

# New Zealand Herald

VOL. X.—No. 510.

DUNEDIN : FRIDAY, JAN. 19, 1883.

PRICE 6D.

## Current Topics

AT HOME AND ABROAD.

A QUESTION-  
ABLE  
ADDRESS.

It is a strange thing that under the patronage of gentlemen who take Herbert Spencer as one of their chief guides in life an association should be formed in New Zealand into whose rules there enters the custom so much condemned by Herbert Spencer as being altogether contrary to the spirit of free institutions in America,—that is the marching to the poll of bodies of men under the leadership of a boss.—For this it is which, to all intents and purposes, the Council of the "Trades and Labour League" are promoting, and the method of voting they recommend differs altogether from the block vote recommended to Catholics. This is a vote imposed upon them by a particular tyranny, and which they are only recommended to make use of for a time: it is by no means a vote intended for permanent use or to obtain for Catholics the whole control of the government of the colony. But, in any case, the Council of the "Trades and Labour League" should, when they issue an address, abide by the literal truth, and refrain from misrepresentations. That they have not done so, however, will be evident from the comparison of these two paragraphs.—The one from the League's Address to the Liberal Electors; the other from Dr. Moran's address at Naumann's Hall:—"Dr. Moran holds liberal views on many important questions, but his primary and avowed object is the subversion of our system of public instruction. He seeks to put the education of the young under clerical control and thus introduce a system which would foment sectarian strife and denominational feud."—"I think you will be a little anxious to hear a little more in regard to my views with reference to education. You will naturally ask me what do I purpose. Is it my intention to move for the repeal of the present law? I say no. My object is to amend it, not to abolish it. If you wish to have the present system or any other, I shall not oppose; I will give to every man the liberty I claim for myself. If you wish to maintain the present system, well and good: I shall be satisfied as long as you do justice to the Roman Catholic body. You will ask me again if I am an advocate for the reintroduction of the system of charging school fees. I say no, if you are opposed to it; but I say if you maintain the present system of education, then I will go in for fees, so long as Roman Catholics are obliged to support their own schools unaided, because I think that only fair and just." The discrepancy between the statement of the League and Dr. Moran's plain and open avowal of his intentions is too glaring to require any comment from us, and it is not creditable to the League. They should certainly abide by the simple truth. The next sentence in the League's address is more excusable, and it may be overlooked on the plea that they have not been zealous or intelligent students of history. It runs as follows:—"The Bishop is, moreover, the able mouth-piece of a powerful Church, and all history proclaims the truth that ecclesiastical influence in the sphere of politics has been detrimental to the public good." All history, we say, proves nothing of the kind: it tends to prove the direct contrary—and for the descendants of the men for whom "ecclesiastical influence in the sphere of politics" largely contributed, for example, to win Magna Charta, such an assertion is base ingratitude, as well as a contradiction of the truth. "Ecclesiastical influence in the sphere of politics," in fact was all the working man especially had to look to for protection during centuries of the world's history, and it ill becomes him to deny the Church the praise she has well earned at his hand. If he himself be cut off from his justly earned wages, the Church proclaims that the sin cries to heaven for vengeance, and it is also a sin on his part to keep back from the Church that which she has deserved from him. If, however, he errs through ignorance, and does naught in malice, his sin is pardonable. Let us hope no malice has entered into the composition of this address issued by the Council of the "Trades and Labour League" to the Liberal Electors of the Peninsula.

WE cannot, of course, make any attempt or pretence  
MAGNIFICENT! to criticise the utterances of the Press on the  
Bishop's candidature—or even to comment on a  
tithe of them. Our editors will say whatever comes into their heads

on the subject—and a queer lot it occasionally is—but we are forced to pass it by unquestioned. When, however, something stupendously grand is said we should deprive our readers of a great privilege were we not to bring it under their notice, and we therefore shall be obliged, in such instances, to make an exceptional effort. But who would have thought that our good "Mrs. Softy" of the *Otago Daily Times* would have put off her pattens to assume the buskin, or would have dropped her scrubbing brush, and her occasional pen, in favour of the tragic sceptre? We ourselves could not have credited it, had we not seen her sweeping in upon the scene wrapped in the awful pall of tragedy, and shouting in deep tones a warning which has made the very marrow in our bones grow stiff with cold. Here, then, are her sublime accents as she has delivered them in black and white. "We say, then, to Bishop Moran, as we hope the electors of the Peninsula will say to him next Monday Hands off! rash prelate; hands off this ark of our liberties!" "This ark of our liberties!" which is it, the scrubbing brush or the occasional pen? But there is no joy without its succeeding sorrow, no rose without its thorn. We shall lose "Mrs. Softy"; we know we shall. Some travelling show will ere long come by and she will be enlisted as its tragedy queen. As sure as fate she will be strolling about in the part of Lady Macbeth before the new year grows old. The Bishop, meantime, goes about with his hands in his pockets, and cannot be prevailed upon, on any account, to stretch even so much as a finger out lest it should encounter that "ark of our liberties," and burst it up like a soap-bubble—a thing that is of course most familiar to "Mrs. Sotty" in her every-day capacity.

THERE are two classes of people in this community  
WHAT THE who enjoy great spiritual privileges—their freedom  
ELECT CAN DO. is excessive, and in some instances they are found  
to avail themselves of it to the utmost. We allude

to that class of persons who have transformed the devil into a scarecrow of the past, and who can, in consequence, perform all their actions without taking him into their reckoning or recollecting they will ever have to settle with him. We allude also to another class, which includes those who retain a lively belief in the existence of the devil, but who belong to the Lord's elect, and are therefore independent of him. He has absolutely lost all power over them, and can never regain it, because they can never fall from grace, and therefore they may play all sorts of tricks with him while they still continue perfectly safe. Down they can go in fact to the very gates of the *inferno*, and poke at him between the bars, cracking jokes at his helpless condition, and doing all sorts of things, for which, if they were not fortified against him, he might clap his claws around them on the spot. A remarkable example, then, of the persons who enjoy this particular privilege is a certain worthy gentleman who contributes articles occasionally to the *Chutha Leader*, and, if Old Nick is not stamping mad because of him, he was never put out during all the centuries of evil he has lived. That gentleman's particular method of poking up his Satanic Majesty is by means of the commandment which forbids the bearing of false witness; but from whose trammels the freedom of the "Gospel" and the assurance of the elect have released him, so that he may make of it a plaything to edify his companions in salvation, and to evoke the envy of those who are outside the pale. This reverend contributor, then, deals with the commandment as follows:—"His weekly fulminations," says he, referring to Dr. Moran's candidature, "from the pulpit and the Press against the laws, lawmakers, and institutions of the country, ought to disqualify him. No one has ever more determinedly, systematically, and persistently, exerted himself to set class against class and to stir up and maintain the most bitter of all animosities—religious animosities—in the community than he has done ever since he set foot in the Colony. Indeed, it is only through the good sense and prudence exercised by the members of the Roman Catholic faith that serious consequences have not ensued from the Doctor's intemperate language and behaviour." See how the Lord's elect can talk!—For those of us who are not the elect such an utterance would be bare-faced lying and scandalous calumny.—It would be aggravated lying, and abominable calumny, if we ourselves were members of a ruck that, a little while ago, brought a filthy-tongued fellow here, and went, night after night, to hear him, while he was doing his best to stir up a bitter

religious animosity—and which he must have stirred up had not Dr. Moran advised his people to hold their noses till the stench of the abomination, sniffed up by pious Presbyterians as the perfumes of Araby, had been wafted by. Or were our pious Presbyterians not desirous of stirring up religious animosities, but merely themselves enjoying a repast of that "soulduddery" which Sir Walter Scott and Burns have shown to be popular in holy places among them? However it be, we have here an example of what the Lord's elect can do with impunity, and we can but admire at a distance the privilege that enables them to go down into the very mud of the infernal regions without incurring a stain. Why, no Freethinker in the country, however completely he might have slain the devil, could kick a loose leg with less fear than they do—their holy assurance is delightful to contemplate. Meantime, Mr. Gladstone told us a little time ago that it is common for Presbyterian ministers to acquire their theology while earning a livelihood in some shop or other place of business—and this is to their credit although we doubt if any, except men of first-rate talents, can under such circumstances attain to any great depth of learning.—Supposing, then, that the contributor to the *Clutha Leader* were a Presbyterian minister, and that he had in such a manner acquired his theology, it would be evident that his particular employment must have had something to do with a pepper or ginger store—or maybe one of aquafortis, for something hot has certainly become absorbed by this writer's constitution,—to the great detriment of the unfortunate paper his ill-tempered and calumnious rigmaroles discharge.

NOT "TRUTH" in the wake of the Bishop's candidature. They also for the most part we must leave to their devices BY ANY MEANS, —and, indeed, we cannot say that we even glance over one half of that particular phase of idiocy

for which many of them are accountable—it is insufferable trash over which to expend even a moment would be a waste of time. We shall take, however, as one example, the silliest and most malicious of the number; and we shall select him more especially since he comes to us under a pseudonym in which we recognise an alteration of one employed by a champion of the unfortunate ecclesiastics who so rashly mixed themselves up in the Gury struggle. This gentleman, then, if we are correct as we believe ourselves to be, wrote at that time under the name of "Veritas," which he has now altered to "Aletheia"—having apparently so much grace, from which he cannot fall of course, left in him as to avoid proclaiming a falsehood in plain English and calling himself "Truth." Our pundit accordingly writes under this Greek *nom-de-plume* which he has managed to spell out of some lexicon or first Greek book, to contradict Bishop Moran's statement that Catholics established in Maryland the "principle of universal liberty" because Christians only were included in the law passed by them. If our pundit, however, is excessively stupid, the Bishop cannot help that, and the screech of bigotry will only betray to everyone of common sense the emptiness of the bigot. There is no contradiction whatever, as any one not foolish can see, between Bishop Moran's statement and that made by Bancroft with respect to Maryland. "Thus" says he, "did the early star of religious freedom appear as the harbinger of day; though, as it first gleamed above the horizon, its light was coloured and obscured by the mists and exhalations of morning.

The clause for liberty in Maryland extended only to Christians, and was introduced by the proviso, that 'whatsoever person shall blaspheme God, or shall deny or reproach the Holy Trinity, or any of the three persons thereof shall be punished with death.' But this was nevertheless to initiate "the principle of universal liberty," and it was a great advance at a time when the Puritans of America and the Presbyterians of Scotland were hanging and burning those who presumed to differ with them, whether they were Christians or not.—The Presbyterians of Scotland especially continued to persecute and Thomas Aikenhead was hanged at Edinburgh for blasphemy as late as 1697. Our pundit, however, goes on to explain the Syllabus. Have his masters then, learned Latin of late, or how comes it that he can pretend to make a better hand of the Syllabus than they could of Gury? But we are, after all, not unkind; we will give this pundit a word of advice; it is to stick to his last whatever may be his particular line of cobbling. Of Catholic theology he knows nothing whatever; neither he nor his masters possess qualifications necessary to understand or explain it, and the extraordinary screeching he comes out with now and then can only bring his sanity into question.—He may be a very excellent cobbler, but as a Catholic theologian he presents a pitiable appearance.—Let him stick to his last—it will be for his own advantage, and we really wish the poor body no harm.—But he is a fair sample of these rabid correspondents; we do not know that there could be any of them wilder or more stupid.

The *New York Times* was the only daily paper that announced in its news columns, some weeks ago, that there was, amongst the large party of Mormon converts just arrived, a number of Irish people. This statement, of course, is inaccurate. A *Catholic Review* reporter investigated it at the time, and found the recruits to Mormonism were natives of Protestant England and Scandinavia, countries from which nearly all of its European followers are taken. In no case have its missionaries been successful in Catholic countries. We are pained to see this inaccuracy copied in the clippings of American news published in an esteemed Catholic paper of London.

## THE PRESS ON DR. MORAN'S CANDIDATURE.

### THE MANLY PRESS.

We may regret that the Roman Catholics should find it necessary to import a religious question into politics, but, holding their views, we do not see what other course is open to them. The subordination of every other political question to one of religion would undoubtedly be most mischievous to the country, even if it were but for a short time, but that is no reason why we should blame the Roman Catholics for conscientiously advocating it; nor are we of any opinion that because a man is in orders he is *ipso facto* to be excluded from a participation in civil duties. It has always been the aim of priest-hoods to establish themselves as a body apart from the rest of the community, and the more we can secularise them the better. So much on the ground of political expediency; but, apart from this, a man is surely no less a citizen because he is in orders. To deprive him of civil rights is unjust as well as inexpedient. It may easily be conceived that the presence in our Legislature of men whose profession makes them advocates of, and to a certain extent examples of morality and good order, would have a beneficial influence on the tone of our legislators and our legislation.—*Christchurch Telegraph*.

The news telegraphed to us yesterday, concerning the vacant seat for the Peninsula may be regarded as startling, and as just one of those "unexpected" things which the late Lord Beaconsfield used to declare, were always sure to happen. A Roman Catholic prelate enters the political arena. . . . Those who are acquainted with the Bishop's character and career will do justice to the manliness and courage and single-mindedness which dictated his present action. He is simply one of the most enthusiastic champions of a church which has ever been prolific in champions. We are strongly in favour of "free, secular and compulsory" education, but whether we differ from the Bishop's sentiments or endorse them would make no difference in our appreciation of the strenuous and united efforts of our Catholic fellow-colonists in the matter of education, or in our veneration for the courage and fidelity displayed by this new candidate for Parliamentary place. . . . Were Dr. Moran to divest himself of his mitre, while keeping the faith, and step into the arena—we should welcome him as an eloquent speaker, a close reasoner, absolutely fearless and incorruptible, and we feel sure there would be lively scenes in the House before he had been long there. We should like to see some politicians we wot of, pitted against Patrick Moran. On one point it is satisfactory to find the new candidate has come to the point, and that he holds a strong opinion on the subject, viz., land v. property tax. He is in favour of a land tax, and we should like to see the elector who is not a squatter, or a parasite of squatterdom, who will not heartily support that view. Indeed, it is worth considering whether Dr. Moran would not prove the most effective champion the land tax ever had in the colony. As he is sound on one article, at least of our own political faith, we wish him success.—*S. Canterbury Times*.

