hear). To-day the good and just landlord is respected, as he ought to be, whilst the tyrant, though still dreaded, is at the same time defied. Thirdly, up to three years ago in Ireland a farm from which an industrious tenant had been evicted for the non-payment of excessive rent would not be twenty-four hours vacant when scores of fools would be found to compete ruinously with each other for its possession. To-day no one would think of touching it (enthusiastic cheers). Fourthly, up to three years ago in Ireland few there were who took a practical interest in the condition of our agricultural labourers. They work from six o'clock in the morning till six o'clock in the evening, and for wages which in other countries they might earn in a few hours. They lived in cabins scarcely fit for savage men, were fed miserably, and clad in rags (hear). To-day, though for the most part fed and housed quite as wretchedly as ever, they are attracting a good deal of attention to their just complaints; and if the tenant-farmers here present, and those elsewhere whom my words may reach and possibly influence, would but take a friendly advice from me, they would, from motives of policy as well as of gratitude, look without delay to the sad case of their labourers, and strive to improve their condition as far as it is possible for them in reason to do so (cheers). Fifthly, up to three years ago in Ireland agitation was at a discount. The people were without heart. They had been more than once betrayed by so-called leaders, in whom they put their trust. Fine speeches were made for them, and fine promises given them; but the orator very often sold himself for pay or preference, soon after swearing that he would die rather than do so, and the promises made were left, for the most part, unfulfilled. But the trumpet of our resurrection was sounded at last (cheers). It had pleased Providence to spread famine like a pall over our land. Men were awakened by it to a sense of their mean and mendicant condition; and the cry went forth and was wafted by priests and people from shore to shore, that Ireland was made for the Irish, and that now or never we should assert our rights, not alone to live, but to thrive as well, in our native land (continued cheers). Our brethren in America and at the Antipodes took up the echoes of our expressed resolve, swelled the chorus of our complaint, and thus gave to the whole civilised world the sad and sickening story of Ireland's wretchedness and wrongs. Our rulers paused, pondered gravely, at length, on passing Irish events, gauged their significance aright, and, as usual, struck by the justice of our claims, and still more by the strength and stability of our organisation, introduced remedial measures of a substantial character into the House of Commons, and passed them successfully into law (loud cheers). Thereupon, landlords trembled throughout the length and breadth of the land, and rack-rents received a staggering, if not a death-blow in Ireland. Moreover, we have a phalanx representing us in the British House of Commons that cannot be bribed or intimidated: and, as we mean soon, please God, to pay our members, we shall add largely ere long to the numerical and effective strength of the advanced party in Parliament. On the whole, then, we have been victorious (cheers). The righteousness of our cause has been all but universally recognised; rents have been reduced from 20 to 25 per cent. all round, even by Government Commissioners; further substantial ameliorations cannot be much longer withheld; and so the sun of Ireland's prosperity may be said to have begun to shine out at last, after a long and dreary night of desolation and darkness. Thus it is as to the past. But what of the future? Are we able and willing to hold our own; and in fact, are we resolved to do so, whether against Kavanagh's confiscation scheme or the coercive legislation of Mr. Gladstone? (Cries of "We are, we are.") Will the landlord's league, like Aaron's rod, eat up the people's league, and will the threats of fine and imprisonment with which the air is now full, frighten or corrupt us? (Cries of "Never," and loud cheers.) On that score I have no apprehension. But, my dear friends, in this connection you have heard it said, and truthfully said, that force is no remedy. I take leave to add, and to add most emphatically, as a warning to you, that crime, in like manner, is no remedy. It is my firm conviction that you have no enemy to dread at this moment but yourselves. Crime and outrage, on the part of any section of our people are the only things I am now afraid of. I dread crime, first, because it is sinful, and because I believe that sin, as a rule, is punished even in this life. I dread crime, secondly, because it will give us a bad name where we desire to be well thought of, estranging from our cause the sympathies of all good and high-minded men, besides bringing direct disgrace on our religion and country (hear, hear). I dread it, thirdly, because of the suffer-

ings and sorrow which it is sure to entail, not upon its victims alone, but upon its agents and abettors as well (cheers). Be just, and fear not. That is my motto. Let it be yours also. Violate no law, whether human or divine. Avail yourselves, by all means, of every constitutional agency still within your reach to assert your inalienable right to live and thrive in Ireland. Bear ill-will to nobody. Tolerate all; but, in these troubled times, repose trust only in a few (loud cheers). All the coercive laws that can be framed will not succeed, I fear, in inducing our people to love and make free with, however they may pray for and forgive, those who have injured and insulted them, or sided with their reputed enemies. Be this as it may, no law can oblige you bid for an evicted vacant farm, or to pay an amount of rent which you have been notoriously unable to make. In all these respects, then, be cautious and resolute, but, above all, be reasonable (great cheering). Now, as in the past, whatever you do in the way of agitation, let it be done or spoken in the open light of day. Stick to the old country for weal or woe. Don't think of emigrating if you can at all help it. Ireland is the fittest place for Irishmen to live in. Hold on to the original lines of the national organisation. (Cries of "We will.") Strive to secure your land in fee, or for the fair letting value. Have nothing to do with theories, however plausible or attractive. Avoid angry collision of any kind with the constituted authorities; submit quietly to what you cannot control; be prepared to make reasonable sacrifices for the public weal; put your trust in God above you, and rest assured withal of the full and final triumph of right and justice (enthusiastic cheers).

A SCOTCH LANDLORD.

THE speech of Mr. John Ramsay, member for the Falkirk Burghs, has excited much indignation amongst Highlandmen, but no surprise whatever amongst those who knew any thing of his antecedents. Mr. Ramsay is a landlord. He owns 54,250 acres in Islay—about three-fifths of the whole island. He is, besides, the proprietor of a large distillery at Port Ellen. In his speech in the House of Commons on Friday he denied that the rural population in the Highlands had decreased of late years, and he tried to sustain his denial by pointing to the increase in the total population of the country. There would be no such increase to speak of if the policy carried out on his own island of Islay were universally adopted. That island had a population in 1841 of 13,602. In 1851 it was 12,332; in 1861, 10,352; and in 1871 it was 8,156; and the greatest decrease, I am informed, took place on Mr. Ramsay's estate of Kildalton.

Mr. Ramsay has been heard of before now. In 1864 he delivered an address before the Science Association, in Edinburgh, which was considered by some so unfair and insulting to Islay men and Highlanders generally that the Glasgow Islay Association got Thomas Pattison, author of the "Gaelic Bards," to refute his statements, in a lecture which was published at the time. Afterwards, I may add, the *Glasgow Herald* published a series of articles in his defence. At the general election of 1874, Mr. Ramsay was returned to Parliament for the Falkirk district of burghs, and this return was mainly due to the support of the Irish vote, secured by a pledge in favour of Home Rule, which he afterwards violated. At the last election he would have been dealt with according to his deserts were it not that the word had gone forth from the Irish leaders that the followers of Beaconsfield must be opposed and defeated at all risks. The Irish of the Falkirk Burghs are in the fortunate position of having in their hands the power to turn the scales between the two great parties. When Mr. John Ramsay next appears as a candidate for their suffrages they will be apt to remember for him not only his broken faith with themselves, but his opposition to the just claims of the poor, persecuted crofters in the Highlands.—*Cor. of Nation.*

"Dipra Raber," says an Associated Press telegram from Chattanooga, Tenn., "abandoned her home to lead a life of shame. She was decoyed away by a degraded woman who had obtained employment in her father's house as a servant. The unfortunate girl was only fifteen years old." Parents should know something about their children's associates. In this case, a servant, was permitted to corrupt this child's mind, until her horrible end was attained. School associations are exceedingly dangerous. The public schools, in which neither religion nor morals are inculcated, are open alike to the child steeped in vice and to the pure and innocent child. They sit near each other, and vice soon spreads. "If you want me to be pure," recently said the daughter of a non-Catholic parent to her father, you must send me to the Sisters. I am learning too much that I ought not to know in the public school." The young girl was sent to the Sisters. The public school she attended is in Washington. We have no reason to believe that the Washington public schools are more dangerous than any others.—*N. Y. Freeman.*

Another illustration of the pernicious influence possessed by the cheap novels published for boys was shown in a case before Justice Gardner, in the Tombs Police Court, yesterday. Michael Collins, a lad fifteen years old, had been employed as a messenger for some time by William F. McNally, the sexton of St. James's Roman Catholic Church. On the 20th inst. Collins took a twenty-dollar gold piece and two rolls of pennies, each containing 50c., from a drawer in the church, and disappeared. He was arrested yesterday, and when arraigned in court admitted his guilt. A letter from the Rev. John J. Kean, Pastor of the Church, was handed to the Justice, in which Father Kean begged the clemency of the court in the boy's behalf. "This is his first offence," he wrote. "He has been errand boy for me since April, and though many opportunities presented themselves to steal, he never yielded to the temptation before. Reading trashy periodicals put it into his head to run away, and for that purpose to steal." Justice Gardner expressed his sorrow for the lad's situation, but said that he felt it to be his duty to hold him for trial. Collins was therefore committed in default of 500dols. bail.—*N. Y. Times*

NEW AGRICULTURAL SEEDS. NEW VEGETABLE SEEDS

NEW FLOWER SEEDS.

NIMMO AND BLAIR,
Have pleasure in intimating to Florists that they can be supplied with **NEW SEEDS** of Best Stocks and Strains, they having imported an extensive assortment from a first-class house. N. & B. have no old stock, and have every confidence in recommending this new importation.

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.

NIMMO AND BLAIR are Agents for—

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

General Agents in Otago for Bowen's Californian Seeds.

Drummond's Seed Cleaning Machines.

Sonntag's Brookville Nursery. Forsyth's best Manilla Rope.

Nicholson's Reapers.

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

NIMMO AND BLAIR,

GENERAL COMMISSION AGENTS, DUNEDIN

O C C I D E N T A L H O T E L
(Late Swan),

[ESTABLISHED 1865]

WHARF AND REVELL STREETS, HOKITIKA.

This magnificent Hotel, having been enlarged to nearly double its former size, thoroughly repaired, painted, decorated, re-furnished, and improved in every respect, is now by far the

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.

THE SAMPLE AND SHOW ROOMS

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.

The Proprietor, in returning thanks to the public for their patronage for the last sixteen years, begs to announce that while the Comforts are Largely Increased, the Tariff is Greatly Reduced.

WINES, ALES, AND SPIRITS,

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

TABLE D'HOTE AT 6 P.M.

Coaches for Kumara and Ross leave the Hotel daily, and for Christchurch on Tuesdays and Fridays. Passengers certain to be called in time for all coaches and steamers.

D. LYNCH, Proprietor.

SPRING FASHIONS.

86 PACKAGES OF FASHIONABLE GOODS JUST OPENED.

HERBERT, HAYNES and Co.,

Are showing an Unrivalled Assortment of

NEW PRINTS,

SATEENS,

GALATEAS

PORTLAND COSTUME CLOTHS

CREPE CLOTH, POMPADOUR AND PLAIN,

THE NEW GOLD STRIPED SATEENS

THE NEW GOLD CHECKED & FIGURED SATEENS,

POMPADOUR FRENCH CAMBRIC

kc.,

kc.,

kc.

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

An early inspection invited.

HERBERT HAYNES & CO

T. F. COGHLAN AND CO.,
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.

MILLINERY.—See the Prices Charged and the Quality, at the Hall of Commerce.

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.

BOOTS AND SHOES EQUALLY CHEAP.

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

An early call solicited.

THOS. F. COGHLAN AND CO.,

Hall of Commerce (Bowker's Buildings), Main South Road, two doors from Bank of New South Wales, Timaru.

THE CATHOLIC BOOK DEPOT, CHRISTCHURCH.

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.

A Large Assortment of Objects of Devotion always in Stock, embracing Statuettes, Pictures, Scapulars, Beads, etc.

Direct Importers of Christian Brothers' Books.

F. O'CONNOR,

BOOKSELLER AND STATIONER.

KAITANGATA COAL.

THE KAITANGATA COAL
Is now mined from the Deepest of the Company's Workings,

And is consequently of

MUCH SUPERIOR QUALITY

To anything previously delivered.

It is the **BEST HOUSEHOLD COAL** in the Market, and is recommended to every Householder and Gas Consumer as the

MOST PLEASANT, CHEAPEST, AND CLEANEST COAL

That can be used.

Its public favour keeps daily increasing.

All are respectfully requested to order the **KAITANGATA COAL** And insist upon no other being supplied.

Sold by all Coal Merchants.

VICTORIAN HOTEL
COLOMBO-STREET, CHRISTCHURCH.

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.

Good Stabling, with loose-box accommodation.

DISSOLUTION OF PARTNERSHIP.

J. LEWIS desires to inform the public he still continues the **UNDERTAKING BUSINESS** as formerly at the Establishment, 152 George street, Duredin.

Funerals attended in Town or Country with promptness and economy.

ROYAL EXCHANGE HOTEL
HIGH STREET.

The extensive improvements in the above Hotel have been completed and the new

DINING - ROOM NOW OPEN.

LUNCHEON daily, from 1 to 2.30.

D. C. O'MEAGHER,
Proprietress.

DICK TURPIN NO HERO.

LONDON, July 12.—Everybody has read about Dick Turpin, who was executed, not as has been supposed for gallant robberies, but for the lower crime of horse-stealing.