In the case of Bishop Moran, so far from there being any objection to his candidature, our only wonder is that he has not come forward before. He stands expressly as the champion of a large section of the community who are adverse to the existing education laws, and he is tolerably certain to have large support on that ground alone. But apart from this, Bishop Moran deservedly holds a very prominent place in public esteem on the score of his brilliant abilities profound scholarship, and high personal character. No exception, therefore, can reasonably be taken to his candidature on the score of personal fitness. The religious question we do not admit into consideration at all in reference to a candidate's suitability, and the law takes no cognizance of his episcopal or sacerdotal standing. Consequently, we regard Bishop Moran in precisely the same light as any other competitor in a field which is open to all. If his political views prove satisfactory to the constituency whose suffrages he is wooing, there is no earthly reason why he should not be returned, and we shall not be at all surprised if he is elected.—*Wellington Evening Post*.

The actual result of the law as it stands is that the Catholics, poor as they are as a community, have not only to pay their share of the cost of educating the children of people better off than themselves, but have in addition, to bear unaided the whole cost of educating their own children. This, Bishop Moran maintains, is cruelly unjust, and radically opposed to the spirit of the laws and institutions of a free country. As to what he seeks to obtain by way of a remedy for this injustice, he says he is perfectly willing to bow to the will of the majority of the people. If they choose to retain the present system, he is content, provided only that Catholic schools are treated financially as national schools. If, on the other hand, the people prefer the denominational system, he is quite content to accept that system. He does not wish to force any particular system on anybody. All that he asks is that, whatever system may be adopted, the Catholics may not be placed in such a position as to have to pay for advantages which they do not and cannot enjoy.—*Timaru Herald*.

### THE REPTILE PRESS.

If the arguments of the Bishop prevailed, the community would be split up into sectarian divisions, each of which would have schools indifferently officered and but scantily attended. What, therefore, the electors have to consider is, whether they would prefer these inferior schools—especially would such be the case in sparsely populated districts—to schools established under a National system, and which are under the control of teachers of fair educational attainments who are reasonably well remunerated. All that the Bishop is endeavouring to accomplish by entering the political arena might

very well have been undertaken by any zealous and intelligent layman belonging to his own Church; and had he succeeded in inducing the chairman of his meeting, Mr. Callan, to enter the contest in place of himself he would have acted wisely. Probably Mr. Donnelly's ambiguous movements annoyed him, and this not unlikely had the effect of drawing forth his somewhat unexpected announcement, and having once declared himself as a candidate he cannot very easily retire. Mr. Donnelly, with noticeable adroitness, is playing the rôle of the martyr, to what we suppose he considers—or, at all events, wishes the electors to believe—is ecclesiastical persecution. He states that he has never said that he is in favour of Denominational education, the reason being, doubtless, that he did not consider it prudent to do so. The struggle with him must have been violent and protracted in deciding between principle and expediency—between adhering to and openly advocating Denominationalism and passing it by on the other side.—*Dunedin Morning Herald*.

It is a remarkable fact that Dr. Moran has failed to get any layman of his own faith to come forward to represent the views which he so eloquently and so persistently advocates. The fact is, it is far more a priest's question than a people's question. As we recently showed, even Dr. Moran himself, genial as he is in private life, has thought it needful, on coming straight from Rome, to threaten his people with the worst ecclesiastical pains and penalties if they dared to send their children to the State schools. He doubtless has his orders direct from the Pope himself: he knows that the absolute power of the priests depends in great measure on their having exclusive access to the children of their charge; and while he is the representative and mouthpiece of the worst ecclesiastical tyranny in the world, he stands before a public audience and talks about civil and religious liberty! If he is such a friend of liberty why does he not permit his people to do as they please in this matter, without exercising an overwhelming pressure upon their consciences? We say unhesitatingly that this is not a question of the rights of 70,000 Catholics, but of the aims and wishes of a tyrannous hierarchy, the head of which is the "infallible" Pope himself. Speaking of the money voted for the purpose of education, Dr. Moran says: "In the expenditure of that money for the purpose for which it has been voted, 70,000 of your fellow-citizens have had no share whatever." This we entirely deny. Thousands of Roman Catholic children have enjoyed a free education out of that vote. And wherever the pressure of the priests is for a time withdrawn, there do the people still avail themselves of the advantages of such education. Left to themselves, only a minority of the Roman Catholic laity would be dissatisfied, and we deny the right of Dr. Moran to speak in the name of the whole of the Roman Catholic people of the colony in denouncing the system. We do not believe that the majority of the Roman Catholics desire to be a peculiar people in this respect, segregated from their Protestant fellow-colonists into separate seminaries, and trained in a system opposed as much politically and socially as it is in matters of faith to the exercise of private judgment and individual freedom of thought. The State is indeed bound to leave every man to the free exercise of his religion, but it is not bound to step out of its way to hand over a large section of the people to the absolute control of an alien hierarchy. We have over and over again shown that we are not indifferent to the claims of religion; and in advocating the "religious half-hour" as a means of providing an opportunity for Roman Catholics, equally with all other religious bodies, to inculcate the special tenets of their faith on the youthful members of their own body, we have endeavoured to show how the only valid objection to our present system can be fairly met. Further than that we are not prepared to go. . . . We say, then, to Bishop Moran, as we hope the electors of the Peninsula will say to him next Monday, Hands off! rash prelate; hands off this ark of our liberties!—*Otago Daily Times*.

We must legislate for the greatest good of the greatest number, and foremost among the duties of the State in a Democratic country such as New Zealand, is undoubtedly that of seeing that every child in the community is educated. Experience has taught us that denominationalism has most certainly failed to accomplish that task in the past, and it therefore rests with those who are agitating for a change in the law to prove that it can be so amended as to secure what national education aims at giving, while making the required concessions to the religious bodies. And that, we contend, has never yet been proved. The vast majority of the people of the Colony are sincerely convinced that its future greatness and stability are intimately bound up with its free, undenominational, and compulsory system of education, and that any concessions in the direction demanded by Dr. Moran would be disastrous to the best interests of the community.—*Christchurch Press*.

Denying utterly as we do that any injustice whatever is perpetrated by the Education Act in regard to any section of the community, we have, unfortunately, the fact to deal with that the existence of such injustice is forcibly and persistently asserted, and it will be supported by all the authority of the Church of Rome. Dr. Moran, so far as he is a free agent, is thoroughly clear-headed and practical; assuming the injustice as a fact he states unreservedly how he conceives it should be remedied. To this portion of his speech we would direct the particular attention of the electors of the Peninsula. He would have, he says, the Catholics receive what he terms their fair share of the educational appropriations. We presume his meaning to be that capitulation money on the same scale and under similar conditions as the State schools should be paid in respect of the Catholic schools, and that a proportion of the moneys available for school buildings should also be allocated. Such an arrangement would simply be destructive of the present system of education, and would lead to the establishment in lieu thereof of denominational schools. What was conceded to one denomination could not reasonably be denied to another, nor is the ground at all tenable that the Roman Catholic body alone has a right or claim to separate schools. "You may talk," said Mr. Rolleston in his speech last session on Mr.

Pyke's Bill, "about liberalism as much as you like, but if you destroy this national system of education you will deprive the people of that education which fits them most fully to form a nation. This system we look to as breaking down class distinctions, and tending to produce a people with common aspirations and common hopes."—*Dunedin Evening Star*.

#### LESSER REPTILES.

The Bishop's address is almost entirely taken up with a discussion of the Education question, and its tone is certainly not that of the polished ecclesiastic. A vein of mingled ferocity and exaggeration runs throughout it. We suspect that Mr. Donnelly's unwise assertion of spiritual independence—if it really be independence—will prove fatal to his prospect of rising to the head of the poll when the election takes place. Meanwhile, the question forces itself upon our minds,—as doubtless it does upon the minds of the public at large,—whether the agitation against the "godless" schools is not practically confined to the Roman Catholic priests, and is not sympathized in to any great extent by the Roman Catholic laity.—*N.Z. Christian Record*.

Dr. Moran, Roman Catholic Bishop, Dunedin, has issued an address to the electors of the Peninsula, for which district he offers himself as a candidate for a seat in the General Assembly. This step on his part has met with the strong disapproval of the Dunedin Press, and we expect the opinion of the inhabitants of New Zealand generally will be pretty unanimous in the same direction. "As a man, a citizen, and an elector of the Peninsula" he abstractly has a right in common with everyone holding these qualifications to aspire to a seat in the Legislature. But as an ecclesiastic of an organisation claiming a power and authority in all matters, temporal as well as spiritual, superior to that of the Queen and Government of the country, and owing absolute allegiance only to the Pope in Rome, he will not be considered by many outside his own influence as eligible for the office. His weekly fulminations from the pulpit and the Press against the laws, law-makers and institutions of the country, ought to disqualify him. No one has ever more determinedly, systematically and persistently exerted himself to set class against class and to stir up and maintain the most bitter of all animosities—religious animosities—in the community than he has done ever since he set foot in the colony. Indeed, it is only through the good sense and prudence exercised by the members of the Roman Catholic faith that serious consequences have not ensued from the doctor's intemperate language and behaviour. While we have no idea that he will ever obtain a seat in the Legislature of a British colony, it might do himself good if he did. He would not there have it "all his own way," as in the pulpit; he would have to debate with men of intelligence, education, and ability—"foemen worthy of his steel"—and the result might tend towards his own good, if not that of his constituents.—*Chutha Leader*.

#### THE DISTRESS IN DONEGAL.

THE following letter has been addressed to the *Freeman*:—

Kilcar, county Donegal, 11th Nov., 1882.

Sir,—Just at present the burning memory of the horrors of '46 and '47 is being recalled amongst the poor people of this parish. They are this day trembling in contemplation of that event when they see the potato crop, their staple article of diet, all but gone. These poor, honest, industrious peasants entirely depend on the hazards of one crop, and if that crop fail inevitable want and misery must be the result. They are destitute of any other aid. They have no manufacturing industries, no public works, no labour of any kind by which they could earn something to arrest the existing distress consequent on the total failure of the potato. The whole parish (650 families) are utterly without reserve or resource to fall back on in time of reverse. The state of things will be for them, unless aided very soon, critical and alarming in the extreme. I may say there has been amongst them for many years past a partial famine owing to the failing harvests; but the terrific storm that raged along these coasts on the 1st October last swept away the greater part of their grain and hay, and, too, carried off the roofs of their little cabins, leaving neither screws nor timber behind. Some of these cabins are still unroofed, the occupants finding shelter in their neighbours' houses, being unable to roof them for want of means. I have had an ample opportunity for the last month of going through the parish. I visited many of their houses (if houses some of them may be called). I saw the quantity of potatoes they had gathered in, and with a safe conscience I can tell the public that the half of these 650 families have not the seed for the coming Spring, and I am sorry to say that many of them have not a four-footed animal for market. They do not wish for the pauper's dole if they could avoid it. What they want and what they desire is employment. Their voices are now raised in warning to the Government that a dreadful catastrophe is at hand, and will that Government be deaf to the cry of a people who will, without doubt, starve in the near future unless promptly relieved? I hope not. If the Government fear exaggeration, let them at once institute an official investigation. Unfortunately some of us know the sad and lamentable result of the delay of giving aid in '47. These poor people, too, would be most anxious to take advantage of the Arrears Act, but it is not in the power of many of them. They have not the rent to pay, and, as I said before, they have nothing to bring to the market to make up the rent required. I am forming a committee, which will receive and acknowledge any help coming from a charitable hand to a people in veritable need—a people who have to tide over a long space of nine months, and who have not, I may say, at this moment a potato to eat; no money; no credit. I'll repeat it, if there be doubt cast on the above meagre statement of facts, let things be examined, however superficially, and it will be found that the dark side of the picture is not exhibited.—I am, Mr. Editor, yours faithfully,

PATRICK LOGUE, P.P.

## GREAT SUMMER CLEARING SALE.

## CARTER AND CO.

READY-MONEY DRAPERS,

Begs respectfully to announce that in consequence of the number of Cheap Sales now being advertised, they have determined to give their customers also an opportunity of obtaining Bargains that will compare favourably with those offered by other Houses.

## OUR READY-MONEY SYSTEM

Enables us to sell very cheaply at all times, and from personal observation we distinctly affirm that

## OUR ORDINARY PRICES AND VALUE

Are quite equal to nine-tenths of the goods being offered at these cheap sales.

We shall, therefore, for One Month, commencing Wednesday next, January 10th, offer the whole of our Stock at a

## TREMENDOUS REDUCTION IN PRICE,

and as we have no old rubbish to push off, our stock, consisting entirely of this season's goods, bought in the best Home markets, this should be an opportunity well worth the attention of all who study true economy, and are anxious to obtain a really good article at a ridiculously low price.

NOTE.—We should particularly ask the public to judge of us by the standard of any other cheap sale they may have visited, but to inspect our

## REALLY DESPERATE BARGAINS,

and judge for themselves. We would also ask a special note of the fact that we shall not, as is usually the case in Dunedin, drag our sale on for two months, or even more, making a pretence of losing money all the time, but shall keep faith with the public by offering Genuine and *Bona Fide* Reductions for

## ONE MONTH ONLY.

We call attention to a few leading lines only in each department:—

- 500 dozen Ladies' Embroidered Balbriggan Hose, 4½d
  - 150 Gents' White Longcloth Shirts, 3s 11d
  - Ladies' Zannella and Durable Silk Umbrellas, from 1s each
  - 5000 Ladies' Silk Scarfs from 3½d each, less than half cost
  - 20 boxes Embroidered India Muslin Scarfs, 3½d, all colours
  - Thousands of Ladies' Straw Hats, reduced to 2½d
  - 500 Trimmed Hats and Bonnets, from 1s, must be cleared out
  - Odd Lots of Good Corsets, reduced to 1s 11½d
  - 700 Children's Jackets and Dolmans, from 1s
  - Ladies' Cashmere do 12s 11d
  - Rich Broche Satin do 21s
  - 5000 Children's Pinafores, at 2½d
  - 1100 do Stuff Costumes, 3s 11d, cost us 8s 6d
  - Ladies' Print, Sateen, and Stuff Costumes, at any price
  - 7500 yards Pompadour Prints, 2½d, worth 6½d
  - 20 pieces Best Quality Oatmeal Cloth, 6½d
  - 150 pieces Coloured Satin Cloth, 3½d, worth 1s
  - 20,000 yards French Wool Beige, 4½d
  - 96 pieces Coloured Russel Cords, at 2s 11d the dozen yards
  - 160 pieces Black and Coloured Cashmeres, reduced to 1s 6d
  - 20 pieces Black All-wool French Repp, 1s 0½d, worth 3s
  - 7 pieces Black French Silk Repp, 1s 6½d, worth 4s 6d
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## TO THE PEOPLE OF OTAGO.

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This is a *bona fide* sale, as the prices will testify. Men, for £5, will be able to purchase more goods than could be done in the regular way for £15. As S. T. K. anticipates a great rush during the sale, an early call is solicited.

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Is now ready for the reception of the season's clip, and being very spacious,

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And built specially for the most effective display of the Wool, it offers unequalled advantages to growers. Ample space being available, there is room for

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Which in the case of FARMERS' CLIPS, consist of the entire consignment.

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Classes will re-open on THURSDAY, 1st February.

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For further particulars apply to the  
REV. MOTHER SUPERIOR.

## ENCYCLICAL LETTER OF THE HOLY FATHER ON ST. FRANCIS OF ASSISI AND THE PROPAGATION OF HIS THIRD ORDER.

THE Sovereign Pontiff, Leo XIII., has addressed a long Encyclical Letter (dated September 17) to all the Patriarchs, Primates, Archbishops and Bishops of the Catholic World in the grace and communion of the Apostolic See. His Holiness says:—

"A happy circumstance enables the Christian world to celebrate at a not far distant interval, the memory of two men who, having been called to receive in heaven the eternal reward of their holiness, have left on earth a crowd of disciples, the ever-increasing off-spring from their virtues. For, after the centenary solemnities in honour of St. Benedict, the father and law-giver of the monks of the West, the opportunity of paying public honors to St. Francis of Assisi will likewise be furnished by the seventh centenary of his birth. It is not without reason that we see therein a merciful intention of Divine Providence, For, by calling on men to celebrate the birthdays of these illustrious Fathers, God would seem to wish that they should be induced to keep in mind their signal merits, and at the same time to understand that the Religious Orders they founded ought on no account to have been the objects of such unbefitting acts of violence, past of all in those States where the seed of civilization and of fame were cast by their labour, their genius and their zeal."

The Holy Father then expresses his confidence that the celebration of these feasts will be of advantage not only to the birthplace of Francis but to the whole world, and highly approves of them. He also says that from his youth he had been accustomed to admire Francis, and to pay him a particular veneration; he also glories in being a member of the Franciscan family, and having "climbed with eagerness and joy the sacred heights of Alvernia: then the image of the great man presented itself to Us wherever We trod, and that solitude teeming with memories held Our spirit rapt in silent contemplation."

After suggesting an imitation of the virtues of St. Francis and the advantage to be derived therefrom, the Pope writes that it is his wish "not only that these letters convey to you the public testimony of our devotion to St. Francis, but that they should moreover excite your charity to labour with Us for the salvation of men by means of the remedy We have pointed out."

Speaking of the 12th century, when St. Francis appeared, the Sovereign Pontiff says:—

"That period is sufficiently well-known, and its character of mingled virtues and vices. The Catholic faith was deeply rooted in men's souls, and it was a glorious sight to see multitudes inflamed by piety set forth for Palestine, resolved to conquer or die. But licentiousness had greatly impaired popular morality, and nothing was more needed by men than a return to Christian sentiments. Now the perfection of Christian virtues lies in that disposition of soul which dares all that is arduous or difficult; its symbol is the Cross, which those who would follow Jesus Christ must carry on their shoulder. The effects of this disposition are a heart detached from mortal things, complete self-control, and a gentle and resigned endurance of adversity. In fine, the love of God and of one's neighbor is the mistress and sovereign of all other virtues; such is its power that it wipes away all the hardships that accompany the fulfilment of duty, and renders the hardest labours not only bearable, but agreeable. There was a dearth of such virtue in the 12th century; for too many among men, enlaved by the things of this world, either coveted madly honours and wealth, or lived a life of luxury and self-gratification. All power was centred in a few, and had almost become an instrument of oppression to the wretched and despised masses; and those even who ought by their profession to have been an example to others, had not avoided defiling themselves with the prevalent vice. The extinction of charity in divers places was followed by scourges manifold and daily; envy, jealousy, and hatred were rife; and minds were so divided and hostile that on the slightest pretext neighbouring cities waged war among themselves, and individuals armed themselves against one another."

"In this century appeared St. Francis. Yet with wondrous resolution and simplicity he undertook to place before the eyes of the ageing world, in his words and deeds, the complete model of Christian perfection."

After speaking briefly of St. Dominic and his work, the Holy Father proceeds:

"It was certainly no mere chance that brought to the ears of the youth these counsels of the Gospel: Do not possess gold nor silver nor money in your purses, nor scrip for your journey, nor two coats, nor a staff (Matt. x., 9, 10). And again: 'If thou wilt be perfect, go sell what thou hast, and give to the poor . . . and come follow me.' (Matt. xix, 21)."

The Pontiff then traces the chief events in the life of St. Francis and the rise of his Order, recounting the names of the principal of the illustrious persons who were enrolled amongst the members entitled by Gregory IX., "*Soldiers of Christ, new Machabees*." The Third Order of St. Francis receives special commendation, the Holy Father saying: "Thus domestic peace, incorrupt morality, gentleness of behaviour, the legitimate use and preservation of private wealth, civilization and social stability, spring as from a root from the Franciscan Third Order; and it is in great measure to St. Francis that Europe owes their preservation."

A very general interest will be felt in the following sentences of this admirable Encyclical:—

"Italy, however, owes more to Francis than any other nation whatever; which, as it was the principal theatre of his virtues, so also most received his benefits, and, indeed, at a time when many were bent on multiplying the sufferings of mankind, he was always offering the right hand of help to the afflicted and the cast-down; he rich in the greatest poverty never desisted from relieving other's wants, neglectful of his own. In his mouth his native tongue, newborn, sweetly uttered its infant cries; he expressed the power of

charity and of poetry with it in his canticles composed for the common people, and which have proved not unworthy of the admiration of a learned posterity. We owe to the mind of Francis that a certain breath and inspiration nobler than human has stirred up the minds of our countrymen so that, in reproducing his deeds in painting, poetry, and sculpture, emulation has stirred the industry of the greatest artists. Dante even found in Francis matter for his grand and most sweet verse; Cimabue and Giotto drew from his history subjects which they immortalized with the pencil of a Parrhasius; celebrated architects found in him the motive for their magnificent structures, whether at the tomb of the Poor Man himself or at the Church of St. Mary of the Angels, the witness of so many and so great miracles. And to these temples men from all parts are wont to come in veneration for the father of Assisi of the poor, to whom he had utterly despoiled himself, of all human things, so the gifts of the divine bounty argely and copiously flowed. Hence it is clear that from this one man a host of benefits has flowed into the Christian and civil republic. But since that spirit of his is thoroughly and surpassingly Christian, is wonderfully fitted for all times and places, no one can doubt that the Franciscan institution would be specially beneficial in this our age. And especially for this reason, that the tone and temper of our times seem, for many reasons to be similar to those; for as in the twelfth century divine charity had grown cold, so also is it now; nor is the neglect of Christian duties small, whether from ignorance or negligence; and with the same bent and like desires many consume their days in hunting for the conveniences of life, and greedily following after their pleasures. Overflowing with luxury, they waste their own and covet the substance of others; extolling, indeed, the name of human fraternity, they nevertheless speak more fraternally, than they act; for they are carried away by self love, and the genuine charity towards the poorer and the helpless is daily diminished. In the time we are speaking of, the manifold errors of the Albigenes, by stirring up the masses against the power of the Church, had disturbed society and paved the way to a certain kind of Socialism. And in our day, likewise, the favourers and propagators of Materialism have increased, who obstinately deny that submission to the Church is due, and thence proceeding gradually beyond all bounds, do not even spare the civil power; they approve of violence and sedition among the people, they attempt agrarian outbreaks, they flatter the desires of the proletariat, and they weaken the foundations of domestic and public order."

Recommending the institutes of St. Francis as a remedy for these "great miseries" the Holy Father, amongst other advantages obtains, notes the following: "Lastly, the question that politicians so laboriously aim at solving, viz., that poverty is not wanting in dignity; that the rich should be merciful and munificent, and the poor content with their lot and labour; and since neither was born for these changeable goods, the one is to attain heaven by patience the other by liberality."

The Holy Father then mentions the special desire he has to see the spread of the Third Order, and directs the attention of the Bishops to this end. In conclusion, he writes:—

"We ask it above all, and yet with more reason of the Italians, from whom community of country and the particular abundance of benefits received demand a greater devotion to St. Francis, and also a greater gratitude. Thus, at the end of seven centuries, Italy and the entire Christian world would be brought back from disorder to peace, from destruction to safety by the favour of the Saint of Assisi. Let us especially in these days beg this grace, in united prayer to Francis himself; let us implore it of Mary, the Virgin Mother of God who always rewarded the piety and faith of her client by heavenly protection and by particular gifts."

His Holiness then bestows his Apostolic Benediction on all the Bishops and on the flock committed to each of them.

## THE LAND QUESTION IN SKYE.

THE following in reference to the land dispute in Skye appeared in the daily papers of Monday, Nov 20:—

The land agitation in Skye is assuming a serious aspect. The difficulties of the authorities in maintaining order is increasing, and all attempts to put the law in force have failed. At the Braes, the scene of the troubles some months ago, matters are more aggravated than ever. The tenants are defiant, and in view of the threats that have been used the authorities find it impossible with safety to serve the writs upon them. The long delay in this service, which is a practical victory to the crofters, made them more defiant, and now that they have the sympathy of the Glendale crofters and others in the district their determination to resist by force the officers of the law is strengthened. The Invernesshire authorities, upon whom devolves the task of maintaining order and serving the writs upon the recalcitrant tenants, are at their wits end. They applied to the Government to send troops from Fort George to awe the inhabitants of Skye, but this was refused, and now they have issued circulars to the authorities in the various Scotch counties and burghs asking for assistance. This, too, in many of the cases where replies have been received, is refused. Edinburgh gave an emphatic refusal to-day, and Aberdeen has followed the same course. What may now be done it is difficult to say. Meantime the crofters of the Braes are keeping vigilant watch and are prepared to repel the sheriff's officers by force, if any attempt is made to serve writs upon them. Their power has been increased by the arrival of the men from the fishing which just closed. It is feared that there will be riots and bloodshed before the law can be enforced. At Glendale the situation, though less alarming, is strained, and the action of the crofters in beating off the shepherds employed to take charge of the disputed grazing ground has intensified the feeling of the population. It has been decided in the event of the agent for the landlord making his appearance, that the tenants should meet in a body and turn him off the ground. Placards to this effect have been posted. The matter is under the consideration of the Crown authorities.

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Girls' best Levant Shoes (sewn), sizes 7 to 9,  
5s 6d; 10 to 13, 6s 6d  
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held in Dunedin in 1865, to the Christchurch  
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after careful examination, appended the fol-  
lowing remarks:—

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creditable exhibit, well made and wholesome.

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

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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.  
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## THE FORTUNES OF MAURICE O'DONNELL.

(By CONAL NOIR in the Dublin Freeman.)

## CHAPTER VIII.

"Perhaps you would hold all three, whilst these gentlemen go in to see their friend."

"To be sure I will, Miss Grace."

"He is inside—is he not?"

"He is."

The three descended from their horses, and Grace walked lightly up to where Manus, on whose dull hearing the unaccustomed tread of the horses' feet had fallen, had risen from his seat of grassy turf bank.

A bright look of pleasure and intelligence seemed to kindle over the withered and sightless cheeks, from which the orbits themselves had long disappeared, and the parchment face seemed to glow alight with recognition as Grace laid her white hand on his.

"Manus."

"Grace."

"I came over to see you this morning."

"You were always a good child, Grace. It makes my heart light to know you are near."

"You are so kind, Manus. I know it does. I heard you playing."

"Ah, 'twas an old air. I don't know what brought it into my head that morning."

"It was very sad, Manus."

"Ah, 'twas a sad story."

"What was it about, Manus? It seemed to be very distressing and sad."

"It was about a traitor O'Donnell, Grace."

The old man always called her by the name she was called when she was a child, and Grace looked up to him with all the more affection therefor.

"About a traitor O'Donnell, who in old times sold his name, an' his creed, an' his native hills for Saxon gold. It's a very old tune, and the sorrow is the keening for its treachery; and the high notes are the bursts of anger and vengeance to follow him."

"I thought it was very striking."

"Aye," said the old man, turning his face up to the warmth of the sun, whose brightness had been hidden from his dim brain for scores of years, "it's a great many years since it came into my head afore, not since your Uncle Rickard was hung from the walls of Derry."

"I am sorry you thought of it to-day," said Grace, with an uncomfortable feeling over her.

"I can't help them, child. These old tunes come in spite of me. They come of themselves. I cannot make them come; I cannot prevent them."

"I am going in to see this young gentleman that has been hurt, Manus. And when we are going I shall ask you to play for me—for me, Manus, the march of the O'Donnells."

"Ah, if I can. My heart is heavy to-day for some reason. I can't play the tunes with life an' power an' battle in them. It's only the keen and the wail that come into my fingers this morning."

"It oughn't to be so, Manus. It is a bright day."

"I know it is. I feel it on my face; but my heart is sad. I don't know why. Who is with you, child?"

"Two gentlemen friends of mine," said Grace, fearing for some unknown dread to mention her brother's name—a fear partly begotten of the old harper's sorrowful memories and of her brother's caution.

"But take your seat, Manus, and rest yourself. Don't walk with me; you are not strong enough. Rest yourself. We shall be out shortly."

And gently pressing the old man back to his turf seat, and placing the harp, which he had laid to rest against a bush, once more in his hands, Grace tripped down with a heart many degrees less light than it was going up to the door of the dwellinghouse, and entered.

She had a strange curiosity to see the other visitor her brother had brought, and during the morning had not unfrequently employed her imagination in drawing a fancy picture of him. But the reality was very unlike—as is the case with all fancy pictures—the reality though not unpleasantly or disagreeably so.

For reclining on a bed of heath that sent a perfume as of flowers through the apartment, Grace saw a young man, somewhat about her brother's age, whose pleasant face and fine eyes, even though contracted occasionally with the pain of his broken arm, indicated a cheerful spirit and high courage. There was something in the stamp of his face of good nature, insouciance, carelessness, and fearlessness, that showed even to Grace's first glance high blood and gentle breeding. His eyes, as they fell on the young girl's face when Maurice introduced her, lit up with the electric light of admiration and astonishment; but he speedily checked himself. Not indeed, however, till Harold's quick eye had noticed with a jealous pang the glance of admiration. And, as before, despite of his better nature and of his high notions of honour, a secret wish shot through his heart that Frank had not been found, or that, being found, he might be tempted to return home to England, or anywhere out of Donegal.