Instead of being an elegant fellow, with an impulsive heart, Turpin was a low wretch, petty, selfish, common, and brutal. The late Mr. Ainsworth made him a prominent character of "Rookwood." In reality he was a farmer's son in the county of Essex, east of London, sent to a common school, and apprenticed to a butcher in White-chapel, the worst end of London city, and there he became noted for his brutal disposition, his love of fighting, tackling people, and cudgeling his horse. When his apprenticeship expired, he married a young woman and returned to Essex county, at Eastham, and started the butchering business; and it occurred to him that he had better steal cattle than buy them, and so he deliberately sold in his shop the cattle of his neighbors; and when two oxen were traced to him and a warrant obtained, he jumped out of the back windows of his house as the officers entered the front door, and this made him an outlaw, his wife furnishing him with money to join a gang of smugglers on the coast.

This gang was broken up by the custom-house officers very soon, and then Turpin went to deer stealing in Epping Forest, which lies to the north-east of London, and in it there were several fine parks of gentlemen containing deer. This business was not remunerative, and the band resolved to be housebreakers; and, while one of them knocked at the door, the others would rush in as soon as it was opened, and make away with whatever they could lay their hands on.

In the course of these adventures they heard of an old woman in a village who kept about £800 in her house, and when she came to the door they forced their way in, tied her and her maid, and Turpin told the old woman that he would set her on fire if she did not reveal where the money was.

She, refusing, was actually placed on the fire, and kept there till her tormenting pains made her point out where she had concealed her gold, and they stole £400 and ran away. This entirely disposes of the romantic origin of Dick Turpin.—*Cincinnati Enquirer*.

WHAT WAS THE DUAL CONTROL?

By the Egyptian Decree issued November, 1879, it was determined that the two Controllers should have the rank of minister at the Council, and a seat and a consultative voice therein; that they should only be removed with the consent of their respective Government; that they should not only be regularly paid monthly from the Egyptian Exchequer, but that they should have the right of naming their officials and fixing their salaries; that they should have the most complete powers of investigation into all the public services; that they should have the right of examining all documents, and of claiming a weekly return of receipt and expenditure from the Egyptian Ministry of Finance. The following year a Commission of Liquidation set aside a certain proportion of the revenue to pay the interest on the debt, and another to pay the charges incident to the government of the country. The Controllers-General afterwards gave place to two European Ministers, and subsequently these gave place in turn to Controllers-General whose position was somewhat modified. Into these refinements we need not enter; suffice it that since 1879 the English and French Governments have exercised a continuous and preponderating influence in the government of Egypt. The peculiar position occupied by European Ministers or Controllers-general has enabled them to sweep out the natives from the Civil Service and to substitute for them a whole army of highly-paid foreign officials, leaving to the Egyptians themselves only the army as a public career. A Parliamentary paper recently issued shows that there were no less than 1,300 European officials, with annual salaries amounting to £373,000, engaged in collecting interest amounting to an annual sum of four millions and a half. Is there any country in which the monopoly of its Civil Service by foreigners would not be fiercely resented, more especially if the inhabitants knew that these strangers, though paid by them, held office in the interest of their creditors, and were practically irremovable? Writing to the *Times* at the commencement of the present year, Colonel Gordon says:—"It is reiterated over and over again that Egypt is prosperous and contented. I do not think that it has altered at all, except in improving its finances for the benefit of the bondholders. The army may be paid regularly (?), but the lot of the fellahen and inhabitants of the Soudan is the same oppressed lot as before."—*Exchange*.

OTAGO LAND BOARD.—As to the sitting on Wednesday, the application of the Matau Agricultural and Pastoral Association for sections at Kaitangata for agricultural show purposes was granted. Licenses were ordered to be issued under deferred payment rural system as follows:—Louis Davis, section 3, block VII, Waihemo; James Buchanan, section 18, block II, Tuapeka West; Hugh Irwin, section 19, block II, Tuapeka West. Applications were approved to have deferred-payment holdings capitalised as follows:—John Nolan, section 6, block VI, Rock and Pillar district; David Gardiner, section 10, block XIII, Waikaka district; James Sheedy, section 27, block IX., Glenkenich; David Dickison, section 4, block XI., Chatton; John McCartney, section 9, block X., Chatton; Hugh Cameron, section 14, block III, Otama. Applications for gold-mining leases were approved as follows:—A. T. Kenney and Charles Uhlán, section 4, block V., Mount Hyde; W. L. Davis, section 89, block XI., Skippers; Robert Kerr and others, section 6, block XII., Skippers. The following applications to purchase under agricultural lease were approved:—Robert Elliott, section 15, block I, Beaumont; John Elliot, section 36, block I., Beaumont; J. L. Christie, section 18, block I, Beaumont.

PUBLIC SCHOOL IMPARTIALITY.

HERE is a sample of what is instilled into the minds of Catholic children in public schools. Father Stewart, the respected and able pastor of St. Mary's Church, Rochester, N.Y., has done a public service in calling public attention to a gross act of religious bigotry, for which the heads of the poor schools in that city are responsible. An examination paper containing the subjoined elegant extract, with its suggestive questions and innuendoes, was recently given to the young candidates for the scholastic honors of Rochester:

"GRAMMAR—FEBRUARY, 1882.

1. 'They say' Who are *they*? Who are the
2. cowed monks, the hooded friars who
3. glide with shrouded faces in the pro-
4. cession of life, muttering in an unknown
5. tongue words of mysterious import?
6. Who are *they*? the midnight assassins
7. of reputation, who lurk in the by-lanes
8. of society, with dagger tongues sharp-
9. ened by invention and envenomed by
10. malice to draw the blood of innocence,
11. and, hyena-like, banquet on the
12. dead? Who are *they*? They are a
13. multitude no man can number,
14. black-stoled familiars of the iniqui-
15. tious of slander, searching for victims
16. in every city, town and village,
17. wherever the heart of humanity throbs,
18. or the ashes of mortality finds rest.

[*Caroline Lee Hentz*,

1. What class of individuals does the above extract condemn?
2. Give the most prominent literary characteristic which, in your opinion, the extract presents.
15. Give the feminine of friar.
16. Designate each of the following phrases by the number prefixed, give the antecedent term of relationship, and state whether it is adjective or adverbial in office: (17) 'with shrouded faces,' (18) 'in the procession,' (19) 'of life,' (20) 'in an unknown tongue,' (21) 'in the by-lanes,' (22) 'with dagger tongues,' (23) 'to draw the blood.'

This was brought to Father Stewart's attention. Naturally as a tax-payer, as a Christian priest, as an American citizen, anxious to live in harmony with his fellow-citizens, he objected to a paid servant of the public using his position to force on the attention the of growing generation, slanders that at no time had any historical foundation, and that in the present age in this country are double falsehoods, that are manifest to everyone who sees what a monk or nun does for society and human progress. Objecting to such matters, it was not unfitting that in his pulpit, where he teaches and defends his people, the pastor of St. Mary's, Rochester, should, sharply and tersely, criticise this injudicious and ignorant, if not malicious extract. That he did so very effectively and satisfactorily, we have no doubt; for news of it soon came to the ears of the education officials in Rochester, one of whom had the coolness to write to Father Stewart asking him to seek an explanation of the teacher's blunder.—*Catholic Review*.

HER TWO HAPPIEST YEARS.

HERE'S a story told me yesterday. About thirty years ago Judge Cincinnatus Peeples—bless his genial memory!—found it necessary to order a tanner out of his law office in Hall county. The tanner was a poor, shiftless fellow named Wilson, and shortly after drifted to the Atlanta, where he secured work at 50 cents a day. In 1868 Judge Peeples went to New York on important financial business for the State. He was directed to the great banking house of R. T. Wilson and Co. He sent in his card and after waiting a while he was ushered into an elegant office. A fine-looking man introduced himself as Wilson, and reminded the judge that he was the poor tanner he had ordered out of his office many years ago. Judge Peeples, thoroughly astonished, never dreamed that this ex-tanner was the head of the bank, but thought he was probably related to the proprietor and had secured a clerkship. Mr. Wilson invited the judge to dine with him, and at five o'clock the judge found himself in one of the finest houses on Fifth avenue. While awaiting his host a superb lady entertained him, and Judge Peeples was overwhelmed with the consciousness that the day labourer had really become the great banker. He then became uneasy for fear he should drop some allusion to the humble origin of the husband of the splendid lady to whom he was talking. At length she said:

"Judge Peeples, where do you think I spent the two happiest years of my life?"

The judge thought of Paris, Saratoga, and Venice, but was hesitating when Mrs. Wilson said:

"Why, at Papa Wilson's log cabin in Hall county, where my husband took me when we were first married."—*New Orleans Times*.

A man named Harkness has been engaged for several weeks in peeling bark on Moosic Mountains and removing the logs to a mountain skidway near Herrick Centre, Pa., where they are rolled into the river 250 feet below. On Friday, while Harkness was at the skidway attempting to move a large log with his cant-hook, the hook slipped, throwing Harkness down the embankment, the log following after. As Harkness shot down the mountain side he gathered himself together and made a fearful leap into the river. He happened to strike a clear place between the logs, and thus escaped a terrible death. He was rescued by the workmen a few feet from the large log which rolled into the river just behind him. Harkness held on to the cant-hook all the time, and was taken out of the river with it still in his grasp.

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Induce us to Lavite Inspection, Challenge Comparison, and Defy Competition. Come one, come all, to our Xmas Exhibition. Ante-up for Bargains.

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THE Proprietor (late of Spanish Restaurant and Caledonian Hotel) begs to inform his Friends and the Public that he has taken the above Hotel, and is prepared to receive Guests and Boarders.

Commodious Dining, Sitting and Smoking Rooms, Billiard and Bath-Rooms, etc.

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Meals, 1s. Beds, 1s.

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All seeds tested by germinating in the new heated plant-case in a few hours. Must be seen to be appreciated.

Novelty Paris
PRIZE LAWN GRASS,
Highly recommended.

Italian and Perennial Rye-grass
White, Red, and Alsike Clovers
Timothy, Cocksfoot, Tares, Field Peas
Hemp, Rape, Canary,—provincial grown
Champion Green and Purple-top Aberdeen Turnip.

Swede, Grey Stone, and White Globe Turnip
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Field Carrots

Whin, Scotch and Cape Broom
All kinds of Garden Seeds of the best quality
Choice Flower Seeds—one dozen packets for 2s 6d

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Are granted upon every description of Buildings, including Mills, Breweries, &c., Stock and Furniture; also, upon Hay and Corn Stacks, and all Farm Produce, at lowest current Rates.

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Cromwell ...	Chas. Colclough
St. Bathans ...	Wm. M'Connochie
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This Company has prior claims upon the patronage of New Zealand Colonists, as it was the first Insurance Company established in New Zealand; and being a Local Institution, the whole of its funds are retained and invested in the Colony. The public, therefore derive a positive benefit by supporting this Company in preference to Foreign Institutions.

GEORGE W. ELLIOT,

Agent for Otago

SPECIAL GOLD MEDAL, CHRIST-CHURCH, 1882.

ALFRED H. BURTON.] [THOS. M. B MUIR.

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Of every description

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HEAD OFFICE: Custom-house square,

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“MR. DONALDSON, of the Glasgow Pie House, has started a new enterprise in connection with his already extensive business in Princes street. He has recently arranged his Dowling street shop as what in the Old Country is generally known as ‘Shades.’ Here his customers will for the future be able to sip their favourite brands with the knowledge that these are being supplied to them pure and unadulterated from the casks, which have been imported from the best manufacturers, both on the Continent and in the Colonies. All kinds of liquors, from the choicest wines downwards, are kept in stock; and the building, which has been internally fitted up after a rustic fashion, is in every way suitable for the purpose to which it has been put.”

WANTED KNOWN.—That W. ROBSON, has bought the Business

formerly carried on by T. Price, and is Selling the Stock off at Reduced Prices. W. Robson will continue to keep up the standard of Sewn Work as before; and Ordered Work will be a speciality. City Hotel Buildings, 53 Princes street.

Commercial.

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

Fat Cattle were again in small supply at to-day's market, only 102 head having been yarded, including about 25 stores and dairy cows. Good competition from the trade resulted in a maintenance of the top values of last week, bullocks fetching up to £12 17s 6d, and cows, £9 17s 6d per head. We sold drafts on account of Messrs. Wayne and Leary, and A. M'Laren. Quotation for prime beef, 30s per 100lb.

Sheep.—2336 were penned, 730 being merinos. The supply, though a full average one, was not more than sufficient for the trade demand, and prices were equal to the best of last market's. Cross-bred sheep sold at from 13s 6d to 16s 10¹, and merinos 6s to 12s 9d. We sold as follows:—On account of Mr. James Logan (Greenvale), 128 crossbreds at 11s 9d to 14s 6d, 96 merinos at 10s 3d; Messrs. Wayne and Leary, 108 crossbreds at 13s 6d; and Mr. A. M'Laren, 66 crossbreds at 14s per head. We quote best mutton 2¹/₂d per lb.

Fat Lambs.—263 offered, and disposed of at from 6s to 12s 3d. We sold consignments on account of Messrs. John Rouson (Papakai), 51 at 8s 9d, and James Macandrew, 13 at 8s.

Fat Pigs.—Sixty sold, at from 5s to 72s per head. Our sales were on account of Messrs A. M'Laren and J. Early.

Sheepskins.—Under good competition from the usual attendance of the trade, we cleared a very full catalogue on Monday last, at prices equalling those of previous week. Station and dry skins fetched from 2s 6d to 5s 3d for crossbreds, and 1s 9d to 5s 6d for merinos; butchers' crossbreds sold at from 5s to 6s 3d, and merinos 5s 1d to 5s 11d; lambskins, 9d to 1s; and pelts, 1s 4d each.

Rabbitskins.—Prices are well supported. We sold some consignments by auction at the following quotations:—Well-furred, clean, and well-packed winter skins, 14¹/₂d to 17d; fair, 13d to 13¹/₂d per lb.