Frank's story was soon told. Seeing his friends standing out against the moonlight on the cliff, and seeing them further move away from it out of his sight, he had hurried to overtake them, which hurry caused him to take less certain steps; his foot slipped, and he fell backwards—how far or how often he could not say. He could only remember the bright surface of the sky, with its silver moon and studding stars rushing past him, as he swiftly fell. He could remember that they seemed drowned out, as if a flood of darkness had suddenly quenched them. Further than that, he knew of himself nothing.

But he had learned since that he had been stayed in his head-long descent after his heavy fall by the strong roots of a bush on the

steep hill side, and that he had been found and carried home. By whom?

"Of all people in the world," said Frank with a droll twinkle of his eye, "by whom?"

"We know," said Maurice with an answering smile. "The geni."

"The geni. Yes. Better known as"—

"Briney," interrupted Maurice.

"Yes, that's the name."

Briney, Frank told them, astonished at seeing three strangers ascending such a dangerous pathway, and not knowing what they were about, had despite of his recent fright and his wounds rushed to follow and watch them; and, seeing the unaccustomed traveller slip and fall from the perilous height, had climbed down after him; reached him where the bush-roots caught and held his senseless form; and bore him in safety homewards with as much ease as he would a trapped hare.

All this and much more, Frank told in a droll round-about way, in which references to the geni were made in a languid, humorous way; but through which clear indications of his gratefulness were shown. And always, when he could, without being rude letting his eyes wander from his two friends, and rest on the wondrous face of beauty that was presented to him, and that was in silence listening gracefully to his story.

And as his wandering eye rested on her face, and the light that indicated his admiration and surprise kindled for a second anew in them, Harold's eyes followed them with a bitterness and dislike and soreness of heart, which he could not utter for, even to himself.

"Grace!" said Maurice in a whisper.

"Yes, Maurice."

"How shall we get him to Craighome. We can't leave him here you know?"

"Certainly not," said Grace.

"How shall we remove him?"

"Leave that to Allan and Briney. They will know what to do. Would he like to come? Is he strong enough?"

"Yes, he would," Maurice put the question to him. "Yes he would like to come; and would certainly be strong enough after another day." With such a beautiful young lady as that at Craighome, Frank thought, he would have himself removed there, even though his head had been taken off. And as he smiled to himself over the oddity of this notion, the visitors rose to take their leave; and to send him from Craighome such delicacies as he needed.

They found blind Manus, standing in the sunlight of the threshold when they came out.

"Manus," said Grace.

"Yes, child."

"I want one of these gentlemen to hear you play the 'March of the O'Donnells.' Will you play it?"

"I can't, Grace. I can't get a stirring note from my harp this morning. Who is that with you?"

"Friends, Manus."

"Who are they?" asked Manus persistently.

"An English gentleman."

"Who else?"

"My brother, Maurice," said Grace with reluctance.

"I knew, I knew!" said the old man, whilst an expression of anger and dislike seemed to creep over his face.

"What do you know?" asked Grace uneasily.

"He's wan ov the O'Donnell's. He's wan of the praskeen O'Donnells. He's wan ov the traitor O'Donnells. 'Twas ov him the prophecy was said. 'Twas ov him the prophecy was said!"

"Manus, Manus!" almost shrieked the young girl in affrighted expostulation. "Do you know of whom you are speaking?"

"I do well," said he, clutching the harp under one arm. He felt his way along the clay wall with the other to the doorway. "I do well."

"Maurice, my brother Maurice. Maurice O'Donnell?"

"Aye, I know him well—know him since first my blinded eyes grew dark. He's Maurice, the traitor. 'Twas of him the prophecy was said. He was——"

"Oh, Manus, Manus, stop!" cried Grace. "Don't say such dreadful things."

But the old man, interrupted, had slid into the doorway and was lost.

"Come away, Grace! come away. This is simply fooling," said Maurice, angrily.

But the tears of disappointment and undeserved reproof and affright had welled up into the gentle girl's eyes, and had filled them.

Seeing this, and with unusual anger in his heart, more for their effect on Grace's feelings than for any care he had himself for the old man's words or prophecies, Maurice gently linked her by the arm down to where the horses were standing, and assisted her to remount.

Their ride home was a good deal in silence; for Grace's heart was overwhelmed with unknown fear, begotten of the unusual and unaccountable unkindness of the old harper—her kinsman by name if not by blood—and his singular dislike to Maurice.

And the application of that prophecy—how well Grace knew it! How often she had heard of it! How often she rejoiced to think it could never be verified in any of her family. For there now remained of them all but herself and Maurice.

It was with a heart very different from the bounding one she carried in her breast, when she cantered up the avenue in the freshness of the morning, that now in the evening throbbed within her, laden with feelings of hidden fear and danger, as she threw the reins over her horse's neck to Allen; and hurried up to her room looking out on the distant graveyard, where her kindred lay buried, and burying her face in her hands, cried bitterly.

"Maurice. Poor Maurice. What an unkindness. What a way to greet him after his absence. What could they mean?"

(To be Continued.)

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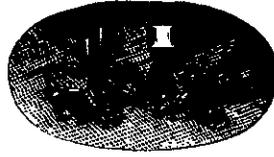
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## THE GAG IN PARLIAMENT.

(Dublin Freeman, Nov. 18.)

ON Saturday morning the House of Commons divided on Sir Stafford Northcote's amendment to the first of Mr. Gladstone's resolutions. A very large but by no means a full Chamber had assembled to vote Cloture or No Cloture. The division bell sent 564 members into the lobbies; 260 supported Sir Stafford Northcote, 304 followed Mr. Gladstone. The Government carried the gag, the whole gag, and nothing but the gag, by 44 votes. Five hundred and sixty members voted in the division on Mr. Gibson's proposal—that is, four less than the number answering the summons last night. The Government on that occasion had 322 followers, against 304 last night, and the Opposition mustered 260 last night, against 238 on the former occasion. The Government majority was, therefore, reduced from 84, which it numbered when pitted against Mr. Gibson, to 44, to which it dwindled last night. This has to be ascribed to the Irish Party casting their weight into the scale against the Government. The analysis of the Irish vote shows the following result:—

Against Cloture	...	...	52
For	...	...	26
Absent Members	...	...	16
Paired ditto	...	...	8
Vacant Seat	...	...	1
Disfranchised Seats	...	...	2

Total ... .. 105

We have already more than once explained the reasons guiding the policy of the Irish Party. They have no sympathy with either of the English sides. Both Whigs and Tories are quite ready to pass the Cloture for the Irish representatives. The action of these latter was, therefore, to do their best to foil a plan which would suit their adversaries quite well enough, and to contrive that, if the Cloture was to be imposed, at least it should be that form of it which might be applied at some time or another to an English party by English opponents. They have succeeded in effecting this. They have failed in preventing the Cloture. The great Liberal Minister, by a strange destiny, was reserved to strike the greatest blow at the freedom of speech in Parliament—at that which had always been considered the palladium of popular rights, and the main constitutional shield against the wrongs which might be inflicted or perpetuated.

## MR. GLADSTONE AND SELF-GOVERNMENT.

We take the following passages from the speech on the cloture delivered by Mr. Gladstone on Wednesday, 8th November:—

I would speak with frankness what has occurred to my mind respecting that portion of the Irish representatives who are accustomed to term themselves the Irish party. Among them it appears to me that it is possible to discern two currents of feeling. They are all of them Home Rulers (Irish cheers). Their object is the establishment, in some way or another, of what they sometimes call a national, and sometimes an independent, or it may be a separate legislative assembly. Up to that point they are united, but let me make this frank admission. It has sometimes appeared to many of us that there was a portion of them at any rate who sought to attain their end by making the transaction of business in this House with them present in it impossible (Cheers. Mr. Parnell shook his head). Well, I am only describing the impression on my own mind. Unquestionably there are others—and it is our duty to believe that is the prevailing current of feeling—there are others who, believing it to be vital to the existence of their country that they should attain their separate legislation, yet are extremely desirous to turn to the best account the machinery that exists, in order to supply, as best they can, the legislative wants of Ireland (hear, hear). I cannot doubt that, whatever may be the occasional or momentary feelings, upon the whole that desire exists. On what we are engaged, looking at the matter from that point of view, I venture to give my own opinion upon the interests of Ireland. About the Irish vote I have no business and little inclination to speak, but I have had enough to do for many years with Irish affairs to be perhaps entitled to give my opinion on the interests of Ireland without any undue arrogance. I submit this opinion, that a complete and effective system of rule for the improvement of the conduct of the business of this House is essential for meeting the wants of Ireland (cheers). If there be no time for English and Scotch legislation, there will not be time for Irish legislation. The position in which we now stand is this, that a large majority of English and Scotch members are exerting themselves to the uttermost as representatives of the people for the purpose of enlarging the fund of time at the disposal of Parliament for the purposes of legislation. I wish to ask those Irish members whom I have described as anxious to turn to the best account the legislative machinery of the House, what will be the effect on the interests of Ireland—what will be the effect on the claim of Ireland to a large allowance of time for Irish purposes from that limited fund at the disposal of the House, if, while England and Scotland have striven and done their utmost to increase that fund, the members from Ireland, and those who call themselves especially the members for Ireland, are to do their utmost to diminish and contract it (cheers). That is my view of the interests of Ireland. It appears to me that Ireland—not only equal with England and Scotland, but more than England and Scotland—should have occasion and necessity for the best arrangement of business in this House, in order that her demands may be freely considered and intelligibly met (hear, hear). Was the hon. gentleman in jest when he said—"Why don't you take advantage of this opportunity to advance the powers of local self-government in Ireland?" There is not a subject I could name on which I perhaps feel a more profound anxiety than for the establishment of local self-government in Ireland (hear, hear)—aye and local self-government upon a liberal and effective basis (hear, hear); but

it is mockery of the hon. gentleman to come to me and say, "Establish local self-government in Ireland"—a great and difficult subject—and at the same time say—"By my vote, my speech, and my influence, I will do all I can to narrow the time during which and by means of which alone you can effect local self-government or any other legislative measure" (loud cheers). It appears to me that the general question is capable of being brought to an issue more satisfactory than prophetic dispute and discussion.

## ANTIQUITY OF DEVOTION TO THE BLESSED VIRGIN.

DEVOTION to the Mother of God is as old as the Church itself. In Rome—the heart and centre of Catholic unity,—it has been uninterruptedly practised from the time of the Apostles till the present day, and numberless are the monuments of this perennial cultus which exist to-day to console the devout child of Mary, and to confound those who sneer at the honour shown by Catholics to the exalted handmaid of the Lord.

A stranger even on a passing visit to the Eternal City cannot fail to notice that its most ancient churches were raised in honour of Mary, and that many of her images exposed to public veneration date back to the primitive ages of Christianity. His visit to the catacombs will give him a still more striking illustration of what the Mother of God was to the persecuted members of the infant Church. In every one of these ancient cemeteries and places of refuge, he will see numberless pictures representing her surrounded by all that can symbolise her great power and dignity.

In the Catacombs of St. Priscilla (near the Salaria Nuova), which date from the dawn of the second century, there is a well-preserved picture of the Virgin Mother with her Divine Son, while near them stands a prophet pointing to the Star of Bethlehem. In another crypt of the same catacombs is the Virgin and Child, with the three Magi reverentially approaching to offer their gold, frankincense, and myrrh. In the Catacombs of St. Domitilla, of St. Calixtus, of those *ad duas lauras*, all of the third century, there are many images of the Blessed Virgin, surrounded by various attributes indicative of her great power.

In the *Cimiterio Ostriano*, near St. Agnes, our Lady is again represented with the Divine Child, between monograms of the adorable name of Christ. On the sarcophagi, tablets, etc., she appears with great frequency. In the Catacombs of S. Pontiana she is represented in the act of prayer, while her outstretched arms are supported by SS. Peter and Paul, as were those of Moses by Aaron and Hur when his powerful mediation with God put to flight the army of the Amalecites. Numberless examples of a similar kind may be seen in all the catacombs, and serve to show the reverence of the early Christians for the august Mother of God, as well as their belief in her powerful intercession.—*Ave Maria.*

## CATHOLIC COLONISATION IN THE WEST.

In New York City recently, at the Church of the Immaculate Conception, of which Rev. Father Edwards is pastor, Bishop Spalding, of Peoria, Ill., and Bishop Fitzgerald, of Arkansas, spoke concerning the labours of the Irish Catholic Colonisation Society out West, in the States of Minnesota, Nebraska, and elsewhere. In the States of Minnesota and Nebraska, according to Bishop Spalding, the society has been eminently successful, and bids fair to establish in other Western States, colonies composed of families from many of the Eastern cities. Bishop Spalding described the society as a stock company having a capital of 100,000 dols., and among its directors are several bishops as well as Catholic laymen. While its scheme of operations is of a benevolent nature, it is not one of charity. It does not help beggars, but seeks to aid those who are endeavouring to help themselves. The society, which has been organised only a few years, purchased land in the Nebraska and Minnesota, and dividing it into farms of varying size, has held out inducements to Catholic families living in the large cities to settle on them. About ten colonies have been established in Minnesota, composed of about three thousand families. The society has in this way established agricultural villages, having churches and priests and schools. The lands are taken by the settlers, according to their means, and liberal terms are given them by the society. The result has been that the poor families taken from the crowded cities, have increased both in prosperity and morality. The society makes no attempt to encourage emigration from Europe, but confines its labours to the colonisation of those living in Eastern cities. Recently, Bishop Spalding received reports from priests attached to the Minnesota colonies, speaking in most satisfactory terms about the yield of the crops.

Bishop Fitzgerald related the fact of the recent establishment by the society of a colony in Arkansas, between Fort Smith and Little Rock Railroad, which is aiding the society in the enterprise and lending the use of its lands for the purpose. The society, he said, is now at work extending this colony. There is some trouble to induce northerners to emigrate south and south west, but in time this will be overcome and people will better understand that in the matter of soil and climate the south and southwest present very favourable conditions for colonisation. Cotton, grain and fruit can be easily raised, and as many as two crops of potatoes in the year. In Wheeler County, Nebraska, a colony has been established by Boston citizens in connection with the society.

Among those who listened to the addresses by the Bishop was Mr. E. H. Hall of London, who was instrumental in sending out to this country from England sixteen thousand colonists.

At Jedburgh a curious vault, regularly built, has been discovered under a garden near a dwelling house. The explanation given is that about 80 years ago there was a good deal of smuggling in the district, and that the vault was then made as a place of hiding for contraband goods.

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Proprietress.

## CERTAIN CORRESPONDENTS ON THE ELECTION.

(From the *Otago Daily Times*.)  
TO THE EDITOR.

SIR,—The contest for the representation of the Peninsula having opened up a wider question than one of mere local politics—namely, the all-important subject of national education, it would seem a favourable opportunity to review this subject, and I would therefore crave your permission to do so from one or two of its many aspects—viz.: First, as regards its bearing on the Roman Catholic portion of the community, that being the aspect immediately at issue; and secondly, as regards the probable effect of the present system upon the community generally. As regards the Roman Catholics, then, their platform, as I understand it, is as follows:—They say: "Having undertaken a system of national education under careful and painstaking administration by the State, you find that, exclusive of all cost of school buildings and of the value of the lands upon which they stand, the cost of educating each child attending your schools is so many pounds, let us say £4, per annum, and towards that cost we are contributing our quota, while at the same time bearing the cost of educating all our own children, inclusive of the cost of school sites and buildings. Now, then, is that just? Is it right, if we relieve the State of a large portion of the task it has undertaken, that we should get nothing for doing so? Supposing that the bare cost of education, exclusive of buildings, is £4 per child per annum, and supposing that the State educated say 100,000 children, would it not practically cost the State an additional £4 per child per annum to educate say an additional 20,000 children, over and above the cost of necessary additions to school buildings, which are already in many instances too small for the present attendance? If then, we undertake to educate our own children, not merely according to our own fancy as to how it should be done, but up to the State standard of excellence, and subject to State examination and inspection on all secular subjects, is it too much to ask that we should be recouped to the amount which it would have cost the State to do the work which we are doing on its behalf? In asking this, however, we do not ask anything for lands or buildings. We admit that two buildings to accommodate each 100 scholars may possibly be more costly than one building to accommodate 200 scholars; so we only ask for a capitation allowance for each child for whom we provide education up to the national standard, at the rate per head at which it has been found, after considerable experience, that it costs the State to do the same class of work."

I am not a Catholic, sir,—I have been brought up as a strict Protestant, and my people before me were even rabid Protestants, endeavouring to convert all with whom they came in contact—but I confess I can see no flaw in the above argument; nor can I realise how any just man can see a flaw in it. As against it, I am aware that it is contended, amongst other things—first, that it is calculated to let in the thin end of the wedge, and so open the door to further demands; and second, that the Roman Catholics having at one time been in the ascendancy, to the detriment of the world in general, it would be injudicious to give them the smallest opening towards becoming so again. To me, however, such arguments as these seem to savour of timidity—not to say cowardice. Have we so little self-reliance that we cannot afford to be just, lest we might be forced to be generous? and have we such a dread of the dying lion that, having beaten the Catholics when they occupied all the highest places in the earth, we fear a hand-to-hand contest with them now, when they are comparatively powerless? To no Briton, surely, would such a position as that be palatable. It was hinted once that Wellington acted so in the case of Ney, and Britons have blushed ever since, and will blush to the end of time, whenever that allegation is made. But I would rather refer, for a precedent to follow, to Cetewayo. We beat him, at a great cost of blood and treasure; but having beaten him, we are not afraid to allow him his freedom when it is just that he should have it; for we feel satisfied that, if necessary, we can beat him again.

Thus far I have regarded the subject in its relation to the Catholics, and to justice only. I would wish now to say a few words as to its national aspects. Looking at it from that point of view, then, is it desirable that we should have a stereotyped system of education rather than a diverse one? With all due respect to the Hon. Mr. Rolleston (and I have a very great admiration and respect for him), I think not. As regards the existing system, he is reported to have said: "This system we look to as breaking down class distinctions, and tending to produce a people with common aspirations and common hopes." To this I would reply: "Exactly so. A people so uniform in their ideas that there would be no friction, and consequently no enthusiasm, thus undoing, by a most laborious and painstaking routine, all the grand factors of progress which Providence has given us. Is there, I would ask, no great principle of progress involved in the admixture of races, with their diverse forms and processes of thought? Has not colonisation in America and Australasia illustrated abundantly that such diversity, within reasonable limits, does create progress? And shall we, in the face of these facts, relegate the whole of the inherently vital principles of improvement which we now possess into a barren, stolid uniformity by teaching everyone out of the same book, and culturing in everyone a plagiarism of ideas? I would hope not; and, as one of the first steps towards preventing such an undesirable result, I would say by all means let the Catholics have their own schools, and thus secure at least a little enthusiasm arising out of the *esprit de corps* of two establishments. As against this it will of course be contended that if the Catholics get their own schools, all the other sects will demand the same thing. To this, however, I would fearlessly reply, Let them have them also, provided they undertake the work on the same terms—namely, erecting their own buildings (or paying the State the cost or rental of buildings already erected) and educating their children at the price per head which it is found to cost the State to do the like work.

To adopt this principle would, in fact, be merely to contract with each sect which chose to undertake it for the education of their children, or of a portion of their children, in the chief towns, at what had been found by experience to be a reasonable rate; and being a firm believer in the advantages of a contract system as compared with a day-labour system, it would be difficult to convince me that there would be any detriment in adopting it anywhere, under proper inspection and supervision. Amongst other advantages, it possesses those of finality, continuity, and freedom from fanciful changes of design; and therefore, instead of being likely to interfere with the present scope and intention of national education, it would rather be likely to perpetuate it.

In order to show, moreover, that such a course of procedure is not merely theoretical, but is also practical, I may mention the case of the late Nelson province, under the education regulations of which I believe the Catholics received for many years, as I have herein advocated that they should receive, a capitation allowance *pro rata* on the number of scholars they had in their schools, and I have been frequently told that the system worked most harmoniously.

Finally, as regards now the particular election which has given rise to all this discourse, I have little to say. I have, in fact, no personal interest in it; but if the electors should feel, as I feel, that the present education question we owe it to ourselves to do justice to everyone, and that great results are hinging upon the manner in which it may be dealt with, I would suggest, without for a moment presuming that my suggestion will in any way influence their decision, that if their views happen to coincide with those I have above expressed, Dr. Moran would apparently, from his utterance on the public platform, be perhaps the most capable of the candidates to give expression to them, while being—also judging from his platform utterances—as sound and capable as any who have offered themselves, to deal with the other subjects of interest to the constituency and to Otago generally.—I am, etc.,

Dunedin, January 15th.

BRITISH FREEDOM.

(From the *Christchurch Press*.)

TO THE EDITOR.

SIR,—Your article upon the education question and Dr. Moran's address will be read with greater interest than most leading articles by many Anglicans as well as Roman Catholics. You state the case fairly, but it is impossible to agree with the conclusion at which you arrive. If the Church of England could be true to herself for a little while, there would be no education question left. The more large-hearted dissenters would be glad of an opportunity to join a general protest against godlessness, though they cannot at present protest without appearing to follow the lead of the Roman Catholics.

The Church of England may rally yet. She has no discipline certainly, and the majority of her members might as well be oysters for this purpose, in fact far better, for they have up to the present given a sort of lazy party vote against Christianity. But this will not always be the case; it simply could not last. Does any thinking Churchman suppose that we are always going to live in a sort of fool's paradise, decorating churches, importing big organs, and ignoring our obligations to the young, whose most prominent accomplishments at present are smoking tobacco and swearing at their parents?

Upon this question the Church has to face the why and the wherefore of her existence. It will be quite impossible for her to dally with it much longer. Nor is she inclined to do so. Her bishops and clergy at all events are, on the whole, as anxious to do their duty as Bishop Moran is. But, if the truth must be told, they have been tied and bound by the most degrading thralldom. They cannot move without the laity, and the creed of a large proportion of the laity is merely negative—"anti-Roman," nothing more. The Roman Catholics were the first to do battle for Christian education, consequently, we must do battle against it. This is the very contemptible sum total of the whole "question"!

Now this cannot last. I am not minimising the differences between Roman and Anglican teaching. I feel them acutely; but if I am ordered by the beery breath of a mob to take the side of the devil because Roman Catholics happen to have taken the side of God, I must decline. My logic will not be popular, but I cannot help that.

"Dog-in-the-manger" tactics have not paid. Bishop Moran points north, east, south and west to his schools. They are maintained by submitting to "double taxation"; they represent self-denial, but there is only a very grim sort of satisfaction in this. Protestants also claim to represent the religion of self-sacrifice. How have they illustrated it? They have sacrificed everything they are supposed to regard as indispensable, to prevent the establishment of these very schools!!!

I must refuse to regard this in its essence as a Roman Catholic question. It is only political dodgery trying to make capital out of traditional hatreds, which has given that turn to it. I do not undervalue the secular instruction itself imparted at the State schools. The teachers are not only better than the system they administer, but (thanks to the Church) very many of them take a higher interest in the children than the system either desires or deserves. I think it would be a hard thing if the clergy should be dragged into politics; but they will be—they cannot help it much longer. Bishop Moran is fighting for his schools directly, but indirectly for all those who believe in God. The denominational system never broke down here, for it was never tried except on a ridiculous scale. Mr. Mundella does not think that it has broken down in England, nor indeed is it likely to. For myself, I have no time or skill for general politics, but at the next general election, if any candidate comes forward who believes in God, and has the courage to say so, and take the consequences, I will do all that I can for his return. I will promise to stand by him at the hustings, and if necessary put up with as many dead kittens and sodawater bottles as he will.—Yours, &c.,

R. A. MORTIMER,

Curate, St. Albans.

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(From the Daily Times.)  
TO THE EDITOR.

SIR,—I have read Bishop Moran's address, and, though not a Catholic, agree with him that it is unjust to compel men who educate their own children to pay for the education of other people's. The existing system of free education is much too costly, and adds largely to the burden of taxation under which we now stagger. For my part, I take it that those who desire the benefit should pay, and think there are few in the Colony who are not in a position to pay something for the education of their children, and deem it hard that I am taxed to educate the children of those who are in as good or better circumstances than myself.

Some of your contemporaries are advocating the introduction of "immigrants with capital," but I fear that until taxation is considerably reduced, and, consequently, the excessive cost of nearly everything, immigrants with capital, who as a rule are not anxiously to be taxed to death, will fight shy of this Colony.—I am, etc.,

M.

Dunedin, January 10.

### THE OAMARU BAZAAR.

THE Catholics of Oamaru held a bazaar on the 1st, 2nd, and 3rd of January to help them to liquidate the debt incurred in building the splendid schools that have been just erected for the Dominican Nuns. The net return from the bazaar is something over £465—a splendid work for so small a community. The exhibits at the sale were the best ever produced at an Oamaru bazaar. Those from outside the congregation who saw the articles said that the Catholic ladies of the district clearly proved that they are possessed of exquisite taste, and great artistic skill in the use of their fingers, and materials used in the various fancy articles they had for disposal. After the third day, it was found that there remained on hand about £200 worth of goods; and the lady stall-holders determined to adjourn the bazaar for a short time to enable their friends to come prepared to purchase the remainder of the stock. Hence in a few weeks they will re-open the bazaar, when they hope to realise at least an additional £200. It is confidently expected that the above sum will be forthcoming, making the total return £670. We congratulate the Oamaru Catholics on their very great success. They have much reason to be pleased with themselves. The result of their work proves their generosity and liberality, and what is of much more importance, the result of the bazaar proves the union, and cordial feeling, existing among the members of the Catholic community. They must have their hearts in their work, and we have been assured by Archdeacon Coleman that the Oamaru Catholics were not for the sake of receiving the world's praise, but that they undertook all they did for the success of the bazaar, influenced by a high religious spirit for the honour of God, the good of religion, and for the promotion of the education of their children, whom they desire to bring up as good practical Christians; thus co-operating in this work with their able, zealous, and devoted Bishop. The following are the names of the lady stall-holders, with the respective amounts received by them:—Mesdames Smith, Gray, McPherson, and the school children, £31; Mrs. Markham and Miss Black, £51; Mesdames Grant, Dodge, and Beattie, £104 8s. 3d.; Mesdames Cagney, Ford, Conlan, and the Misses Ford, £60 9s.; Mrs. Humphrey and the Misses Hamilton, Scully, and Fitzgerald, £51 5s.; Mesdames Edwards and Joyce, £43 15s. 9d.; Mesdames Toohey and Graham, £70; Flowerstall (Mrs. Locke), £8 8s. 6d.; collected at door per Messrs. Toohey, Joyce, and Hanning, £48 8s. 6d. Our readers will see the result was unusually successful, and we have been requested by the Archdeacon, and on behalf of the Dominican Nuns, to return thanks to all those ladies and gentlemen, both within and outside of the Catholic body, who joined in bringing about so striking a success.

### MAAMTRASNA AVENGED.

(From the Weekly Freeman, November 25.)

ON Tuesday the closing scene and climax of the trials for the Maamtrasna massacre, was reached in Green-street Courthouse. The fourth and oldest prisoner put forward withdrew his original plea and substituted one of "guilty." The four men remaining, and in custody charged with the murders, followed suit—threw up the sponge and cast themselves upon the mercy of the Court. They were all, just as those who had been convicted by the juries, sentenced to death on the same day in Galway Jail. The shambles of Maamtrasna are avenged, and the bloodshed, hideous and appalling, calling louder than the surf upon the unnumbered pebbles of the shore, to heaven for retribution, has been answered by the slow but sure decree. In four months from that autumnal night whose peaceful beauty they disfigured and disturbed by a crime, or series of crimes, before which most modern instances pale, the band whom Providence designed should be trailed along the most traceless hills and traced through the winding defiles will swing upon the ghastly gibbet under whose shadow they now stand. Unattended by human sympathy, unpitied, unwept, the cruel savages in whose souls there was no pity for the murdered granddame, the stalwart man, their fellow; the tender youth, the fair young girl awakened from her sleep,

"Fresh as a flower just born,

And warm with life her youthful pulses playing,"

shall go to the gallows. Out of their own recreant companionship have come the hardly less guilty hands delivering them up to justice. We seek in vain for parallel outside the annals of civil war or the traditions of copper-coloured savagery for the crime which has made of Maamtrasna an Irish Glencoe. Orangemen have come down in the black penal days upon a Catholic townland, and smote their Papist enemy hip and thigh. Red Indians have fallen in dead of

night upon a hostile tribe or settlement of white men, and left not a living man or woman or child to tell of the horrors of the carnage. But for peaceable Irish peasants, animated by what fell spirit we know not, moved by what awful orders we know not, to descend upon the isolated cabin of their countrymen, and not only their countrymen, but the men and women to whom they were tied by every link of blood and comradeship and common fate, that, we say, has no precedent in our history. We trust it shall never have its companion picture in our future. The Attorney-General seemed to hold out some straw of recommendation for mercy from the capital punishment to the wretches pleading guilty. But upon that we have not a word to say, save that the only disappointment the humanity of the country will receive is that the ruffians who turned approvers and who were confessedly accomplices in the butchery will not be hanged also. The juries who have done their duty with such faith need no commendation from us. They have been fairly selected. They have been composed of our fellow-citizens, Catholic and Protestant. Their conduct is the best rebuke to the tactics of "stand-aside," which we felt it our duty on a recent occasion to expose. They have proven that Irishmen, Catholic and Protestant, require only a case to be proven before, them not to shrink from their verdict. They have gained the commendation of the fair and unimpassioned Judge. They are supported by the common feeling of their countrymen; they are our justification when we said that it needed no jury-packing to obtain convictions when cases were proven in Ireland; and they have the consolation of feeling not only that they have done their duty, but that the accused persons themselves have acknowledged the guilt of which they have been convicted. It will be, we hope, a lesson to the Crown and to Crown officials. The Catholics on the panel have been accorded their rightful place and trust. They have shown that they do not shrink from the honest and honourable discharge of duty the most irksome, and that when the evidence justified the verdict they are prepared to find it without fear, favour, or affection, according to their oaths. We believe that a Galway jury would have done the same without flinching. Mournful is it to contemplate that just on the threshold of Christmas the old Western town should be the scene of expiation so terrible as the 15th of December will witness within the walls of the jail. We must go back behind the present century to find a spectacle in Ireland, the like of which has now to be contemplated in those eight condemned persons, ranging from the white-haired man of 70 to the young peasant in his prime. And even in English annals one has to go back to 1784 for anything like it, when, as we read, Boswell tells Johnson that on the 23rd June, in that year, he had come from seeing fifteen men hanged at Newgate.