Hides.—At our last quotations we have cleared all lots to hand at, say, 4d per lb, for well-trimmed heavy hides (60lb. and over), and 3d to 3¹/₂d for medium and light.

Tallow.—At auction on Monday we disposed of several lots at full prices, quality considered, say, up to 30s for medium tallow, and 16s to 18s 6d for butchers' rough fat, low quality. We report transactions by private sale at proportionate prices.

Grain.—Wheat: Prices continue nominally without much alteration from those of last report, without, however, any disposition on the part of millers to enter into transactions at holders' limits. Fowl feed is readily saleable at from 2s 6d to 4s; medium may be quoted 4s to 4s 3d; and prime milling, 4s 6d to 4s 9d. Oats: The report of the late rise in prices in Sydney has caused a few speculative inquiries, in consequence of which the market is firmer. We have made sales by auction and privately of medium quality feed at 3s 1d. Round, bright feed oats are in good demand at from 3s 1d to 3s 2d, and good bright milling at up to 3s 3d; but discoloured and musty are hard to move at anything near these prices. Barley: We quote 5s for prime malting, which is saleable at this figure; but the demand is not very brisk.

PRODUCE MARKET—OCTOBER 11, 1882.

MR. F. MERNAN, 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 8d; 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 15s to £3: oatmeal, £16; flour, £11 to £11 10s; butter, medium to prime, 1s 3d to 1s 6d per lb.; salt, 1s 2d; eggs, 8d per dozen; bacon, sides, 8d per lb.; rolls, 7¹/₂d; hams, 9¹/₂d; pork, 4¹/₂d; cheese, 8d to 9d.

MESSES. MERCER BROTHERS, Princes street, report:—Fresh butter (in 1/2-lb. and 1lb. prints), best quality, 1s 4d per lb.; ordinary butter, 1s 2d per lb.; eggs, 8d per dozen; roll bacon, 8d per lb. good salt butter, in kegs, 10d per lb.; cheese 8d per lb.

LABOUR MARKET.—OCTOBER 11, 1882.

GRANT AND Co., Universal Labour Exchange, report for the week ending Thursday, Oct. 12th, as follows:—The demand for all kinds of labour has been very heavy this week, and we have had great difficulty in supplying our orders. Wages: for couples, £60 to £80; shepherds, £60; ploughmen, £52 to £55; gardeners up to £70 per annum, and found; musterers, 40s; general hands for stations, farms, milkers, grooms, 20s to 22s 6d; cooks, station, 25s, 40s; carpenters, 25s, 30s per week, and found; pick and shovel men, large orders, 7s to 9s. Tradesmen fully employed, fair wages. Still great scarcity of female servants. No alteration to note in wages from last weeks.

A man named Cornwell, who was charged with having been drunk, got tired of waiting for tardy justice, and suddenly adjourned from the Recorder's Court at Fort Worth, Texas, without giving bond. The police had a lively race after him, but failed to fall in company with Cornwell, who was in a hurry to go see his wife's people. Frank Hovenkamp, of Birdville, came to town just as the policemen became tired out, and he was duly clothed with authority and some other clothes, and armed with a big gun and the bloodhounds, and given directions to bring the body of the absconding Cornwell into court. The dogs struck the trail and ran well, followed closely by the gallant Frank, who was well mounted. Soon the dogs "tread" something in a thicket, and Frank approached with pistol at full cock, and ordered the malefactor to descend. "Fo' God, massa, shoot dem dogs; dey's mad, sho'; dey run me right up this tree and got part of my breeches in der moufs now," said a negro six shades blacker than the ace of spades. The man who got away was a very fair-skinned white man.

CANTERBURY CATHOLIC LITERARY SOCIETY.

At the weekly meeting of Monday, Oct. 2nd, there was a fair attendance of members. The programme of the evening was readings from poetry and prose. The president and Messrs. McSwigan, Kennedy, Perceval, Bagley, Gegan, and the Rev. Father O'Donnell, contributed readings which appeared to give great satisfaction to those present; especially the selection made by the Rev. Father O'Donnell who, in his happy rendering of a most humorous reading, succeeded in convulsing his audience with laughter.

The invitation given by the president some time past to the members and friends of the Society to present to the library any suitable books they could spare, has not been responded to as well as might be wished. The few volumes which have been received are now added to the catalogue. We are requested to remind our readers that any contributions either in books or otherwise in aid of the library will be most thankfully received by the president.

A WOMAN WHO MEANT BUSINESS.

THERE is no reason why the inventor of a remedy to "cure the worst case of catarrh, inside of five minutes," shouldn't feel it his duty to place a bottle of the same in everybody's hand—price, twenty-five cents; "no cure no pay." Therefore, the long-legged chap who pulled the door-bell on Lexington street the other day, had none of that timidity in his bearing which characterises rag-buyers, lightning-rod men, and beggars and truck pedlars. He had a good thing, and he knew it. When the door opened, and a hard-featured woman, about forty years of age, confronted him, he pleasantly went to business and asked:

"Madam, is your husband ever troubled with catarrh?"

"Can a man who has been dead for seven years be troubled with catarrh?" she firmly replied.

"But the children are liable to be attacked any hour this season," he remarked.

"Whose children?"

"Yours, madam."

"I never had any, sir. What brought you here, anyway? Why do you come asking these questions?"

"Madam, I have compounded a remedy for the catarrh. It is a good thing. I'll warrant it to knock any case of catarrh sky high in less than five minutes."

"Well, sir, what is all this to me?"

"Why, madam—why"—he stammered.

"Do I look as though I needed any catarrh remedies?" she demanded, as she stepped out on the platform.

"Madam, I would not have you think for the world that I thought you had the catarrh; but I suppose the fair and lovely can be attacked as well as the brave and strong."

"And what have I got to do with all that rigmarole? Who are you, sir, and what do you want?"

"Madam," he whispered, sliding down one step, "I have a compound ready for the catarrh."

"Whose catarrh, sir?"

"Madam, I am selling my catarrh—"

"Where is your catarrh—where is it?" she interrupted.

He got down on the second step, and softly began:

"Madam, I have a cure for the catarrh, and I am selling lots of it."

"Well, what do I care? Must you ring my door-bell, and tell me you are selling lots of catarrh medicine?"

He got down on the walk, clear off the steps, and he tried to look beautiful around the mouth as he explained:

"Madam, didn't I ask you if your husband was ever troubled with catarrh?"

"Yes, sir, and didn't I reply that he was dead? Do you want to see his grave?"

"No, madam, I do not, I'm sorry he's dead, but my catarrh remedy can't help him any. Good-bye, madam."

"Here, sir, hold on a minute!" she called, "what was your business with me?"

"Why I have a remedy for catarrh."

"So you said before."

"I asked you if you didn't want to purchase, and—"

"You are a falsifier, sir—you never asked me to purchase!"

"Do—you—want—a—bottle?" he slowly asked.

"Yes, sir; give me two of them; here is your money! Next time you want to sell your catarrh remedy, don't begin to talk about America being discovered by Columbus. Here you have bothered fifteen minutes and put all my work behind, and its good for you that I didn't bring the broom to the door."

He retreated backward through the gate, his left eye squinted up and his mouth open. He shut the froat gate, leaned over it and looked at the front door. By and by he said:

"Darn 'em! You never can tell where to find 'em."—American paper.

Maori chiefs must be very simple-minded persons. Three of them have travelled all the way from New Zealand to beg of the English Government to redress their grievances. They complain of encroachment of the white men on lands which they consider were by treaty declared to be the property of the native chiefs and people. What an awfully old story! Had the Maori chiefs ever been able to study the history of the United Kingdom, they would have found that almost every acre of land in Ireland had been forcibly taken from her native chiefs and her people, and that for seven centuries the people of Ireland have been incessantly appealing in vain to England for redress, for justice. Perhaps, while the Maori chiefs are in this country they will come to the knowledge of this far from creditable stroke of English statesmanship. Should they do so, their visit to Great Britain will not be altogether profitless.—*Universe*.

READY-MONEY.—ECONOMY.

[CIRCULAR.]

60 and 62 George street, Dunedin,
Sept. 19th, 1882.

MADAM,—

We have much pleasure in informing you that in consequence of the rapid and gratifying increase of our business we have again been compelled to enlarge our premises. We have now secured the adjoining house, lately occupied by Mr. Katterfeldt, Jeweller, and, after the necessary alterations, have opened it as a Showroom for MANTLES, COSTUMES, MILLINERY, UNDERCLOTHING, &c., of which we are now showing our first Spring Shipments.

Our success is entirely attributable to the fact that our Business is conducted strictly on the READY-MONEY principle, and the value on offer we guarantee to be the best obtainable in the City.

Our DRESS and MANTLEMAKING DEPARTMENT is under the personal management of Mrs. Carter, and the very large amount of patronage we have received during the short time we have been in business is PROOF POSITIVE that entire satisfaction is given.

In our DRESS DEPARTMENT, which is now under the management of Mr. F. M. Peplow (for many years with Herbert, Haynes and Co.), we are showing a splendid selection of English, Scotch, and Foreign Fabrics, equal in variety and quality to anything obtainable in Dunedin, and at a very slight advance or ordinary Home Prices. SILKS, SATINS, and VELVETEENS of the best makes, at Lowest Possible Prices.

We are also showing an immense Stock of New Spring HOSIERY, GLOVES, LACE GOODS, FRINGES, GIMPS, &c., of Superior Qualities, and at Prices which Defy Competition.

We, therefore, respectfully beg the favour of your inspection and comparison, feeling sure that one visit will convince you of the advantages to be obtained from a strictly READY-MONEY House.

We have the honour to be, Madam,

Your obedient servants,

S. H. CARTER AND CO.

N.B.—All Orders by Post, whether for Patterns or Goods, receive our prompt and careful attention.

CLEARING SALE!

ALLEXANDER BROWNE, having purchased the
STOCK AND BUSINESS

Carried on by A. WALKER, General Draper, 176 George Street,

At the Enormous Discount of 9s. 5d. in the Pound,

Has now the pleasure of announcing his determination of making an

IMMEDIATE CLEARANCE,Giving the public the entire benefit of the Enormous Reductions
in all Departments.

The Stock, amounting to £2764, is now being RE-MARKED at exceptionally reduced prices, and buyers may expect the Grandest Value, with undoubted quality, ever before offered in this market, commencing

SATURDAY NEXT, SEPTEMBER 16th.

FOR FOURTEEN DAYS ONLY.

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.

COME EARLY | TO SECURE BARGAINS | COME EARLY

ALEXANDER BROWNE,

GENERAL DRAPER (LATE A. WALKER),

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SPRING SEASON, 1882.

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T H E O A M A R U C O N V E N T S C H O O L B U I L D I N G S .

TO THE EDITOR OF NEW ZEALAND TABLET.

SIR,—The Dominican nuns of Dunedin, ever actively devoted to the promotion of Christian education, are making immediate preparations for opening a branch of their Order in Oamaru. On the 7th May, the Bishop, Most Rev. Dr. Moran, laid the foundation-stone of convent school buildings. The ceremony and the whole proceedings were most satisfactory and successful. The Bishop, always active and generous in the cause of education, gave his name for £100, and other kind and good friends seconded his efforts in the work he so much loves, in a way that excited the admiration of all. And it is confidently hoped that many more well-wishers will come forward with generous contributions for the works now being carried on.

One of the greatest works of charity is the promotion of Christian education. It is in these days for every Catholic an open profession of faith; for the generous and good of every class and creed it is a profession of real benevolence and admiration for those who, like the Catholics, are nobly striving to obey the dictates of conscience under many difficulties, and are persevering in their efforts to make the youth, and consequently the people, of this bountiful and beautiful land of ours, an educated, pure-minded, patriotic, and God-loving nation.

Any contribution set to Archdeacon Coleman, Oamaru, the Dominican nuns, or the Most Rev. Dr. Moran, Dunedin, will be gratefully acknowledged in the TABLET.—I am, yours truly,

WM. COLEMAN

O A M A R U .**COLLECTION ON ROSARY SUNDAY.**

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Mr Michael Flaherty	1 0 0
Mrs Markham	1 0 0
Miss Kate Ronan	0 10 0
Mrs Gayney	0 10 0
Mr Spratt	0 10 0
Owen Clarkin	0 10 0
Mrs John Martin	0 10 0
Mr Joseph Fritz	0 10 0
Mr Patrick Moloney	0 10 0
Mrs Ongley	0 10 0

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Per Mr Terence Rogers:

Mr Daniel Madden ... 1 0 0

Per Mrs Dodge:

Mr David Connors ... 1 10 0

SCHOOL-CHURCH.

Mr J. W. Humphrey ... 5 5 0

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JOLLY, CONNOR & Co. have received telegraphic advice of the despatch of these Works by the Suez Mail to arrive this month. Orders will be attended to immediately on arrival.

Cut out this Order and send, together with Post Office order or stamps, for ONE or BOTH books:

To JOLLY, CONNOR & Co.,
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TO ARRIVE—NEW IRELAND, BY A. M. SULLIVAN,
430 pages. Price, see future advertisement.

AT MACEDO'S,
CATHOLIC BOOKSELLER,
PRINCES STREET SOUTH, DUNEDIN.

DUNEDIN CATHEDRAL BAZAAR FUND.

AT the Ladies' Meeting, held on 5th inst. at the Dominican Convent in connection with the Cathedral Bazaar, the following subscriptions were gratefully acknowledged by the receivers:—

Per Mrs. Roche and Miss Hill :		£ s. d.		£ s. d.	
Mr Carleton	... 2 2 0	Mrs Heffernan	... 0 10 0		
Mr Wales	... 2 2 0	Mr Scott	... 0 10 0		
Mr. George Watson	... 1 0 0	Mr Dyer	... 0 10 0		
A Friend	... 1 0 0	Mr Coleman	... 0 10 0		
Mrs Diamond	... 1 0 0	Mr Flemming	... 0 10 0		
Mr Findlay	... 1 0 0	Mr Daley	... 0 10 0		
Mr Caldwell	... 1 0 0	Mr Burns	... 0 10 0		
Mr Wilkinson	... 1 0 0	Mr Power	... 0 10 0		
Mr Murphy	... 0 10 0	Miss Brennan	... 0 10 0		
Mr Sullivan	... 0 10 0	Mr Liston	... 0 10 0		
Mr Lyons	... 0 10 0	Mr Carroll	... 0 10 0		
Mr Kane	... 0 10 0	Mr Bennett	... 0 10 0		
Mr Franklyn	... 0 10 0	Mr O'Brien	... 0 10 0		
Mr Baxter	... 0 10 0	Mr Williams	... 0 10 0		
Mr Keligher	... 0 10 0	Miss Jolly	... 0 7 6		
Mr O'Connor	... 0 10 0	Miss Kerr	... 0 7 6		
Mrs O'Neill	... 0 10 0	Miss M'Ilroy	... 0 5 0		
Mrs Scaulan	... 0 10 0	Mrs Smith	... 0 5 0		
Mrs Davis	... 0 10 0	Mr Johnston	... 0 5 0		
Mr Fleming	... 0 10 0	Mr London	... 0 5 0		
Mercer Bros.	... 0 10 0	Miss Cochrane	... 0 5 0		
Mr Bacon	... 0 10 0	Mrs M'Grath	... 0 5 0		
Mrs Golden	... 0 10 0	Miss Walsh	... 0 5 0		
Mr Couston	... 0 10 0	Mr Brown	... 0 5 0		
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Mrs P. Fagan	... 0 10 0				

Per Mrs. Fergusson :		£ s. d.	
Mr James Smith	... 5 0 0	Mr G. Richardson, Wellington	... 1 0 0
Mr T. Hall, Timaru	... 1 0 0	Mr. Chas. J. Webb	... 1 0 0
Mr J. Poppelwell, Southland	... 1 0 0		

Per Miss Smith :		£ s. d.	
Bing, Harris	... 2 2 0	Butterworth Bros.	... 1 1 0
Bargood and Co.	... 1 1 0		

Per Mrs. Scanlan (South Dunedin) :		£ s. d.	
Mr Thomas Murray, Peninsula	... 2 0 0	Mrs Tynan, Outram	... 1 0 0

Per Miss Smith :		£ s. d.	
Constabulary Force	... 1 5 0	Mr Gellatly	... 0 10 0
Mr D. Malone	... 0 5 0	Mrs Duncan	... 0 10 0

Per Miss Donnolly and Miss Scanlan :		£ s. d.	
Mrs Court	... 1 0 0	Mr Carlton	... 0 10 0
Mr James Mouatt	... 0 10 0	Mr Mercer	... 0 10 0

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.

CATHEDRAL FUND.

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

Rev. T. McEnroe		£ s. d.	
...	...	10	0 0

WEEKLY SUBSCRIPTIONS.			
£ s. d.		£ s. d.	
Per Rev. J. O'Neil	5 0 0	Per Rev. W. Burke	1 10 0
„ Mr. N. Smith	3 4 6	„ Mr. W. J. Hall	2 7 6
„ Mr. Brennan	1 0 0	„ Mr. Dillon	0 10 0
„ Miss Faulkner	1 3 6	„ Mrs. Bell	0 16 0
„ Miss Smith and Miss Harris	2 11 0	„ Mr. R. A. Dunne	1 2 0
		„ Mr. Cronin	2 10 0

P. MORAN.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, OCTOBER 13, 1882.

THE ARGUMENTS.

THE *Daily Times* is logical; and here is a specimen. Bishop MORAN, immediately after his return from Europe, spoke in strong terms of denunciation of the conduct of a few men calling themselves Catholics who patronised godless schools; therefore, according to the *Times*, all Catholics as a body would send their children to these schools were it not for the tyranny exercised over them by their priests. This is beautiful, clever, and in accordance is it not with the logical axiom that it is lawful to argue from a general to a particular, but not *vice versa*? As we are in the mood to illustrate our contemporary's original mode of argumentation, we shall cap his reasoning, from the Bishop's discourse with a species of argumentation similar to it and equally conclusive. The Bishop often denounces theft, therefore our contemporary would argue—that is, if he were consistent, all the members of the Bishop's church are thieves, and would commit theft only he coerces them not to do so under pains and penalties of all sorts! Bravo *Daily Times*,

INVERCARGILL CONVENT FUND.

OMITTED LAST WEEK.

Per Rev. N. Fitzgerald :

£ s. d.	
Michael Hughes, Wairio	... 1 0 0
Timothy Hogan	... 1 0 0
Bridget Hughes, Wrey's Bush	... 0 10 0
J. Flynn, Scot's Gap	... 1 0 0

Per Mr. Leonard :

A Friend	... 0 10 0
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Subscriptions to the Invercargill Convent Fund not acknowledged in the TABLET, ought to be notified to Collectors.

your conductors ought to publish a new Treatise on Diabolics!

Commenting on an article in the *Daily Times*, the *Christian Record* of last Friday says: "The advocates of the Catholic cause assert, that one-seventh of the population of this colony belongs to the Church of Rome, and they argue that one-seventh of the amount devoted by the State to education should be handed over to the Catholics as their fair share. This position the *Daily Times* controverts and essays to show that they have no right to special State support. In the conclusion arrived at by our contemporary we quite agree; but his reasons are so bad that we should suspect the article to have been written by a Jesuit were we not fully assured of our contemporary's staunch Protestantism." This is hard on the *Times*. Why, we who do not at all pretend to be either the friend or admirer of our contemporary, could say nothing less complimentary. But the *Times* can have its revenge if so disposed. The argument of the *Christian Record* is as open to ridicule as is that of the *Times* itself. The editor of the *Christian Record* speaks of the unfairness, expensiveness, and tyranny of the denominational system, and of the efficiency, fairness, and necessity of the present system, as justifying the policy which rejects Catholic claims, and maintains godless schools, and this he does in the teeth of notorious facts to the contrary, and of the reports of the School Inspectors showing their inefficiency, even in reading, writing, and arithmetic. The *Christian Record* also indulges in the following highfalutin sentences: "The welding together of colonists, and not their formation into cliques and factions, is the policy that will make New Zealand prosperous. They are traitors to the colony, and enemies to human progress, who strive to perpetuate religious and political hatreds in this new land." It is not easy to attach any definite meaning to these words. But if they mean any thing in particular, it is that there should be either no religion or only one, and that Protestantism of some kind or other, in New Zealand; and that Catholics are traitors, because they insist on rearing their children Catholics. We don't think the *Daily Times* is so great a bigot as to accept this as a valid reason why justice should be denied to Catholics.

Then, again, what is the meaning of saying that the present godless system of education should be maintained at all hazards for the purpose of making all children associate in public schools, since it is notorious Catholics will not send their children to these schools, and equally notorious that large numbers belonging to other denominations refuse to allow their children to associate in schools with the children of the majority? Is not the maintenance of high schools as calculated to keep children separate as the existence of private or denominational schools. The men, therefore, who maintain high schools, and thus separate the children of rich people from those who are poorer, are just as much traitors to the colony, and enemies to human progress as those who insist on denominational schools. But we will go further and maintain that they are more so. This argument must be given up, and the *Times*, should it deem it worth its while to do so, will have no difficulty in retorting on the *Christian Record*, and giving it a ROLAND for its OLIVER.

THE Synod of the Diocese was opened at St. Joseph's Church, Dunedin, on Wednesday at 7 a.m., by the celebration of Pontifical High Mass. The Bishop pontificated, with the Rev. Fathers O'Leary and McGrath as deacon and subdeacon respectively. The Rev. Father Burke acted as master of ceremonies, and the Venerable Archdeacon Coleman as priest assistant. The cantors were, the Rev. Fathers Fitzgerald, McEnroe, S.J., O'Neill, Mackay, Purton, O.S.B., Newport, and the Rev. Mr. Lynch. The Rev. Father Sheehan was ostiarius. The order of the sitting was as follows:—A private congregation at 11 a.m.; at 2 p.m. a public congregation; a private congregation at 5 p.m., and a public one, after the Rosary, at 7.30 p.m. The Synod terminated on Thursday with the celebration of Mass at 7 a.m.

On Sunday next, during the 11 a.m. Mass at St. Joseph's Church, Dunedin, the Rev. P. Lynch will be ordained a priest.

THE meeting of ladies held at the Dominican Convent, Dunedin, in connection with the approaching bazaar in aid of the cathedral building fund passed off most successfully, and resulted in the transaction of important business. The ladies have appointed to meet again, at the same time and place, on Tuesday, November 7th.

WE are requested on the part of the Dominican nuns to acknowledge the receipt of blocks and money in connection with their Oamaru art-union as follows:—Mrs. Dodge, 2 blocks; Mrs. Casey, 1 block.

A CONSIDERABLE degree of consternation has been caused among residents in the higher parts of Dunedin by the announcement that the water is to be shut off from 8 a.m. until 6 p.m. daily. It is justly felt that this will entail much inconvenience and even suffering upon a large class of people. It will interfere seriously with a number of small proprietors who can ill afford to find their houses left empty of tenants or to lower their rents—and still worse, many poor women in the neighbourhoods affected, who support their families by washing, will find their labour heavily increased even if they be fortunate enough to succeed in making arrangements by which they can store the supply of water necessary for them. People reasonably complain that, while their water-rates still continue, they are informed that they had better be at the expense of providing themselves with tanks and be at the trouble of filling them, or look out for the rain as if there had never been any water laid on, or they were not obliged to pay for it.

WE have received from Mr. Macedo Princes street south, Dunedin, a copy of John Mitchell's "History of Ireland," from the siege of Limerick, up to the year 1851. This history is very exact and contains the fullest details concerning all the events of interest that took place during the period in question—a period of intense interest to every student of history, and more particularly to every Irishman of intelligence. The style in which it is written too is full of spirit, and characteristic of the patriot who was the author of the book. The volume in question is nicely issued and the price placed upon it is moderate in the extreme.

FIVE hundred and sixty pounds have been subscribed at Wellington in aid of the Russian Jews.

THE concert given at South Dunedin on Thursday, 5th inst., in aid of the St. Patrick's Church organ fund came off very creditably. The musicians gained the warm applause of the audience which was full. All those who were engaged in the undertaking are to be congratulated on the successful result of their exertions.

WE have received from Mr. Hannah a very neat map of the North East Valley, Dunedin, containing all the various townships in their most minute particulars. The map is very convenient, and furnishes information that is frequently required.

THE "Victorian Press Manual" gives information as to all the newspapers published in the colonies, and contains a map showing the position of the various places at which they are issued. Newspaper men and advertisers will find it of use to them.

MR. JOHN DILLON has renounced his intention of resigning his seat in Parliament, and means to persevere to the utmost in the service of his country.

WAS it also characteristic of the relation to Israel of the Anglo-Saxons that the British troops in Egypt were turned out to salute the Holy Carpet on its way to Mecca,—or, otherwise, to take part in a Mahomedan ceremony? It was certainly not characteristic of a relationship of Anglo-Saxons to Christianity to find them doing so. But conquering Rome also of old adopted the gods of the countries subdued by her, and the conduct of England is therefore not wholly without a great precedent. England, moreover, boasts that she is now the greatest Mohammedan power in the world, and it is but consistent that she should do obeisance to the Prophet.

MR. E. T. CONNOLLY, the member for Picton, has been appointed Minister of Justice.

THERE has been a row in another Government school—namely, the main public school at Timaru; and in consequence the head master, head mistress, and two pupil teachers have received notice to quit. Since the scholastic career has now been proved beyond doubt to develop a warlike disposition, would it not be as well for the committees to provide their teachers with gloves, as the regular thing, and that they might take it out of one another in a legitimate sort of a way at the first spur of pugnacity. It would not have half so bad an effect upon the children as the system of desultory skirmishing that at present seems to prevail. At Auckland, meantime, delicacy of constitution appears to be more in vogue among the teachers than irascibility.—It will be interesting to see whether the sickly teachers will turn out better scholars than the peppery ones—but the trial is apparently between them.

RAILWAY extension, according to the *Wanganui Herald*, bids fair to go ahead, in the North Island especially. Mr. Browne, C.E., of Wellington, our contemporary says, is on the point of starting to prosecute the survey of the Thames Valley line, in connection with a syndicate formed at Home, and owning a capital of £5,000,000.

THE question of the erection of a fever hospital in Dunedin has been a good deal under discussion for the last week or two, and it is announced that the City Council recommend the building in question to be placed upon the grounds of the present hospital. This is a decision, however, which it is to be hoped may be reconsidered, for that the step recommended by it would be a most unwise one there can hardly be any room to doubt. The site of the present hospital, in short, is one of the most entirely objectionable places in or around the whole city where such an institution could be established—a flat, damp, low situation, defective in drainage, and surrounded by

crowded streets and buildings. The true question is whether it is not time to think of removing the general hospital to some other and more wholesome locality, rather than whether it is advisable to place beside it a building for the patients suffering from a highly infectious disease—and which disease in such a position no precautions taken could prevent from spreading more or less in the neighbourhood. Land, indeed, need be dear in the suburbs of Dunedin, and the inhabitants of the town niggardly beyond imagination, if some position for the building in question may not be obtained where the patients will have all the advantages that the fresh air of the hills can give, be out of the reach of the effluvia of the low grounds, and in their convalescent stage have the benefit of a cheerful and wholesome ground for exercise. If, moreover, it were only that visitors to the hospital, and some there undoubtedly must be, may not be turned out directly into the crowded streets, but have time to get wholly rid of the infecting atmosphere in which they have been before they come into close contact with the passers-by, it will be right to find some isolated place outside the town for this hospital. It is to be hoped then, that it is not yet too late to have the matter decided otherwise, and that no selfish influences of wealthy men, or any other improper influences, or unwise considerations, will prevent the right steps from being taken—the interests of the population generally considered—full provision made for the sick, and the hospital built anywhere rather than in the heart of the city.