### THE IRISH IN CHILI.

DON PARTICIO LYNCH, who in the recent war between the rival Republics of Chili and Peru obtained a well-deserved celebrity, is at present Commander-in-chief of the Chilean army in occupation of Lima. Son of a wealthy Irish merchant who married a Chilean lady, Rear-Admiral Lynch was born in Santiago in 1825. His naval career began on board the sloop-of-war Libertad, which formed part of the expeditionary squadron sent by Chili to Peru, in 1837, with the view of liberating that Republic from the tyranny of Santa Cruz, a Bolivian adventurer, who had unified two republics, in the hope of erecting a throne on the ruins of popular liberty in Peru and Bolivia. In that expedition young Lynch exhibited so much address, intrepidity, and intelligence that the Government of Chili sent him to England, where he entered the Navy and served under Admiral Ross. In the war against China, on board the frigate Calliope, and under command of an Irishman, named Sir Thomas Herbert, he was repeatedly rewarded with knightly distinctions for brilliant services in naval engagements. On returning to England he successively served in several men-of-war, and in this way visited the most celebrated harbours in the Mediterranean, whose historical renown excited his scholarly interest. In 1847, he returned to Chili, where he entered the Navy as Lieutenant. We find him, when 30 years of age, in command of a frigate, which he gave up to the Government in 1854, and retired from the service, when the frigate in question was converted into a State prison for the detention of political prisoners. Eleven years afterwards, in 1865, he re-entered the service when Spain was waging war against the Republics of the Pacific, and the naval talents of Lynch were deemed necessary to the safety and honour of Chili.

In this war he held successively the appointment of Naval Governor of Valparaiso, Colonel Organiser of National Guards, and Commander of a man-of-war. In 1872 he became Minister of Maritime Affairs, and in 1879, when war broke out between Chili on the one hand and Peru and Bolivia on the other, he was still a member of the Government. Among the many services which he rendered to Chili during this memorable war, the most brilliant was unquestionably his expedition to the North of Peru. At the head of a naval and military expedition he undertook the invasion of the Northern Province of Peru, which up to that time had been unvisited by war, and which furnished the enemy with abundant supplies. This expedition, which required on the part of the Admiral, courage and science of no ordinary character, was conducted with consummate ability and terminated in brilliant success. With a mere handful of soldiers he ravaged the enemy's territory, spread desolation far and wide, captured cities containing 10,000 inhabitants, and then, retreating to the South, took part in a campaign which reduced Lima, and terminated in a glorious and decisive manner the war between Chili and Peru. A division of the Chilean army was commanded by Admiral Lynch, in the famous battles of Miraflores and Chocnillas, where the Chileans, 27,000 in number, routed the Peruvians, entrenched in admirable positions and 40,000 strong. In this battle the part taken by Admiral Lynch was decisive in its results, perilous in its daring, and glorious in its renown.—*The Catholic World.*

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NICHOLAS MOLONEY.

Great King street,  
Dunedin, 27th November, 1882.

**N**OTICE.—

**P**UBLIC NOTICE.

**M**OLLISON, DUTHIE & CO.

**G**REAT SALE of

**G**ENERAL DRAPERY, CLOTHING, and

**H**OUSEHOLD FURNISHINGS

**I**S now Going On.

**B**ARGAINS in all Departments.

**P**RINTS, Prints, Prints, must be sold, 2½d per yard.

**S**ATEENS, Sateens, Spot Sateens, 1d per yard; worth 1s.

**J**ACKETS and Mantles, at very low prices.

**D**RESS Materials, 3½d, 4¾d, 5½d, 6½d, and up,

**R**EDUCED to one-half their usual prices.

**B**ASKETS of Ribbon, Gloves, Handkerchiefs, &c.

**M**EN'S and Boy's Clothing, at very low prices.

**M**ILLINERY at half-price.

**M**OLLISON, DUTHIE & CO., George Street, Dunedin.

**W**ANTED Principal for the St. Leo's High School, Christchurch.

Also, an Assistant Male Teacher for the Parish School.

Applications, with testimonials, to be sent to

REV. L. M. GINATY, S.M.,

Barbadoes Street,

Christchurch.

**S**T. A LOYSIUS' COLLEGE  
WAKARI, DUNEDIN.

CLASSES will be RESUMED on MONDAY, FEB. 5.

As there are only Four or Five Vacancies, and as Father O'Malley will be unavoidably absent from the College towards the end of January, applications should be sent in, if possible, before THURSDAY, the 25th.

**S**T. A LOYSIUS' COLLEGE,  
WAIKARI, NEAR DUNEDIN.

Conducted by Fathers of the Society of Jesus.

TERMS:

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

This includes laundress' fees, use of library, and instruction in singing; but not the following Extras:—

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

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

Prospectuses may be obtained on application to the Rev. J. O'Malley, S.J.

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

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

**THE ONLY NATIVE COAL EQUAL TO**  
English or Scotch Coal, and far superior to any New Zealand Coal yet offered to the public.

TRY THE  
**BRUNNER COAL.**

To make a good fire use **TWO-THIRDS LESS** of this than of any other Coal.  
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Office: OCTAGON. Postal Address: BOX 325.

ALEXANDRA.

**THE** new Roman Catholic Church, Alexandra, will be Solemnly Opened on the Fourth Sunday (28th) of January, 1883, by his Lordship the Most Rev. Dr. Moran, Bishop of Dunedin. The Bishop will preach on the occasion.

JAMES M'GRATH,  
Presbytery, Cromwell.

**SCHOOLS OF THE DOMINICAN NUNS**

STUDIES WILL BE RESUMED AS FOLLOWS:

South Dunedin	...	...	January 22
Oamaru	...	...	" "
Invercargill	...	...	" 29
St. Joseph's, Dunedin	...	...	" "
High School, "	...	...	February 1

**A** CATHOLIC Teacher (married) desires to Change his present situation for a country school. References and particulars may be obtained at the office of the TABLET.

**MONASTERY OF THE SACRED HEART.**  
CHRISTCHURCH.

The High School will re-open on FRIDAY, 26th January Boarders and Day Pupils are admitted.

The Select School will also re-open for Boarders and Day Pupils on MONDAY, 22nd January.

Payments, for both schools, to be made quarterly in advance.

For further particulars apply to the

REV. MOTHER Prioress.

**THE CATHOLIC BOOK DEPOT,**  
CHRISTCHURCH.

Just received a consignment of PURE WAX CANDLES for Church purposes. Sizes: Long, 4s; short, 6s, and short 8s. Price, 4s 6s per lb.

NEW BOOKS:

"CATHOLIC CONTROVERSY,"

A reply to Littledale's "Plain Reasons," by H. J. D. Ryder.

Price, 4s 6d.

"MY RETURN TO THE CHURCH OF CHRIST."

Price, 5s.

"NEW IRELAND."

Price, 1s 6d.

N.B.—Direct Importer of Christian Brothers' Books. A large supply of Books and other School Requisites. Managers of Catholic Schools liberally dealt with.

E. O'CONNOR.

**CATHEDRAL FUND.**

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

	£	s.	d.		£	s.	d.
A Friend	...	...	...	1	0	0	
Convent School Children	...	...	...	3	0	0	
WEEKLY SUBSCRIPTIONS.							
	£	s.	d.		£	s.	d.
Per Rev. W. Burke	6	0	0	Per Mr. W. J. Hall	2	13	6
Mr. Dillon	0	12	0	" Mr. Hamilton	0	7	0
" Miss Tobin	2	9	0	" Mr. Cantwell	1	2	0
" Misses Smith and				" Mr. Brennan	1	15	6
" Harris	3	6	0				

✠ P. MORAN.

**TO WEST COAST SUBSCRIBERS.**

Mr. W. Cunningham, our Country Canvasser and Collector, is now visiting the West Coast. We would ask subscribers in the various districts to render him every assistance in promoting the interests of the TABLET.

**The New Zealand Tablet.**

FIAT JUSTITIA.

FRIDAY, JANUARY 19, 1883.

**THE PENINSULA ELECTION.**



**BISHOP MORAN** has no reason to complain of the reception given to his candidature for the Peninsula. He has been everywhere well received; and heard with attention and respect. In fact, we might go further, and say that everywhere his reception has been cordial, and even enthusiastic. It would be incorrect, however, to say that this reception has been accorded altogether in consequence of his principles. No doubt, on political subjects, the overwhelming majority of the electors are in accordance with him; but there can be no doubt that, on the subject of public education, the one that interests him most, and on which alone he presents himself for election, there is a large body which does not only not sympathise with him, but is in direct opposition to him. Nevertheless, even these admire the Bishop's honesty, consistency and manliness; and for the most part acknowledge that he has solid grounds for his position in reference to this subject.

Nor can they be unmoved by the evident trust the Bishop reposes in the love of justice and fair play of the electors, and by the chivalry with which he confides in their integrity and impartiality. From first to last the Bishop and the electors seem to have thoroughly understood each other. Their experience of each other for many years has enabled them to understand and appreciate the good to be found on both sides. It is this that has made their relations during this election contest so pleasant.

The Bishop, on several occasions, has not failed to recognise all this; and to give expression to his appreciation of it. Again and again has he felt himself called upon to thank the electors for their kind and complimentary reception of him. This is a pleasing feature in this contest, and cannot but be attended with good results in many ways. It augurs well for the settlement of the education question on lines of justice and equity, and for the future kindly relation of various classes, which is so desirable.

It is to be regretted that the Press of Dunedin did not follow the good example of the citizens, and abstain from a species of opposition, which has been neither just nor politic, nor conciliatory. Instead of the calm attitude so striking in the inhabitants, almost without exception, the Press of this city has, to a great extent, thrown the education question into the back ground, and appealed to prejudice, misrepresentation, and old women's tales, in order to excite an unworthy prejudice against the Bishop's candidature, if not against the Bishop himself.

But, to the credit of the electors of the Peninsula, and of the citizens generally, the storm has been invoked in vain. The frantic appeals of the Press, and of poor, cowardly, anonymous writers, have fallen flat, failed to evoke the least response from the public. The conduct of all with whom the Bishop has come in contact, whether in public meeting or elsewhere, has throughout been that of courteous, refined gentlemen. And we may safely say that, be the result of the polling what it may, this is a circumstance that cannot fail to produce a deep impression on the Bishop and his supporters, and conduce to much good in the future.

**THE Lyttelton Times**, in an article which we have received too late to quote at any length, predicts that Dr. Moran, if returned, would influence the secularists of New Zealand as little as Mgr. Freppel has influenced those of France. Such a comparison as this should of itself alone be sufficient to put all moderate men among us on their title. Are they, indeed, content to have a part played in New Zealand that, when played in France, has alarmed every thoughtful adherent to Christian teaching even in England, and that even moderate French infidels and Freethinkers themselves have called out against? Will they help by opposing Bishop Moran's candidature to dishonour Christianity even more than it has been dishonoured in France, where, at least, its advocate, Bishop Freppel

has been sent up to raise his voice in the legislature? Will they not endeavour to have one Christian advocate, at least, heard in the Parliament of the Colony?

AT a meeting of the Canterbury Catholic Literary Society held in Christchurch on the 15th inst., the following resolution was unanimously adopted:—"That this Society congratulate His Lordship Bishop Moran on the step he has taken, and feel sure that he will receive the thanks of the whole Catholic population of this Colony for the noble example he has set in the cause of religion and justice by coming forward as a candidate for a seat in the Parliament of New Zealand."

OWING to the pressure on our space and time, arising from the electioneering reports, etc., we are obliged to hold back a quantity of matter, including a list of contributions to the Invercargill bazaar.

THE reports which we give in our supplement of Dr. Moran's address at Naumaun's Hall, and the proceedings at the nomination are taken from our contemporary the *Otago Daily Times*, on whose reporting staff they reflect the greatest possible credit. In no paper in the world could more faithful reports be seen.

THE Christian Brothers' schools, Dunedin, will recommence business on Monday, 29th inst. Parents are requested to see that their children attend punctually.

ONE of our Nelson contemporaries furnishes us with the following:—"His Lordship Dr. Redwood administered the sacrament of confirmation at St. Mary's on New Year's day. Mass was said by the Rev. Father O'Connor, the Sisters performing the musical portion of it from their private chapel. At the end of mass, his Lordship delivered a very appropriate discourse to the candidates for confirmation, showing its nature and effects, as well as the preparation required on the part of the recipients. There were 110 persons admitted to confirmation, 15 of whom were adult converts. The ceremony lasted nearly two hours, and notwithstanding the many attractions elsewhere, the church was nearly filled with worshippers. The young ladies, about 60 in number, were all neatly dressed in white, with wreaths on their heads, and presented a most beautiful sight." In addition to these particulars given by our contemporary, we are informed that on the termination of the confirmation ceremony a reception of members into the Society of the Children of Mercy took place. About 40 members being received, as well as several aspirants.

A VERY successful concert was given at the Foresters' Hall, Port Chalmers, last evening (says the *Daily Times* of Thursday), in aid of the local Catholic Presbytery. The majority of the performers were members of St. Joseph's Church choir, and the songs given by Mrs. Angus and Miss Hill were especially well received, both vocalists being encored. The selections contributed by Misses Norman, O'Driscoll, Corrigan, Carroll, Messrs. A. Corrigan, Lennon and Smith appeared also to be much appreciated, and Mr. A. H. Norman received a most enthusiastic recall for a violin solo. One or two items were contributed by local amateurs. Messrs. Wignall and McKinnon played a cornet duet in excellent style, and were deservedly encored, and the very acceptable vocal numbers contributed by the Misses Wignall was similarly honoured. Mr. Charles Norman presided at the piano.

In another column will be found a report of the late bazaar held in aid of the Dominican Convent schools at Oamaru. The report speaks for itself, and reflects most creditably on all who were engaged in the undertaking in question. But at the present time, when an effort is being made in some quarters to pretend that the Catholic laity are not of themselves most anxious in securing the Catholic education of their children, such labours and sacrifices on their part as are implied by the successful issue of this bazaar afford an argument that cannot be overthrown. The Catholic laity know that they themselves, and not their priests, are answerable to God for the souls of their children, and their whole conduct gives a proof that they are determined to discharge their duties in this respect.

The Rev. Father O'Malley, S.J., will visit Invercargill next week, where he will deliver a lecture in aid of the local hospital; as well as two lectures in aid of the Dominican Convent building fund.

PONTIFICAL High Mass was celebrated at Port Chalmers on Sunday at 11 a.m., by his Lordship the Bishop, with the Rev. Fathers Newport and Lynch as deacon and sub-deacon respectively. The Bishop also administered the Sacrament of Confirmation. The music was rendered by several of the members of St. Joseph's choir, Dunedin, and was very finely performed. A lady of the Port Chalmers congregation presiding at the harmonium. The children who were confirmed presented a very neat and pretty appearance; the girls being attired in white with veils and wreaths. The procession by which they entered the church was a sight worth seeing. In the evening there were vespers, followed by Benediction of the Blessed Sacrament. His Lordship preached both in the morning and evening.

WE congratulate the people of Invercargill on the great progress they have made in Catholic affairs during the last fifteen months, and for having done so much towards lessening the heavy

debt on their convent and schools. We understand that during the above period the sum of a little more than fifteen hundred pounds has been made up amongst the people of Southland and other friends of the convent, by bazaars, art union, concert, and various donations. If it had not been necessary to purchase a section and build new schools the original debt on the property of the nuns would be now almost cleared. Notwithstanding the large outlay, however, we learn that a sum of fifteen hundred pounds remains to be paid. The effort made by the Catholics of Invercargill, nevertheless, and the great sacrifices they have cheerfully submitted to, returns the best answer to those people who say the Catholic laity do not of themselves desire Catholic schools for their children.

## THE PENINSULA ELECTION.

(From the *Otago Daily Times*.)

THE Rev. Dr. Moran addressed a meeting of the electors of the Peninsula at the schoolhouse, Anderson's Bay, last (Wednesday) evening, as a candidate to represent their district in Parliament.

Mr. John White occupied the chair, and there was a good attendance of electors, the room being crowded.

Bishop Moran, in his address, dealt fully with the question of education. As showing the sincerity and determination of the Roman Catholics to have their children educated according to their principles and convictions, his Lordship referred to the great sacrifices they made in order to support their own schools. In Oamaru, he said, in addition to supporting their own schools, they had raised £1700 or £1800 for school buildings. In Invercargill two schools had been supported by them, and during the last twelve months they had raised £1600 to provide new school accommodation; and while they had been doing this, they had been all the time paying a full share of the taxation which goes to support the Government system of education. Greater efforts had been made by them in the cause of education in the past than in previous years, and still greater efforts would be made in the future. During the last twelve years the Catholic body had spent in and about Dunedin £20,000 for school purposes. Did not these facts prove that the Catholics were thoroughly in earnest and determined, and that it was futile, absolutely idle, to expect that they would accept the Government system of education? Such being the case, the issue he placed before them was this: Were they, as honest and liberal-minded men, prepared to insist that Roman Catholics, while they continued to support their own schools, should at the same time contribute to the support of the Government schools, from which they reaped no advantage? Would it be fair or just to do so? He need not say that he thought it neither fair, just, nor equitable, nor did he think it at all politic, because members of the Roman Catholic body must be less than men if they did not feel acutely the injustice that was being done to them by their fellow citizens. He was anxious he should not be misunderstood. He was not seeking to overturn the system to which they seemed to be so much attached. If they wished to have that system they would meet with no opposition on his part, or if they wished to make any change he would not object to that, provided always they would consent to do justice to the Roman Catholic body. If a fair share of the public expenditure for educational purposes was given to the Roman Catholics there would be no opposition from them to others providing such schools as would meet their own views. The candidate repeated that they only asked for the same treatment that was accorded to the Roman Catholic body in England, Ireland, Scotland, and Wales. Against the present system the Catholics in this colony had protested by petitions and through the Press, and also in the most efficacious manner possible—by establishing and maintaining schools of their own. Were the constituents prepared to insist upon a continuance of this state of things? He had sufficient confidence in their sense of justice to believe that they would not consent to that, and that if they had consented to it hitherto, that consent had been because they did not fully understand, or because, in fact, their attention had not been drawn to the state of the case. He did not think the electors of the Peninsula would for a moment insist upon placing the Roman Catholics in this unfavourable position so far as the education of the country was concerned. The only argument that was brought against him, the only argument that could be brought against him, was the one to which he had previously alluded, that they could avail themselves of the system if they pleased. The answer to that was—"We cannot, and we have proved by our conduct, by our perseverance, and by our generosity to our own schools that we cannot." It was of no avail to say, "There is no reason." They answered, "There is a reason, and we have proved our sincerity in that assertion." He was not asking for anything for himself that he was not prepared to give to another. He was not endeavouring to take from any man his rights. He was not trying to deprive any of what was fair, equitable and just. He was asking simply for equality, for even-handed justice, for fair play, and he was greatly mistaken in his estimate of the electors of the Peninsula if an appeal made for these reasons to them was an appeal made in vain.

Mr. North asked if the candidate, in the event of aid being granted to denominational schools, would be agreeable that the schools under his control should be subject to inspection by the Government inspectors, in the same way as State schools.

The Rev. Dr. Moran: Yes. I should not only submit to it, I should invite it.—(Applause.)

An elector inquired if Dr. Moran would be in favour of the Government or of the Opposition, if returned.

The Rev. Dr. Moran: I think there has been a great deal too much of the "no-confidence" system in New Zealand politics, that too much of the time of the country has been wasted in struggles for office, and too little attention to public business. The Government that is in existence—that is, the Government of the day—according

to my view, has a claim upon us all for reasonable support, because it is the Government in possession, and I think the public interests require that we should give it fair play. No matter what Government I find in office I will be no party to thwart the Government, and I will not support a "no-confidence" motion unless the Government of the day is guilty of some gross dereliction of duty; though, should a Government propose a measure I think injurious to the interests of the country or unjust, I will vote against that, no matter what are the consequences, even though the resignation of the Ministry is involved in it; and I will support every good measure, no matter from what quarter it emanates, irrespective altogether of party considerations.

In reply to other questions, the candidate said that if returned to Parliament and defeated on the education question he would continue to represent the constituency; that he was a thorough Free-trader, and was in favour of an Upper House.

In reply to a query as to whether he was in favour of bonuses, the candidate replied: That is another question—that is not Protection. I see no objection to it in a new country. I think it is a wise and good system if it is not carried too far.

At the close of the meeting a vote of confidence in the candidate was proposed by Mr. N. Moloney, seconded by Mr. D. Burke, and carried on the voices.

## THE CATHOLIC CHURCH AND REPUBLICANISM.

A LITTLE more than a week ago we leisurely perused the speech of a random talker, published in one of our local exchanges. For want of courage, we surmise, no direct attacks were made on the Catholic Church. Still, stupid and silly hints were slung at her in a manner that reflects no credit on the speaker, either as a gospeller or as a historian. The substance of the whole rigmarole is the old, stale, slander, denouncing the Catholic Church as hostile to a republican form of government. Although this charge has been refuted time and again, nevertheless it was once more mouthed by a Portland pretender, and applauded by unwary listeners. It is ignorance, not historical knowledge, that has left this impression on the biased minds of non-Catholics.

Long before our Republic was thought of, Catholic theologians laid down principles vindicating the position of the Church in this matter. St. Thomas Aquinas, in the thirteenth century, one of the Church's greatest doctors, could not be excelled by a modern Republican in the advocacy of Republicanism. That our friends may thoroughly understand the great saint's doctrine, we will quote the paragraph in which he sets forth his opinion as to the best form of government. The learned Catholic divine says:

"The law, strictly speaking, is directed primarily and principally to the common good; and to decree anything for the common benefit belongs either to the whole body of the people, or to some one acting in their place. Therefore the choice of rulers in any State or Kingdom is best when one is chosen for his merit to preside over all, because the rulers may be chosen from any class of society, and the choice is made by all."

Thus speaks a Catholic theologian five hundred years before the existence of the American Republic. To show to our benighted adversaries that St. Thomas's doctrine is consonant with the teachings of the Church at the present day, we have only to state that Pope Leo XIII., the present occupant of St. Peter's Chair and the visible head of Christ's Church on earth, has quite recently recommended the Angelic Doctor's "Summa Theologica," containing the above principles of civil power, and objects of law, as a class book for the use of philosophical and theological institutions throughout the Universal Church. No candid and truthful speaker can, in the face of such weighty testimonies, continue to say that the Catholic Church is inimical to a republican form of government.

Moreover, there have been, and still are, Catholic republics, whereas in Protestant lands not even an attempt has been made to establish one. The Republic of Venice, Italy, as every scholar of Italy knows, was Catholic, and it was from this Catholic Republic says Charles Sumner, that the American Revolution borrowed its doctrine of republicanism. Again, the republic of San Marino, one of the oldest and smallest States of Europe, was protected against its foes by the Popes for fourteen hundred years. Besides, all the republics of the present day are Catholic. France, Peru, Chili, Mexico, and the rest of the South American republics, are Catholic. These are incontestible facts, proving the utter shallowness and blinded bigotry of our Portland uncommissioned gospeller. This enemy of republicanism, is once more nailed, fastening upon the brow of the pretending instructor the mark of a malignant falsifier, or of a shameful ignoramus.—*Catholic Sentinel*.

## HERBERT SPENCER'S VIEWS OF AMERICANS.

(*Catholic Review*, Nov. 18.)

THE dinner given to Herbert Spencer on Thursday evening last was a notable event: notable for the distinguished character of the guest, for the celebrity of many of the company, and notable also for many of the speeches made. The speech of the evening was decidedly that of the guest, and proclaimed that the philosopher knew decidedly more about things positive and actual in this world than the average critic would allow to the man who is popularly known as the prophet of the Unknowable. Mr. Spencer had already given us an inkling of this in his observations on the character of the people of this country and the possible dangers for us ahead. They were in every way judicious, keen and disarming: and doubtless all intelligent Americans would agree that the English philosopher had taken a measurement of the Republic, its possibilities, its defects and dangers, which was worthy of deep consideration. His speech on Thursday

evening was a continuation and elaboration of the same theme; for, oddly enough, Mr. Spencer himself was the only speaker who made not the slightest allusion to his own particular bent of studies, though the other speakers came primed to the muzzle with evolution, sociology and what not; and one after the other discharged their load at the head of the man who seemed infinitely more interested in the American people than in all the contests of all the philosophical centuries.

Mr. Spencer gave us some excellent advice. In his first published remarks he told us that we were too easy going as a people; that is to say we too lazily suffer wrong-doing to exist and flourish among us. The result of the elections on Tuesday must have astonished the philosopher, as it astonished a vast number of political corruptors and corruptionists, by showing there is a limit to public patience in this country. At the dinner Mr. Spencer told us that we work too hard; we are always strained, live at too high pressure, do not relax enough, and so tend to hand down to the future a physically feeble and consequently degenerate race. "Everywhere I have been struck with the number of faces which told in strong lines of the burdens that had to be borne." The strain and high pressure are too much, and there are doubtless more cases of collapse and early death from over-work in this country than in any other. "There is the injury to posterity. Damaged constitutions reappear in children, and entail on them far more of ill than great fortunes yield them of good." There is already public complaint that under the faulty and frivolous system of education pursued in the public schools the minds of the children are cramped beyond endurance to the detriment of their physical strength. This fact also Mr. Spencer noticed.

Mr. Spencer says that what he wants is "a revised ideal of life." Burke long ago proclaimed that the days of chivalry were over. Mr. Spencer, in his own way, seems to agree with Burke. The Unknowable that Mr. Spencer is unconsciously searching after is faith, the Christian faith, and not finding that, like the Athenians of old he erects an altar to the unknown God. Lacking faith in a divine personal God and his revelation to man, men lack all that is highest and most ennobling and inspiring. It was the ages of faith that, out of semi-barbarous peoples, created the chivalry whose fall Burke deplored. And to-day, lacking faith, men go back to barbarities though we call them by gentler names.

What Mr. Spencer calls "undue regard of competitors," is one of these barbarities. The phrase to a Christian mind simply means lack of Christian charity, the charity that bids us love our neighbour as ourself, and be just to another as we would to ourselves. "I hear," says Mr. Spencer, "that a great trader among you deliberately endeavoured to crush out every one whose business competed with his own; and manifestly the man who, making himself a slave to accommodation, absorbs an inordinate share of the trade or profession he is engaged in, makes life harder for all others engaged in it, and excludes from it many who might otherwise gain competencies." Who was it said, ages before Mr. Spencer existed, that riches, hardened the heart, and again, that it was harder for a rich man to enter the kingdom of heaven than for a camel to pass through the eye of a needle?

Mr. Spencer proclaims that the mere accumulation of riches is the besetting vice of the present age. "We may trace everywhere in human affairs a tendency to transform the means into the end." He thinks that we have had too much of "the gospel of work," and that it is time to preach "the gospel of relaxation." That is one of the chief lessons he would impart to our people, and it is a good one. For our incessant strain comes from what? From labour for labour's sake? Who among us does not sigh for rest and relaxation? No; it is from the intense pressure all round us to push on and on until we drop lest we should be left in the race by the competitors around us, the thousands, the millions who are all pressing on to the same goal: the accumulation of money, money and more money. To that intense desire we sacrifice our days and nights, all our lives, our youth and our old age, too often our souls: to accumulate a large fortune that when gained will drop from our nerveless hands and leave us with the memory of a withered life. No one knows to-day, save the thieves who stole them, where rest the miserable bones of the "trader," whom Mr. Spencer used as an example; and already the great house that he built has fallen to pieces like those very bones. How many of his like are still among us?