A MOST pitiful accident occurred on the tram way, in King street Dunedin, last Sunday, by which a little boy of seven named Alder-grove Feathers lost his life. The little fellow left home, it appears, to go to the North Dunedin church, and in attempting to leave the car while it was in motion, fell under the wheels and had his head almost completely cut off. The coroner's jury returned a verdict of "accidental death," with the recommendation that when there was more than one car to the tram—as was the case on the occasion alluded to—a conductor should be placed in charge of each.

THERE can be no doubt in the world now but that the Anglo-Saxons are really and truly the lost ten tribes. "Ægles," in the *Australasian* gives scripture for it—chapter and verse. "It is singular," says he, "that on the Sunday after the receipt of the news of the destruction of Arabi's army the following occurred in the ordinary Church of England service for the day:—'Thou hast subdued Egypt, and destroyed it; Thou hast scattered their enemies abroad with Thy mighty arm.'—Psalm lxxxix., v. 11." Here it is as clear as daylight—and what is more, we find in it a proof positive that the Church of England is the one legitimate Church of Anglo-Israel.—All the dissenters who recognise Abraham, Isaac, and Jacob for their fathers had better at once quit their tabernacles and Bethels and come within the aisles thus evidently approved of Heaven. Bishop Nevill, by the way, may find this discovery made by "Ægles" of use in bringing about the reunion of the churches he so much yearns after, and over which himself and "Bishop" Reinkens, *par nobile fratrum*, seem to have had such a sympathetic palaver together. He will find it of quite as much use in moving the Methodists as his appeal to the example of the Donatists.—But if the Wesleys at any time follow the example of the Donatists it will hardly be to the Church of England they will return, and we really fear Dr. Nevill will hardly prove a second St. Augustine, even perhaps within the Anglican limits.—Nevertheless, if ever there was a chance of gaining back the dissenters to Anglicanism, it is to be found now while a plain declaration of Scripture as we see has been supernaturally made in that Church as to the identification of the nation among whom it is established with the lost ten tribes. Why, it is as certain as ever it can be that there is no stronger proof on earth than this that the Church in question possesses the true Apostolic succession and all the marks of the Catholic Church. The dissenter who cannot this see must be blind indeed. Let Dr. Nevill strike while the iron is hot. He may rejoice the Apostolic heart of Reinkens yet and revel with him in re-union.

A TELEGRAM stating that the *Irish World* has announced the disruption of the Irish National Land League has placed our contemporary the *Otago Daily Times* very appropriately in a fool's paradise, and afforded him an opportunity to favour his readers with a little twaddle concerning the mental pabulum he took in while his baby lips were engaged upon their necessary bottle. Our contemporary, however, rejoices somewhat prematurely for, as in the case of the Land League, a notice of whose dissolution will be found in another place, the Association in question is only broken up that another, and probably a more powerful, organisation may be formed. Nor has the step been taken in consequence of differences among the members of the League, for such differences have by no means occurred. Our contemporary again returns to that proverbial philosophy of his, which he discusses on every possible occasion, respecting the necessity that Irishmen feel for a continual grievance, and the effect it produces. But we already know that whatever is in the blood must have an outward manifestation, and we see a striking example of this in the columns of our contemporary himself—the egregious folly that is in the blood of the editor is incessantly breaking out there,

Meantime, it is hardly opportune to talk of societies in Ireland displaying their grievances "by deeds of murder and violence," when we have just received intelligence that bands of manufacturing hands in England have been found prepared for an onslaught with explosive bombs, and the enormities of trades-unionism are thus vividly called to mind.—Whenever there has been a grievance among the English masses, it has been still more horribly manifested than any one of the many heavy ones that have been so long the order of the day in Ireland.

WE are not done with the comet yet, it seems, and another pundit now, we learn, has received in his nightcap, owing to his contemplation of it, whatever may be the equivalent of a bee in the bonnet. The Rev. Dr. Roseby, however, to whom we refer, has been mixing up the dog-star in his contemplation, and it need not surprise us if the influence of the luminary in question has produced its time-honoured results. But from whatever starting point in the heavens, or beyond them, this comet has come within our gaze, the anti-Popish inspirations that have sprung from it into the brains of our wise-acres are truly marvellous.—Why, by the way, have they left out Galileo this time when so fine an opportunity presented itself to them of picturing him as he appeared, deprived by the Inquisition of his sight, yet staring through his telescope and reading among the stars whole chapters of evangelical theology? Let us beg of them, or some one of them—as well Dr. Roseby as another,—not to let the comet leave our skies without favouring us with a word or two on this subject;—we feel in a manner somewhat bare without its mention, if not as though deprived of our natural food. Meantime, why the learned doctor should rush from the skies into the company of the Italian brigands would be wholly mysterious to us were it not that we see him come fresh from the contemplation of the dog-star—for as to that Lord-knows-what, the comet, we desire to be charitable in our thoughts towards it: and it has need of our charity if we are to judge of its nature by the effect it seems to have helped to produce among our learned men. But here is the lesson the Rev. Dr. Roseby has picked up between the comet and the dog-star, as reported by our contemporary the *Dunedin Evening Star*—"Religious fanaticism has always made much of the principle of terror. But this shuddering dread of God, as if he were man's foe instead of man's father, had in it no truly religious element at all. They would find it nowhere stronger than in the mind of the Italian brigand, who wears a picture of the Virgin on his naked breast, and yet was ready, without a moment's hesitation, to take the life of any unsubmitive wayfarer who fell into his hand." See, now, what a man the doctor is—embracing all things in the sweep of his understanding, and acquainted no less familiarly with the breast of the Italian brigand than with the comet's tail; though perhaps not quite so familiarly as with the influences of Sirius. But does the doctor allude to any particular brigand of his acquaintance, or to brigands in general, and how does he know that brigands in general wear a picture of the Virgin on their naked breasts? We fancy brigands in general think little more highly of the Blessed Virgin than does the Rev. Dr. Roseby himself,—and that is to accuse them of a good deal. Italian brigands deny the Blessed Virgin, and outrage every tradition connected with her. Does not Dr. Roseby do something very much of the same kind? But will Dr. Roseby—who had all wit and wisdom at his fingers ends, before ever the comet combined with the dog star appeared to affect the contents of his night-cap,—explain to us how it happens that confidence in God seems in some instances to rival the "shuddering dread" of Him, and which he illustrates by the sketch of some Italian brigand of his acquaintance. There for example was Giteau the other day who went to the scaffold singing a hymn, and all through his imprisonment behaved most piously—and yet was as hardened a murderer to the very end as ever died without a sign of repentance.—There was Baptist minister Kalloch also who stepped out of his pulpit to shoot the San Francisco editor who had attacked his father, and several other godly men there have been of late, by whose deeds Dr. Roseby may illustrate for us what it is that the Evangelical confidence in God is capable of accompanying.—But the influence of the dog-star is in the ascendant with the Rev. Doctor, or he would never rush from the skies among the Italian brigands to point out the supposed consistency of the Catholic religion with crime, while among the very ministers and pietists of his own sect the most striking, certain, and undeniable, instances of Evangelicalism combined with murder, are flaring before all our eyes.

AMONG the accidents of the week have been the following:—A lad named Lawrence Williamson, injured by catching hold of a saw at Messrs. Guthrie and Larnach's wood factory, Dunedin; a man named Robert Adcock at Dunedin, whose leg was broken by his getting in the way of a cart while he was unloading meat for Mr. A. Dornwell; a man named F. W. Botting killed by a fall of earth at Livingstone; a fireman named Rose hurt, at Christchurch, by a fall from a ladder of a fire-engine with which he was practising; a little boy named Rudder drowned in creek; a little girl named Cicely Mullins drowned in a well at Addington; a boy of 5, named Bowie, who died at Invercargill Hospital in consequence of frightful injuries received on the railway at Gore.

THE upshot, so far, of the great conquest in Egypt is that England is sounding the Powers as to what they will allow her to make of the famous victory, and her, sometime, creature the Sultan has given her three clear months to withdraw her troops. We conclude his Majesty hopes he will find some one to help him at the end of that period, if his order is not complied with. Matters, however, do not as yet look quite as settled as, in our extreme jubilation, we had at first imagined.

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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.
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JAMES ROBIN, of J. Robin and Co.
A. SCULLAR, of North and Scoullar
JAMES SEATON, M.H.R.
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JAMES WILKIE, of J. Wilkie and Co.
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J. PATTERSON, of Patterson and McLeod
J. SPEIGHT, of J. Speight and Co.

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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 McCallum 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 Meeson.

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.

SUBSCRIPTIONS TO "TABLET."

Received by Post:

		£	s.	d.	
Mr A. D., Dunsandle	up to Aug. 8, 1882	...	0	6	6
" J. R., Cromwell	" July 24, "	...	1	4	0
Rev. Father L., Milton	" Jan. 17, 1883	...	1	5	0
Mr G. O'M., Castle Hill	" Aug. 1, 1882	...	1	11	6
" J. O'B., Gladfield, on account		...	4	0	0
" G. McC., Invercargill	up to July 8, 1883	...	1	0	0
" W. D., Pukerau	" Dec. 24, 1882	...	1	5	0
" E. G., Halket Town	" Dec. 15, "	...	1	5	0
" P. O'B., Nelson	" Feb. 24, "	...	2	10	4
" J. F., Kaiwara Gorge	" Sept. 10, "	...	1	5	0
" P. H., Addison's Flat	" Sept. 24, "	...	1	5	0
" J. C., Arrowtown	" Oct. 24, "	...	1	17	6
" P. L., Notown	" March 10, 1883	...	1	5	0
" J. T., "	" Jan. 19, "	...	1	5	0
" G. McC. G., Temuka	" Nov. 15, 1882	...	1	5	0
" M. McC., "	" June 24, "	...	1	5	0
" J. McC., Balclutha	" Aug. 3, 1883	...	1	5	0
" P. C., O'Kane's Bay	" June 17, 1882	...	0	19	0
" M. M., Arrow River	" May 20, 1883	...	1	5	0
" W. B., Cromwell	" Sept. 24, 1882	...	1	8	0
" P. B., Reefton	" Feb. 17, 1884	...	1	16	0
" P. H. McC., Winchester	" July 24, 1882	...	1	5	0
" H. C., Springfield	" July 1, "	...	1	11	0
" S. and C., Timaru	" Sept. 29, "	...	0	4	
" M. D., Rangiora	" Aug. 8, "	...	1	5	0
" J. C., Pleasant Point	" June 17, "	...	1	5	0
" J. S., Boatman's	" Oct. 3, "	...	0	12	6
" J. L., Serpentine	" Oct. 3, "	...	1	5	0
" E. F., Dunback, on account	"	...	1	0	0

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Apply immediately, inclosing testimonials, to

REV. FATHER MACKAY,
Arrow.

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

(Continued.)

HAVING examined the anatomical difference between men, the monkeys, and other animals, let us now compare the psychological phenomena of man and animals. "The difference in mind between man and the higher animals, great as it is," says Mr. Darwin, "is certainly one of degree, and not of kind."—(Charles Darwin's "The Descent of Man," p. 105.) Is Mr. Darwin justified to speak with so much confidence? Are we, then, to believe with Dr. Bérard, that man is "a mammiferous-monodelphio bimana," differing in mind, as Mr. Darwin explains it, "in degree but certainly not in kind from other animals." [Mr. Darwin says explicitly "that man is here, not to prepare himself for a better world . . . but simply to be here—one might add, to be happy and comfortable here." He does not believe in Christianity. "Christianity must be destroyed," he says, "the civilised world has out-grown that religion."—"Hints and Facts," by Plus Melia, D.D.: chap. II.] Are we to believe in "L'homme Machine" of Julian Offray de la Mettrie? or with Aristotle, Plato, Boetius, Buffon, Linne, Lawrence Jussieu, and the most eminent philosophers of ancient and modern times? Are we to consider human reason as a special prerogative of man, distinguishing him, not in degree only, but in kind, from all animals? This, I shall have you to decide when you have heard my observations on the subject in question. I grant that the instinct of animals is most wonderful. [Mr. Darwin mentions a monkey able to crack a walnut with a stone; another who could open the lid of a large box with a stick. He also mentions baboons fighting one another with stones.—"The Descent of Man"; vol. 1, chap II Mr. E. L. Layard, of the British consulate, Noumea, relates an interesting anecdote about a cat which pulled the wire of a bell, when out at night in the cold in order to be let in.—"Knowledge"; Jan. 6, 1882.] They can communicate their emotions to each other by particular sounds; yet they can never learn languages, express their sentiments by articulate sounds;—in one word, they are unable to speak. The language of animals, if we may dignify it with such a name, is invariably the same in the same species. Dogs bark, horses neigh, oxen low, blackbirds whistle, and eagles scream, but they cannot speak. The parrot and a few other birds may repeat short words, imitate certain sounds, but they can never realise their meaning, or be taught to make use of them to express their wants. Let Mr. Darwin, Hæckel, Lyell, or Huxley, train a young monkey, and, under the most experienced masters, teach it to speak Greek, Latin, Hebrew, French, German, English, Italian, &c., then let this new philologist come and vindicate his rights to our kindred; willingly shall we listen to him; until then, let our friends the evolutionists permit us to believe that the difference between man and the higher animals is certainly one of kind and not of degree. [Trained animals show the skill of the man who has taught them; they act only by the impression conveyed to their senses. A dog may be taught to arrange numbers written on a square black; a donkey to beat the ground with its right leg as many times as there shillings in a coin; a pig to point out a card chosen by a person. But the master indicates to them by a sign to do those things, which they have practised before. They are therefore acts of instinct, not of reason.—See "Hints and Facts," chap. XI.] Man, also, is the only being in this world capable of stereotyping his ideas by means of writing, and of appropriating to himself the ideas of others by reading. No monkey, if it were kept in the best school for twenty years could ever learn to read or write. Arts and sciences are also the special prerogative of man. I should like very much to see some mandrill, marmoset, chimpanzee, orang-outang, or gorilla—our would-be venerable progenitors—able to play on the violin, the guitar, the harmonium or piano. I should be delighted to hear from their lips a lecture on botany, geology, astronomy, chemistry and other sciences. Until these things come to pass, Mr. Darwin and his learned friends, by showing the affinities of animated creation from the protozoa, infusoria, spongiae, rhizopoda, entozoa, echino dermata, vermes, molusca, fishes, birds and mammalia, and even man, may indeed thereby display their erudition, and show their own spirit, but surely not that of beasts. Mr. William Denton, in his book on the origin of man, says that "it is most reasonable to suppose that all forms of life, including man, have come into existence by natural process" (Wm. Denton's "Is Darwin Right," p. 16): and explaining this natural process, he tells us that, "from invisible gelatinous globules, that floated in the primal seas, life has advanced to crawling worm, balancing fish, hopping batrachian, tree-climbing marsupial, mimicking ape, to the man and woman of this age."—(Ib., p. 103.) The same Mr. Denton, in order to demonstrate that the brute is the father of man, shows that all animals are alike to the eye when in their primitive egg state, and because the human "ovum" is like that of the fish, of the bird, and of the brute, he concludes therefrom that "the brute is the father of the man." But Mr. Denton is mistaken; although apparently alike, the various "ova" must differ essentially, since the creatures they produce are invariably different, and neither Mr. Denton nor any of his learned friends will be able to show that at any time of the world's history the egg of a fish has produced anything but a fish, and the egg of a bird anything but a bird. No conclusion, therefore, can be drawn against primitive creation from the facts related by Mr. Denton in his chapter on metamorphosis of animals. "But," continues Mr. Denton, "if man did not come into existence as a metamorphosis of some pre-existing and inferior beings, how was it done?" We are told that man was made by God. There is no objection to this, if a rational idea goes with the word. "If by God is meant nature, then man was doubtless made by God, and made out of dust, but it passed through myriads of forms to arrive at the man."—(William Denton's "Is Darwin Right," p. 98.) In order to deny creation by God, as related by Moses, Mr. Denton admits of millions upon millions of miracles, each more incredible than the Mosaic cosmogony. For instance, he says: "We live in a world teeming with life." But he does not even attempt to tell us how this world came into existence; who gave it its vitality, its modifications, its

symmetry; how elements are directed in their natural selections; by what mysterious agency the metamorphosis of animals, he so much magnifies, is accomplished. He affirms that the cosmogonic history of Moses is "a Lilliputian chronology, insisted upon only by antiquated theologians." He adds, with an air of triumph, "that the young but lusty science of geology has made great havoc with this venerable idea of creation, and torn down the curtain our ignorance had woven."—(William Denton's "Is Darwin Right," p. 77.) Indeed, the ignorance of all past generations must have been very great, for (1st) all nations of the world attributed creation to a supreme god. Zeus, according to the Greeks, is the first of all the gods, the principle of all things, and the ruler of all.—(Plutarque "Opin.," Phil. iv.) Socrates, in "Xenophon," says that a supreme being made all things from the beginning.—("Xenoph. Mem. Soc.," I, c. iv.) According to the Egyptians, the first of the gods is the principle of all things and the father of all men.—("Jamblicus De Myst. Egypt.") The Persians believed in one supreme god, called Ormusda, by whom all things were made. The Penjanan, the most ancient religious book of the Indians, distinctly affirms there is a god who made all things. The Chinese, with Confucius, believe that Jai-ki or You-ki whom they style the Great Spirit, who has neither shape nor figure, was the creator of all things.—("Rech sur les Liv. Sac. de L'ori," 1843, p. 14.) [Voltaire himself confessed that learned Chinese are deists, believing in one God and in Providence.] Before the arriving of the Incas in Peru, the ancient inhabitants believed in a supreme being, called Pacha-chamack (the creator), who gave life to all things. 2nd.—For the creation of man in a perfect state, we could quote numberless authorities; let a few suffice: Confucius said that the Great Spirit created man and woman.—("M.C. "Les Chinois," ix) According to the Arabs, God created mankind out of the earth.—(Herbelot Biblioth., p. 231.) Brama is said by the Indians to have made the first man. The traditions of the Scandinavians, the Greeks, and the Romans confirm this truth. [At Alba Julia, in Transylvania the following ancient Roman inscriptions have been found:—"Deo magno aeterno": "To the great, eternal God." "Jovi optimo, maximo servatori, conservatori": "To the most excellent and great Jupiter, the regulator, and preserver of the universe."—One of the finest geniuses of ancient Rome, Horace, speaks of the Deity in the following terms:—

"Unde nil majus generatur ipso;
Nec viget quidquam simile, aut secundum":

"Nothing greater than Him was ever produced; He has no equal, He has none like to Him."—Saadi, a Bactrian poet, has the following passage on God:—

"The child He sketches in its mother's womb,
From east to west His hand transports the sun,
The massy mountains He with rubies sows," &c.

Here is a Bramin prayer: "I adore that Being, the origin and cause of all other beings, that supports the universe."—Phil. Cate. I, 156, 156.] This universal testimony—concerning the origin of man—is a very strong argument against evolutionists. When men living at different times, inhabiting different countries, speaking different languages, are agreed about any fact, this fact should be considered as historically true. Evolutionists are quite mistaken in saying that man in the early stage of his existence had all the brutal characteristics of his savage origin. History shows, on the contrary, primitive men were quite as intelligent as those of the present time. It is not quite clear that men before the flood did not surpass in knowledge our greatest scientists. Botany, astronomy, agriculture, architecture flourished thousand of years before the Christian era. In poetry, music, and many other things, our ancestors were likewise very advanced. Who could form an idea of the beauty of Babylon, and its suspended gardens, of Nineveh, of the temple of Diana of Ephesus, of the pyramids of Egypt, of the paintings and statues of Herculaneum and Pompeii? [In the Mesopotamian Valley most beautiful antiquities have been excavated; sculptured slabs, statues, fragments of terra cotta, &c., also inscriptions in cuneiform characters. These wonderful discoveries show that it is not an invariable rule that the greater the antiquity of relics of the past, the greater the inferiority of execution they present.—"Knowledge," Jan. 27, 1882, p. 268, 269. We find in all the pyramids of Egypt the evidence of an astronomical plan carried out with great skill—in accordance with astronomical observations of great accuracy.—"Knowledge," Jan. 6, 1882, p. 193. The eminent Egyptologist, Mr. Chabas has published an essay to prove that the ancient Egyptians were acquainted with the movement of the earth round the sun.—"Knowledge," March 3, 1882, p. 379.] Although our ancestors had no railway, no electric telegraph, no telephone, were they not, on the whole, as perfect and intelligent as we? Away, then, with the theory of our sialian origin. No, man is not a brute. If I read history attentively everywhere I see man, by his genius and reason, ruling over all animated creation; nowhere do I perceive the brute of Darwin or of Denton.

(Concluded in our next.)

The French Minister of the Interior and Public Worship, *Le petit Goblet*, resigned two weeks ago, the Ministry having been defeated in the Chambers in its policy in regard to the municipality of Paris. It is a very strange coincidence that barely two weeks before, this same Goblet handed over as far as he could, to the tender mercies of the present municipality of Paris, the National Basilica of the Sacred Heart at Montmartre. Three million Frenchmen subscribed to that magnificent temple, as an act of National homage to the Sacred Heart. Now the Deputies of France have voted to practically suppress it. The wretched Goblet pretended to oppose the radical motion by saying that it was not the right of the Government to appropriate the Church—that was the right of the municipality of Paris! "The National Basilica will disappear," says a famous writer in the *Pays*. "Montmartre, after a century will again become Mount Marat. The Phrygian Cap will replace the Cross of Jesus, and God once more will be driven from His own Household."—*Catholic Review*.

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Restaurateur.

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

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Or from
R. C. HAMERTON,
Public Trustee.
Wellington, 12th May, 1882.

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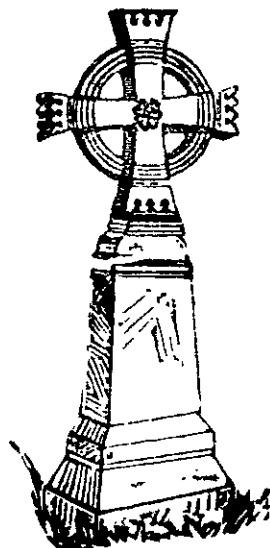
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(From our own correspondent.)

THE greatest topic of interest that has engaged the public mind for some days past has been of a nature not fitted in any way soever to imbue one with a spirit of admiration, for those who have come forward to champion, or in any manner discuss its relative merits and demerits—I mean the Contagious Diseases Act. The question of its adoption, to my mind has long since been settled and its usefulness and benefits palpably acknowledged. In places where this Act is in perfect operation there has been no case of its abuse, nor has public liberty been at all infringed by those in whose hands has been placed the working and carrying out of such law. It is a subject upon which few wish or care to dilate. Meetings in regard to it have been held by women, and two bodies have been formed amongst the gentler sex of this community. A number of prominent ministers of religion held a meeting, and discussed at length the different points of the Act as set out, and have waited upon the Mayor in the form of a deputation, and requested his suspension of the same. What the result has been I have not been able to discover. But let me desist lest this item of news be accorded a vote of censure by you, and believe me that it is announced simply for the reason that it is a passing and seemingly important event.

During the last fortnight we have had four or five more fires. A large block of buildings consisting of wooden shops only recently erected, and the property of Mr. G. P. Pierce, has been burnt to the ground. This block stood on the site, which to old Aucklanders will be best identified as Gillfillan's corner, at the junction of Symonds street and the Kyber Pass Road. Mr. Pierce, it is said, has lost to the extent of £500, over and above the amount for which the buildings were insured. The other fires were comparatively small, and less destructive. These conflagrations are by no means encouraging, more especially at this present and the approaching hot season of the year. However, our fire alarm system has been duly attended to, and we should not fear any longer the awful monster. The system is somewhat similar to that in force in your city. Iron pillars are placed in conspicuous parts of the town, each of which contains an electric contrivance in the form of a handle. This handle bears the word "Push," and thereby implies the means to be adopted for giving alarm in case of fire. This is encased in the head of the pillar, and guarded from trifling hands by a sheet of glass. Over each alarm box is fixed for public use such instructions and other information as would be useful for public guidance as to the instrument and its uses. I might note that in most cases—yes, almost invariably—the fire alarms are situated within the light of a street lamp. As is only natural they are connected to the telegraph and telephone wires, and communicate with the Central Fire Brigade Station, in Albert street and the superintendents dwelling. Thus it is we slowly adopt the incoming institutions.

The mining market has been exceedingly quiet of late, and things have slipped back again to their old ways, and the pool of speculation is undisturbed once more.

The arrival of Mr. Thomas Russell, C.M.G., was in no way publicly recognised. It is hardly necessary for me to identify this gentleman. His general appearance gives the impression of good health, but age is apparently creeping upon him. For the information of the uninitiated, it may perhaps be interesting to mention that Thomas Russell, Esq., C.M.G., was at one time but an humble lad, and is said in the early days to have walked the streets of the embryo city of Auckland in his bare feet; also to observe that he has elevated himself by dint of energy and a spirit of emulation, combined with that which is vulgarly termed pluck, to the position which he now holds. Is not this at least one example to hold out as a banner to be waved over the heads of the faltering, and hesitating youth of this colony. From a cot in a remote pioneer settlement of Great Britain, to a palace or a like in "New Babylon," in the space of a lifetime is surely worth the candle.

Our criminal calendar this session is of a quieter character than usual.

The amalgamation of the suburb of Ponsonby with the city has been characterised with much ado. The result of the election for that ward has been in favour of Messrs. Devore, Dacre and Boardman. These gentlemen are all of good standing and of high respectability, and to all persons seem a happy choice. It is thought by some that Ponsonby now is fated; that she has seen her brilliant days, and that her glory has departed—which fact they declare must be dated from the time of annexation. But on the other hand there are those who rejoice in the change, and advocate the springing up of new industries and such like. There is an attempt being made now to connect the Ponsonby Ward and Stake's Point by water communication. That is—it is urged that the time has arrived when a steamer should ply to and fro at this point of the river. This is likely to be carried out, and I hope to inform you of the existence of such a steam service in my next budget.

Bland Holt's company is still playing here, and to large audiences. "The World" and "New Babylon," though a shade immoral, are no doubt very attractive, and seem to have made a public "hit." Holt is acknowledged a host in himself, and gives satisfaction to all who attend his performances. He plays in Abbott's Opera House, and has the sole possession of the "boards" just now in this place.

Now let me tell you about our branch of the H.A.C.B. Society. We are Branch 81, and number about 250 members, more or less. The fortnightly meetings are well attended as a rule, and the men who compose the Society are admitted to be a sober, respectable and honest section of the community. Much has been done towards the purchase of a banner, and now that the funds in hand are accumulating, by reason of the personal beneficence of the members, it is hoped and believed that we shall be able to walk under a banner worthy of our lodge on next St. Patrick's Day.

Sunday, the 25th ultimo, was the occasion of a very edifying ceremony—the renewal of baptismal vows. The cathedral was filled,

and the children outnumbered the congregation. It was calculated that close on 300 young people, both girls and boys, were present on that day. The members of the Guard of Honour, in the regalia of their order, were in attendance. Father Walter Macdonald, in his accustomed graceful and able style, addressed the children, so also did Father O'Garra, O.S.B., and congratulated them upon the numbers in which they had attended.

Father Mahoney, a nephew of our old and much-respected pastor of the same name, has come amongst us; and we have been told from the altar that he is to remain here.

The Very Rev. Father Fynes has received from our new bishop a pastoral letter, of the contents of which I am as yet in ignorance. Bishop Luck's arrival is awaited with much interest by all persons of the Catholic community.

It has finally been determined at a general meeting of ladies to hold the soirée—to which I alluded in my last—on or about the 26th of October. This date it is believed will coincide with a suitable time to welcome home our worthy Father in God, Adalbert Sullivan, O.S.B. It is to come off in the Choral Hall, and to take the form of a tea-fight or conversazione. The ladies who are to take charge of the different trays are already busy preparing and collection for the "ways and means."

The Secretary of St. Benedict's Church Committee—Captain Owen Mahon—who is a Government officer, has applied for leave of three months' absence. This gentleman is the heart and soul of the Newton Catholic Church affairs, and undoubtedly deserves the holiday he asks. I mention his name in order to let you know that in all probability he will visit your city if his application is granted.

DALLY.

WANGANUI.

(From an occasional correspondent.)

WE have been lately favoured by a visit from the missionary, the Rev. Father Le Menant des Chesnais. He preached to large audiences in the church on Sunday, 17th September. In the morning he took for his subject "Liberty," and in the evening he discoursed on "The Christian Family." I need hardly add the treatment of his subjects was excellent.

On Monday evening (18th), the eloquent Father gave the brilliant lecture on "Origin of Man," a report of which has been already forwarded to you.

On the following Thursday the opening of a mission took place at Turakina. The mission, which was a success, finished on Sunday morning.

On Monday, 25th September, the church was beautifully decorated, the altars being adorned with a large number of vases filled with fragrant flowers, candelabra, &c. It was evident a great festival was to be celebrated. And, indeed, a true feast was the occasion of the special arrangements. At eight o'clock a procession, headed by the President of the Children of Mary, entered the western door of the church. Following her were a large number of children dressed in white with veils and wreaths, and the Children of Mary. Then came the postulants and nuns; the procession closing with three young ladies who had finished their novitiate and were about to make their religious profession in the institute of St. Joseph. The Very Rev. Father Le Menant, assisted by Rev. Father Kirk, interrogated the novices as to their dispositions, &c., and then read some of the prayers appointed. After handing the lighted candles to the novices, the good missionary addressed the large congregation present and those about to be espoused to Jesus, in a very convincing and touching discourse of some three quarters of an hour's duration. Mass was then celebrated, the novices coming forward and making their profession just as they were about receiving Jesus Christ into their hearts in Holy Communion. When Mass was over the veils and rings for the newly professed were blessed. The Sisters who were, up to this, wearing white veils with wreaths on their heads, left the altar, and soon returned having on the brown veil and a crown of thorns. This crown was soon taken off by the officiating priest, who reminded the Sisters that this should give place to the crown of eternal glory. With Benediction of the Blessed Sacrament the ceremony ended. After the ceremony the fathers and the friends of the professed were entertained by the Sisters of St. Joseph at the convent. The young ladies professed are Sister Mary Patrick Troy, Sister Mary Aloysius Malone, and Sister Mary Stanislaus Newcombe. The ceremonies were so impressive that many were seen in tears.

PROPOSED CELTIC CONFEDERACY.

I WAS glad to see that it is proposed to form a Celtic confederation, to include Irishmen in all parts of the world, and still more pleased to see that it is to be founded and conducted on the principle of a pure, moral force movement; no violence or threats of violence, no secret society work, no conspiracies or knavish tricks, no moonlight doings; everything open and peaceable. Such a confederation, if it were formed, would be worthy of the Irish Land League, its parent, and worthy of Irishmen. What is just in principle for Irishmen is just for men of all countries. No tyrant Government can long resist any united people determined to have justice and right by peaceable means. I say an "united" people, for a divided people are easily over-awed and enslaved, and do not deserve to be free. Irishmen have been too long a disunited people. Had they been united and devoted to their own country and its interests as they have been to England and "British interests" it would have been well for them. But adversity and suffering, it is said, constitute the best school of wisdom and virtue. If that be true Irishmen should be wise and virtuous beyond other men.

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DR. MOORHOUSE ON GODLESS EDUCATION.

THE Assembly of the Church of England commenced its annual sitting on Monday, and from the inaugural address delivered by the Right Rev. Dr. Moorhouse, and reported by the *Argus*, we (*Advocate*, Sep. 16.) take the following passage:—

"Within the last year a new movement has been set on foot to secure Bible reading in State schools. It is entirely a layman's movement. It began in South Australia, and there obtained a wonderful success. Gradually it spread across our western border to Warrnambool and Geelong; and the other day some members of the committees of those western towns called together the ministers of Protestant denominations in Melbourne, to listen to certain proposals. It seems not unlikely that this agitation among our pious laity may spread. It is very little that I can say about this new league at present. But in view of possible discussions I desire to set down here some conclusions which have been already established, and some principles which are, I believe, as certain as death. First, it has been proved that at least 100,000 children in Victoria never enter a Sunday-school. It follows, from the mere fact, that these are amongst the worst or the worst-guided of our children. Those who keep away from our Sunday-schools need them most. Secondly, it has been shown to be impossible for the ministers of religion to undertake the task of religious teaching in State schools. Taken together, they number 703, while the number of instructors in public schools is 4130. Of the 703 ministers, 172 are stationed in Melbourne and the suburbs, leaving the rest to do the hard, incessant work of the country districts. How can this small body of men, overworked already, add to their labour the tuition in sacred knowledge of children who require more than 4000 teachers? Thirdly, if the clergy could do the work, the conditions imposed by our act would insure failure. It requires a compulsory law to get our children into the day schools. And you ask us to induce children to remain voluntarily to be taught religion when they have been tied by the labours of the day. As things are, it would no doubt make little difference if even we were permitted to teach before school, but to require us to teach after school, is to make a demand which is simply ridiculous. At a recent meeting of the Public Teachers' Association at Adelaide, "the president stated that he had given notice three times in the West Adelaide school to the effect that he would read the Bible half an hour before school hours, but not a single child attended. He had also tried the experiment in the evening with the same result." Seldom, indeed, has such an effort proved even moderately successful, and it is absurd to put it gravely forward as a practicable measure. What is to be done, then, you will ask? Well, my friends, I will say at once that I believe we shall never have peace, either in the political world or in our own consciences, until some kind of elementary religious instruction is given in the State school by the teacher. I say this because I believe that it is impossible there should be any effective morality which is not based upon religion. I would ask any sober theist who may doubt this to read and carefully study professor Seely's remarkable work on "National Religion." The book takes as its motto Wordsworth's words, "We live by admiration," and it shows that nothing good ever was done, or can be done, in poetry, in art, or in ethics, except by men who fix their eyes on something greater, nobler, and more beautiful than themselves. Try to make an artist by teaching him the rules of art. A pedant you may create in that way, but an artist never. If he is to get the tenderness, the life and the inspiration which appeal to human souls, which touch them, sweeten them, ennoble them, he must have his own spirit kindled and uplifted by a beauty, a grandeur, a solemnity in nature which he feels to be infinitely admirable, and infinitely beyond and above him. It is so in morals. Try to form a good or great character by teaching rules of morality. You may create a Pharisee or a Philistine by that method—a man "who is pure, as the dead dry sand is pure"—but a large, noble, affluent, influential soul, never. Men can only be lifted into higher moods and motives by intensest worship of what is seen to be infinitely good, infinitely beyond and above them—in a word, by religion. The enlightened theist must be just as certain of this as the most devoted Christian. To try to form character or improve conduct (the great end of life) without religion, is the wisest and stupidest dream which ever misled the fanatic or the visionary. There are some things in education of which I am doubtful. Of this I am as certain as I am of my own existence. Miss Francis Power Cobbe is at least no bigot, and what does she say of the future of a life without God? "I honestly think," she observes, "that the process of making atheists, trained as such into philanthropists, will be but rarely achieved. And I venture to propound the question to those who point to admirable living examples of atheistic or comitist philanthropy, how many of these have passed through the earlier stage of morality as believers in God, and with all the aid which prayer and faith and hope could give them? That they remain actively benevolent, having advance! so far, as (as I have shown) to be anticipated. But will their children stand where they stand now? We are yet obeying the great impetus of religion, and running along the rails laid down by our forefathers. Shall we continue in the same course when that impetus has stopped, and we have left the rails altogether? I fear me not. In brief, I think the outlook of atheism, as a moral educator, as black as need be." "If," says Professor Saville, "there is a man on earth who ought to fall on both knees and shed burning tears of gratitude, it is the man who believes himself an atheist, and who has received from Providence so keen a taste for what is noble and pure, and so strong an aversion for evil, that his sense of duty remains firm even when it has lost all its supports." Now, secularism is practical atheism. The man who never thinks of God lives really without him. And what, then, is likely to be the future of those 100,000 children, nearly the half of our children of school age, who never hear about God at all? We know what their homes are. The mere fact of their absence from Sunday-school tells us this. You know what are the special temptations of youth, and you know, I suppose, that some of the most attractive and sensational literature of the day is little else than a Satanic irritation of the strongest and

most destructive passions of our nature. Well, then, here is a child, who has never been taught to think of any obligation to God, turned loose in the midst of this literature to choose for himself. Tell me, as an honest man, whether you think the power to read under these circumstances a blessing or a curse. For my part I say at once that to call our present reading, writing, and arithmetic, business an education is nothing better than a cruel jest. So strongly do I feel this, that at times when I see the fresh young creatures swarming out of the doors of our schools, a dull heavy pain settles over my heart which I can hardly master. I want to help them, and I cannot. I see them launched upon the down-hill road to selfishness and misery, and I cannot stop them. So far as words are concerned, I have done my best for them, and done it vainly. I cannot persuade their parents that they are passing them through the fire to the Moloch of immorality, and I can only pray that laymen who see clearly what I see may be more successful. Do you believe these things, my friends? If you do, the question is as good as settled, for then you will meet others with the determination to arrive at an agreement, and to get religious morality taught in some form in our State schools. If, however, you do not believe what I have said—if you think that to teach our children to read and form letters is education, and that you can make men moral by telling them to be so, or by leaving them to the chance influences of life—then it is useless to attempt anything, for excuses are as plentiful as blackberries, and difficulties bristle around us at every step. In that case, things must be left to go on yet longer in the old bad way. More children must be sent into the world without a glimmering of religious principles, more bitter conflicts must be waged between politicians and churches, until at length, in the midst of a swelling tide of evils, men may be scared into trying to raise religious embankments when perhaps it is too late. Beware, however, I would say to politicians, how you arouse and exasperate conscience. It can shatter your parties as if they were egg-shells, and sweep aside your poor bickerings about "the meal-tub" (as Carlyle calls it), as if they were the disputes of children. For "the meal-tub" is a poor thing at the best, and so long as man the immortal dreams dreams of the infinite, of that which, under any name is more real to him than his own soul, you can never force him to give up his eternal birthright for a mess of pottage. Shame on him, death to him if you could—for the only sure foundation of order and happiness, in these days of royal assassination, reckless suicide, and cynical materialism, is to be found in that brotherhood of Christ which rests on the fatherhood of God.

M. DUMAS ON THE REPUBLIC.

WITH no little satisfaction we place before our readers the opinion on the French Republic held by the great romance writer of France, Alexander Dumas, as published by him in a pamphlet entitled, "Letter to M. Naquet." M. Naquet is a Republican Deputy, of notoriety for the ardour and pertinacity with which he has upheld divorce. The French Chamber has finally passed the Divorce Bill (but the Senate has not yet passed it), and Naquet immediately addressed an article in the *Voltaire* to Dumas, saying to him:—"Behold, this great reform, about which you have written so much, is on the point of being accomplished. We are indebted for this to the Republic. Why do you not take this occasion to declare your adhesion to the Republic?" To this appeal Dumas replies by his pamphlet: he says, we will not make a profession of faith in the Republic, but he wishes to remain independent, and he gives his reason for this:

"In the first place, what sort of Republican would you have me be? You must tell me this. Am I to be a moderate, a radical, or an irreconcilable? Under which flag should I have to serve? Under the tricolour or the red? With which group should I have to place myself? With the extreme or with the centre? Whom should I have for my master? M. Gambetta, or M. Clémenceau? Should I vote for a Convention, or for two Chambers? For a President or for no President? How far should I have to go? Where should I have to stop? Shall I go and breathe in the perfumes of an Athenian Republic in the columns of a roseate journal, or shall I have to gesticulate and howl amidst the Bengal red fires of incendiary sheets? No; as I have not done such things in the experience and passion of youth, nor in my maturer years, whether through conviction or ambition, I need not do them in the last years of my life. I will keep myself clear. The choice is this alternative: either your Republic will last, and then it has no need of an over-aged recruit like me; or your Republic will not last, and then will it be worth my while to go and take up my quarters in a house that is about to tumble down? Will it last? You say it will. In the name of heaven, how do you know? It is the Government, you say, willed by the country. Are you quite sure of this? My opinion is rather that the majority of the people have no political opinion, just as I have none. They wish for security, for work, and for economy; they want peace and order, and they accept the Government that gives them this. Let us not place too much confidence in the apparent and official opinion of the country. If our country had been told, on the eve of the 2nd December, that the following day it would be Bonapartist, it would have been amazed. If when, eighteen years later, and for the second time, it gave 7,500,000 votes to the Emperor, it had been told that after three months it would be Republican, it would have been much more amazed. Hence, when it is least expected, some incident or other may arise, that all of a sudden will make our country monarchical."—*Bombay Catholic Examiner*.

The mania for reviving old things in England has just led to the proposed resurrection of the pillory. Its use is to be limited, according to the Parliamentary measure, to cases in which women are unlawfully beaten or wounded by men, and, accordingly, above the head of the occupant of the pillory is to be printed his name and the epithet woman-beater, or wife-beater as the case may be. The practical object is, of course, to shame men into refraining from cruelty towards women; but it is rather queer to find the revival also advocated on archeological grounds.

The Farm.

REAPING CORN.—Coin, whether wheat, barley, oats, or rye, may be cut in three ways—viz., by the sickle or reaping-hook, by the scythe, and by the reaping-machine. For the small farmer, who has a limited patch of oats, barley, or wheat, and the labour in his own family, we should recommend the reaping-hook or sickle. Such a farmer generally is not pressed for time, and the extent of his crop is not such as to cause much delay in the cutting. The hook leaves the corn in much better state for binding than the scythe. It is easier to cut the straw with the smooth-edged than with the toothed sickle; but on the other hand there is a delay in every now and then sharpening the former, which is not the case with the latter. It may be interesting to some of our readers to be informed that the curve on the reaping-hook depends on very nice mathematical and anatomical calculations. The sickle should be a light steel one, heavy implements causing an unnecessary amount of labour. If time is an object—but there is no objection to leave the corn a day on the ground before binding—then the small farmer had better use a cradle scythe. With this he can reap a statute acre of corn in a day, and the crop will be more open after being cut and more permeable to air and sun than if reaped with a hook. The best sort of cradle scythe for reaping is one with two short handles, one branching out of the other. The blade is from 3 feet 4 inches to 3½ feet long; the principal handle is 4 feet long; the cradle is about 8 inches high, jointed to the heel of the blade. Nuts are used with screws to shift the position of the cradle to suit the mower. But the blade of a common scythe with an ordinary handle may also be mounted with a cradle. It is a bad practise to use the strickle and scythe stone too frequently on the scythe. Indeed a good and careful mower will take a long time to blunt his scythe. It will be found that a man with a good cradle scythe will get through a good deal more reaping in a given time than with the ordinary scythe. Where the extent of grain crop is considerable it would be a folly now-a-days to use either sickle or scythe except at corners and headlands or where the grain is lodged. The reaping machine is for many reasons far preferable. In the first place, as much work can be done in a day at reaping with a two-horse machine as twelve men could accomplish. In the second, there is a great saving of time, a matter of the utmost importance in our variable climate. In the third there is a saving of expense. Of reaping machines there is a great variety. There are the simple hand delivery reapers. On these one man guides the horses, while another, with a rake, pushes off sideways the corn reaped. Then there are the self-delivery reapers which are also self-raking. The driver sits on the body of the machine, while revolving rakes catch the corn which has been deposited on a platform and delivers it either backward or side-ways. In some machines the corn is left in rows on the field, but there is one kind in which it is delivered in separate portions, each sufficient to form a sheaf. This is called the sheaf-delivery reaper. There is another kind of reaping machine, which not only reapes but binds the sheaves before delivering them. This is called the self-binding reaper. The first specimens were made to bind with wire, but there were so many inconveniences connected with the use of this material that for a length of time efforts were made, though at first unsuccessfully, to substitute other less objectionable substances. At length M'Cormack, Wood, and other manufacturers succeeded in adapting string as the binding material, and now the string-binder is an established machine. One objection to it is its expense, another its bulk and weight. Its complexity, too, makes it very liable to get out of order, but its details have been much simplified and improved since its introduction. A modification of it consists in having the reaping and binding apparatus in two separate machines, the one following the other. The best place to inspect the various kinds of reaping machines is at agricultural shows, where the various new devices and improvements on old ones are calculated not only to interest the farmer, but every person having a taste for mechanical inventions. We do not intend here to enter into the discussion of reaping by steam or electricity, a thing which we think will never be introduced into any country where the holdings are of moderate size and the capital of the farmer limited. We think, too, that unless the breadth of corn sown in this country enormously increases, self-binding machines will not succeed in it, whatever may be the case in Australia, New Zealand, or the Western States of America. However, it is well for our farmers to know something about all useful agricultural inventions. The cost of reaping a field of corn, whether the instrument used is a sickle, a scythe or a reaping machine, will depend to a considerable extent on whether the crop is light or heavy and whether it is or is not lodged. The proper size of a sheaf of corn being 11 inches at the band, we should say that 144 of these to the acre might be reckoned a very small crop and 600 a very large crop. As 12 sheaves from a stook, the crop would vary from 12 to 50 stooks per statute acre. When people are hired to reap and bind we consider the fairest way to pay them is by the stook, but many labourers object to this method, though it ought to be to the advantage of a good workman. One thing we must advert to before concluding—viz., the time for cutting corn. The usual fault with farmers in Ireland is waiting too long, till the corn becomes over-ripe. This fault is less injurious in the case of barley than of the other cereals, notwithstanding the name given to the old reel tune, "The wind that shed the barley," because this grain, to malt well, must be dead-ripe. Wheat should be cut about 10 days before it is dead-ripe, or when the seed without husk has somewhat of the consistence of dough when pressed between the fingers. In favourable weather it will rapidly ripen in the stook, and the chaff and bran will not be so coarse or thick as if let stand till later. Oats should be cut about a week before it is dead-ripe. This is particularly necessary when the straw is to be used for feeding purposes. Oaten straw when cut while still with a tinge of green in a part of it, is excellent feeding for cattle when chaffed and mixed with pulped roots, but when the grain is suffered to become quite ripe it contains a much greater quantity of

woody and indigestible fibre. The stooks should not be made into small stacks on the field, but should be carried as soon as possible to the stack-yard. In the latter everything should be prepared for the reception of the corn before harvesting is commenced. Waiting till the last moment is a source of all kinds of subsequent delays and inconveniences.—*Dublin Freeman.*

THE FARMER'S OPPORTUNITIES.—If the great aim of every man, as far as this world is concerned, should be to strive after moral, intellectual and physical perfection, the farmer is peculiarly well circumstanced for carrying out such a programme. As far as moral improvement is concerned, he is safe from the corrupting influences and dangerous temptations of large cities, and his mode of life necessarily saves him from many others. An intelligent farmer who has received a good elementary education when young, and who has a desire for self-improvement, can easily satisfy that desire. He is surrounded by thousands of natural objects of the animal, vegetable and mineral kingdoms, more than sufficient to occupy his thoughts during all his leisure moments, and his occupations make him familiar with the various operations of nature. He can study botany, veterinary science, mechanics, meteorology, and various other departments of natural science practically, and by means of books theoretically. One of the principal difficulties of the city student is the distractions to which he is exposed, and these are absent from the dweller in rural districts. Books are now cheap and easily procurable. For a man cultivating his mind the country can never be monotonous. As for physical education, the pure air, the early hours, the regular life, the amount of labour and exercise required, and the simple, unadulterated food are of inestimable advantage to the farmer, and supply him with a health and strength unknown to the unfortunate townsman. If the farmer, therefore, be not morally, intellectually and physically superior to the inhabitant of the city, he has no one but himself to blame and the neglect of the opportunities he possesses. And as a nation is such as are the individuals composing it, so no nation can hope to conquer the adverse conditions in which it is placed till each one of its children, without regarding what the others may or may not do, resolves to aim at the standard to which we have above alluded. In order to do this, waste of time must be avoided, bad habits must be reformed, every moment must be utilised, and our farmers must endeavour in the first place to make themselves good agriculturists.—*Dublin Freeman.*

DISSOLUTION OF THE LADIES' LAND LEAGUE.

(The Nation, August 12.)

THE usual weekly meeting of the Ladies' Land League was held on Tuesday at the Land League rooms, Upper Sackville street, at half-past two o'clock. There was a numerous attendance of members. Mrs. Tilly, of New York, presided.

Mrs. Molony, the treasurer, read a statement, from which it appeared that the grants made since last meeting to evicted tenants, prisoners' families, &c., amounted to £2,053 10s; that the grants to prisoners arrested under the Protection of Life and Property Act amounted to £496 7s 1d; and that there has been received in aid of the general fund £252 15s 10½d, and of the prisoners' fund £140 3s 9d. Miss Stritch, financial secretary, read the statement of receipts and expenditure.

Miss Lynch said that the League had received notice since last meeting of 82 evictions. Of these 66 took place in July, 1882, and six in present month, August, 1882.

Miss Stritch gave notice that at the next meeting she would move the following resolution:

"That in view of the approaching expiration of the Protection Act, and the contemplated formation of a national organisation to watch over the interests of evicted tenants, the central body of the Ladies' Irish National Land League be now dissolved, said League having been formed for the purpose of meeting certain contingencies created by the above-mentioned Act, and especially to provide a machinery for the relief of evicted tenants, which is now about to be efficiently supplied by the Dublin Mansion House Committee."

Miss Lynch gave notice that at the next meeting she would move the following:—

"That a working committee of the executive be now elected to make provision for the discharge of the liabilities incurred by the Ladies' Irish National Land League, and to prepare a report of its operations for publication."

Miss Grehan gave notice that at the next meeting she would propose the following resolution:—

"That the working committee be formed of the following ladies: Miss N. Lynch, Miss V. Lynch, Mrs. Molony, Miss Stritch, Miss O'Toole, Miss Kennedy, Miss Walsh, Mrs. Bourke, Mrs. Redmond, and Miss Nally."

Miss Kennedy gave notice that at the next meeting she would move:—

"That the branches of the Ladies' Irish National Land League be requested to send in to the working committee, now appointed, all funds on hands; and that we desire each branch in Ireland to decide by its own judgment whether it will continue in existence or dissolve, as the circumstances in each locality are the only proper guide on this question."

Miss O'Toole said—We request that the liberated suspects will return at once to the librarian of this office any of our books of which they may have taken a loan on leaving prison, which action will save us the trouble of writing to their different addresses.

Neither the Capuchins nor the Sisters of St. Vincent de Paul left Alexandria during the bombardment. Many of the wounded were rescued by the Sisters at the risk of their lives; and the monks fearlessly walked through the streets trying to lessen the sufferings of the fallen, or, where that was hopeless, administering the consolation of religion.

PRELIMINARY ANNOUNCEMENT.

Now on View,

A U T U M N N O V E L T I E S.

B R O W N, E W I N G A N D C O.

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
LAKE 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 Crocks, 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 McLean 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 & 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.

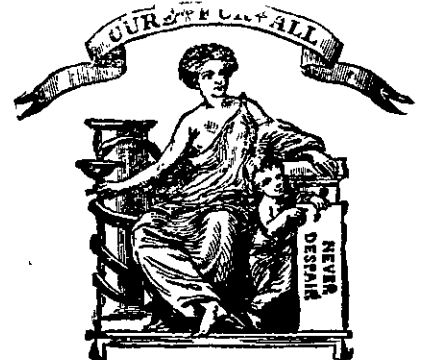
J. G E B B I E,
NURSERYMAN, SEEDSMAN, AND
FLORIST,
GREAT KING STREET,
DUNEDIN,

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. BLACKIE,
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 of
the slighter complaints which are more particularly inci-
dental to the life of a miner, or to those living in the
bush.
Occasional doses of these Pills will guard the system
against those evils which so often beset the human race,
viz.—coughs, colds, and all disorders of the liver and
stomach—the frequent forerunners of fever, dysentery,
diarrhoea, and cholera.

HOLLOWAY'S OINTMENT
the most effectual remedy for old sores, woor-
s, rheumatism, and all skin diseases; in fact, wh
used according to the printed directions, it never fails.
cure alike, deep and superficial ailments.
The Pills and Ointment are Manufactured only at
533, OX. ORD 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-ST'S.,
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 M'NEIL,
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 M'NEIL,
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
RATHRAY 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 reected 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,
RATTRAY 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, Plaster 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, BEASS-FINISHERS,
TIN & COPPER-SMITHS,
(Next Messrs. J. Robin & Co.'s Factory),
OCTAGON, DUNEDIN.

Baths, Closets, Wash-hand 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.

COSSENS & 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 Government, the Hospital, and Charitable Institutions,
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 attended to.

M. AND J. MEENAN

Wholesale and Retail

PRODUCE AND PROVISION

MERCHANTS,

Corner of George Street and Moray Place

Dunedin.

SOUTHERN HOTEL

PRINCES STREET SOUTH

DUNEDIN.

THOS. HEFFERNAN, PROPRIETOR

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

Good Stabling, with Loose Box

JOHN HISLOP,

(LATE A. BEVELY),

CHRONOMETER, WATCHMAKER AND

JEWELLER,

Exactly opposite the Bank of Otago,

Princes-street.

Every description of Jewellery made to order

Ships' Chronometers Cleaned and Rated

by Transit Observations.

N.B.—J. H. being a thorough Practical

Watchmaker, all work entrusted to his care

will receive his utmost attention.

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 line 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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