A Mr. Hensman and a Mr. Flint have had an interesting discussion as to the intellectual capabilities of the fair sex. The gentleman who is the possessor of the perhaps appropriate name of Hensman seems to have a very exalted opinion of the intellectual capabilities of women. It is unfortunate for the cause he indicates that the sound of his name is calculated to raise a suspicion of hen-pecking. Strange that the denier of woman's inferiority should be a person named Flint. Putting aside the arguments referred to, everybody who has had any practical acquaintanceship with the work of competitive examination knows very well that those of the fair sex who present themselves are, as a rule, the very best of their class, whilst the male competitors are only a poor average of their class. Notwithstanding all this, it must be admitted that the young ladies of the present generation cut very respectable figures as competitors with the "lords of creation."—*Universe*.

When the Naples correspondent of some of our revolutionary papers admits that a reform in manners and customs of the governing machinery of Italy is requisite, we may be sure that there is very good ground for complaint. Indeed, if there be the least truth in a recently published book entitled "Ricordi di Questura," the unfortunate population lies at the mercy of an unrestrained police despotism. The *Pungolo* maintains that, however incredible the scenes of violence described in this book may appear, they are but too true. But if this had happened under the Bourbons, what indignant rhetoric would have flowed from the pens of Liberals from Mr. Gladstone downwards!—*Universe*.

## AN HONEST CANDIDATE.

(From the *Dunedin Evening Star*)  
TO THE EDITOR.

SIR,—As I am told there is an impression in some quarters that Mr. Donnelly has been badly treated, I write, as one of that gentleman's earliest and most ardent advocates, to explain why my own mind became changed towards him. Had Mr. Donnelly, then, only declared that he would support no measure for the alteration of the secular Education Act for the ensuing two years, I should have felt that such a declaration was inconsistent with the sentiments I had frequently heard him express. It was common, for example, for Mr. Donnelly to come into this office and speak "like a book" on the education question, professing a conviction that a bold, unhesitating, rational statement, such as he felt himself capable of making, would at once convert the popular mind, and render it favorable to the Catholic claims. In fact, I have felt it more than once necessary to warn him, in connection with his contest of last year, not to make the subject too prominent, for although I had no doubt as to Mr. Donnelly's ability, I did not quite share in his confidence in the fairness of the public. My consternation, therefore, was extreme when I found, on the gentleman's own acknowledgment, that all the time he had been speaking so edifyingly, and all the time I had been exerting myself in every way possible to me in his cause, he was quietly resolved to take the first opportunity that offered itself to him of making a practical condemnation of the Catholic claims—for all this was involved in his declaration that he would not have supported Mr. Pyke's amendment—a declaration which, moreover, he went out of his way to make, with at least the strong appearance of a desire to add insult to injury. How, then, the people who have been so treated by Mr. Donnelly can be accused, with any degree of reason, of dealing harshly with him in marking their sense of his perfidy towards their cause, and his insolence towards them personally, I cannot conceive.—I am, etc.,

JOHN F. PERRIN.

N.Z. TABLET Office, January 12.

TO THE EDITOR.

SIR,—In reply to Mr. John F. Perrin, of the N.Z. TABLET office, I can only say that his imagination and inventive faculties do him much more credit than his sense of honor or his veracity. The glowing conversational phantasms which he so dramatically depicts are due entirely to his fervid imagination. However, I readily pardon him for his questionable tactics, knowing the pressure under which his veracious effusion was written; and the public, knowing whence it came, will, under existing circumstances, have no difficulty in appraising it at its proper value.—I am, etc.,

M. DONNELLY.

Dunedin, January 13.

TO THE EDITOR.

SIR,—We have read Mr. Perrin's letter in Friday's *Star*. The statements made in it concerning Mr. Donnelly's professions were true. Mr. Donnelly has spoken, as described, in our presence more than once. We have also read Mr. Donnelly's denial in Saturday's *Star*. It is a shameless, though confused, denial of the truth.—We are, etc.,

JOHN MURRAY.  
JOHN J. CONNOR.

Dunedin, January 15.

TO THE EDITOR.

Sir,—My contradiction of Mr. Perrin's statements would necessarily include any emanating from the fag end of the TABLET employes. It is scarcely necessary, therefore, to honour Messrs. Murray and Connor's "official" manifesto with a special refutation; but as silence might not have a good moral effect on their honour and veracity in future, I must answer them as I did Mr. Perrin, by giving once for all an unqualified denial to their statements.—I am, etc.,

Dunedin, January 16.

M. DONNELLY.

[Neither Mr. John Murray nor Mr. John J. Connor is an employe of "the TABLET," at any of its ends or commencements.—ED.]

N. Z. TABLET.]

TO THE EDITOR.

SIR,—I have just read Mr. Donnelly's reply to Mr. Perrin's letter which appeared in your issue of Friday evening, and in which Mr. Perrin sets forth his reasons for withdrawing his support from Mr. Donnelly.

I must say that I was surprised to find Mr. Donnelly endeavouring to make the public believe that he has not in the past been a zealous advocate of the Catholic claims on the education question. I have known Mr. Donnelly for a long time, and have always held a very high opinion of him. I have had frequent opportunities of speaking with him on the education question; and I always thought I had reason to admire his manly view of how this and other questions should be canvassed by Catholics.

I have often quoted Mr. Donnelly to our friends as an example of bold, manly, and uncompromising honesty. In fact, the purpose of his conversations would seem to be to get Catholics to throw off all reserve, and demand in a bold and above-board style what they were so manifestly entitled to—viz., some participation in the educational expenditure of the colony.

Now, sir, although I was sorry to see that Mr. Donnelly's anxiety to get into Parliament had induced him to forswear his lifelong convictions on a question affecting the domestic and financial interests of 70,000 of his co-religionists, still I was not prepared to find that he would have the hardihood to also forswear His "professions of faith" on this great question, made in the TABLET office from time to time.

I desire to bear testimony to the correctness and truth of Mr. Perrin's statements in his letter in Friday evening's paper.—I am, etc.,

JOHN J. CONNOR.

Dunedin, January 16.

## Commercial.

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

**Fat Cattle.**—246 head yarded for to-day's market. Being much in excess of requirements, a reduction of fully 2s 6d per 100lb was the result. Bullocks fetched from £7 to £10 17s 6d, and cows from £6 17s 6d to £8. We sold a draft on account of Mr. A. Thomson at quotations. We quote beef at 22s 6d to 25s.

**Fat Calves.**—21 were yarded, and sold at 10s to 22s.

**Fat Sheep.**—1460 were penned, 250 of these being merino. This number was by no means excessive, but yet the prices fetched was about 1s lower than last week's. Cross-breeds fetched from 6s to 10s; merinos, 3s 8d to 4s 3d. We sold on account of Messrs. J. and S. Wilson, (Papakaio), Mr. George Cox, and Mr. John Duncan (Cherry Farm), at quotations. We quote mutton at 1½d per lb.

**Lambs.**—667 were penned and sold at 4s 9d to 8s 3d. We sold 56 at from 7s 6d to 8s.

**Pigs.**—56 were forward and sold at from 14s to 70s.

**Store Cattle.**—We have no transactions to report.

**Store Sheep.**—There is a demand for cross-bred and merino of both sexes, more especially for young stock, but the low rates ruling for fat have had a militating effect against the business that should have been done in this class of stock at this season.

**Wool.**—Local sales held since our last report have fairly maintained quotations previously established. Priced catalogues of London sales down to 29th November reached us by San Francisco mail last week, and show prices ruling during the eight days previous. We will hold our fourth sale on Tuesday, January 23.

**Sheepskins.**—Our sale on Monday was attended by the usual representatives of the trade, and biddings were spirited, showing a slight advance on last week's quotations. Station and dry cross-bred skins fetched from 2s to 4s 6d; merino, 1s 9d to 4s 6d; butchers' green cross-breeds, 4s 1½d to 5s 9d; merino, 4s 6d to 5s; lambs, 5d to 1s 6d; pelts, 4d to 1s 6d.

**Rabbitskins.**—We offered 13 bales and 2 bags, but there being only a few buyers in the market, who do not care to give prices recently ruling, we only placed 2 bags suckers at 6d, and 1 bale mixed at 12½d and passed 12 bales.

**Hides.**—We disposed of a large catalogue at prices equal to last quoted—3d to 4d per lb for clean and good-conditioned hides; 2d for faulty.

**Tallow.**—We did not offer any this week.

**Grain.**—Wheat is moving off but slowly, and prices in favour of buyers. Choice milling, 4s to 4s 2d; medium, 3s 6d to 3s 9d; inferior and fowls' wheat, 2s to 3s 3d. Oats are also difficult to quit, and can only be done by a considerable concession on prices ruling a short while ago. We quote stout bright feed, 2s 10d to 2s 11d; medium, 2s 8d to 2s 9d; inferior and discoloured, 2s 4d to 2s 7d. Barley: Nothing to report.

## PRODUCE MARKET—JANUARY 12, 1888.

MR. F. MEENAN, Great King street, reports:—Wholesale prices. Oats, 2s 6d to 2s 10d per bushel; milling wheat, 4s 3d to 4s 9d per bushel; fowls' feed, 2s to 3s 9d; barley, malting, 4s to 4s 6d; milling, 3s 6d; feeding, 2s 6d to 3s 6d; hay, £7 per ton; chaff, mixed, £4 10s; hay chaff, £6; straw, £2 10s; bran, £4 10s; pollard, £5; potatoes, (old) £3, (new) 6s to 8s 6d; oatmeal, £15 10s; flour, £10 10s to £11; butter, medium to prime, 9d to 1s per lb.; salt, 9d per lb.; eggs, 1s 3d, per dozen; bacon, sides, 8d per lb.; rolls, 7½d; hams, 9½d; pork, 4½d; old cheese 8d to 9d, new 7d.

MESSRS. MERCER BROTHERS, Princes street, report:—Fresh butter (in ½-lb. and 1lb. prints), best quality, 1s per lb.; ordinary butter, 10d per lb.; eggs, 1s per dozen; roll bacon, 7½d per lb.; good salt butter, in kegs, 9d per lb.; cheese 6d per lb.

## LABOUR MARKET.—JANUARY 12, 1888.

P. M. GRANT and Co., Labour Agents, report for the week:—We are all bustle now in preparing for harvest work. This week will see general harvest in the northern district, and a few patches in the south will be in readiness for the reaper. There are a considerable number of men waiting engagements, but they seem reluctant to accept of the wages offering, and at present we find some difficulty in effecting engagements, men expecting extreme wages. We hear of high rates being offered for harvesters north, but these reports require confirmation, and in the absence of any guarantee as to the actual rate of wages ruling, we are unable to quote as our engagements of harvesters is confined to hands for a term of months. We have a great demand for ploughmen, especially those competent to work reapers and binders, and we are offering those 40s per week. Contractors are competing briskly with the farmers for labour. It seems a pity that large contracts are not to a considerable extent suspended during harvest months when all hands are required and wages high. This would afford farmers a great advantage and also equalise the labour for the men generally; after harvest is over a great number of men find some difficulty in securing steady employment at reasonable wages. Couples meeting with ready engagements; shepherds, we have engaged a considerable number for this season of the year; ploughmen, unable to meet demands, and holding out for an advance in wages; milkers, general hands, boys, scarce; tradesmen, busy at satisfactory wages; hotelmen, hard to procure, a number preferring to rough it on the harvest field rather than stay in town at small wages; dairymen, youths, boys, in demand; female servants still scarce and extremely hard to please; we shall be glad when a fresh supply comes to hand. Wages firm.

## M'GEE'S TRAGIC END.

(Written for the *Detroit Evening News*.)

On the night of April 6, A.D. 1863, I retired to rest in my usual state of health, but quite fatigued by the labors of the day. I lived in Toronto, Ontario. I fell asleep and dreamed that I was in Ottawa, the capital of the Dominion, a city I had never visited in my life. There was no doubt as to the place, for Parliament was in session. I found myself in the spacious Chamber of the House of Commons. I listened with keen interest to a debate in which Sir John Macdonald, Alexander Mackenzie, Edward Blake, Thomas D'Arcy, McGee, the erstwhile Irish patriot and poet, lecturer, orator and statesman, and others took part. I was personally acquainted with several of the speakers and with many of the members, I sat in one of the galleries. I noticed the movements of distinguished men, how they were dressed; how they sat at their desks, what they were doing. Edward Blake sat as still as a statue, with a rowdy hat on, drawn down in front so as to cover his eyes; he looked like a rough farmer who had dropped in amongst strange company, afraid to move lest he should make a fool of himself. Sir John, between drinks, was alert and vigorous, moving about continually, chatting and laughing in low tone, apparently paying no attention to the debate in progress, but not a word escaped his notice, as I soon found out. When McGee got up to speak, I exclaimed, "What an ugly man!" and he certainly was homely at first glance. He was tall, stout, heavy-shouldered, deep-chested. His complexion was dark; his head large, solid-looking and compact, hair dark brown and curly, coming well down over the forehead and making it appear rather low. His nose was a trifle retroussé, but his lips were beautifully formed and sensitive. When he laughed, his keen, hazel gray eyes sparkled like gems. Sometimes when in the heat of eloquence, his rather heavy face would light up from within and glow in a wonderful way, as if the fires from his burning soul could be seen through the fleshy veil. His presence was striking, almost noble, quite statesmanlike, parliamentary. He looked the orator and statesman, every inch, when speaking. One could not ignore that presence. One had to listen, but listening soon became a pleasure, then a matter of keen enjoyment, and soon one was carried away in raptures of enthusiasm. What a voice! The quality was simply exquisite, rich, clear, sweet, penetrating. The lowest tones were distinctly audible in every part of the chamber. On its upper crescendo flights that voice sounded like a great silver trumpet such as an angel fresh from the divine sources of power might blow. That voice had also marvellous depth—solemn and passionate depth of force and pathos too. His English was the best ever spoken by mortal man. His style was elegant, spirited, nervous; he was never undignified or colloquial; always sustained, logical and correct. Constantly armed and ready at all points and wary, yet he was witty, ever ready for fun. His wit flashed all through his oratory, like the light of diamonds. No orator ever wielded a keener sword of sarcasm. He could cut and slash and slay with the mightiest of the giants. After scalping some mean foe, he would hold him up to ridicule in such a fashion as to compel the poor man to wish he had never been born. Poor McGee! What a splendid specimen of God's handiwork, and yet his life was almost a failure!

I remember a few of his words uttered during the debate. "The honorable member for—talks of bribery and corruption! Sacred consistency! Can it be possible that the honorable member has forgotten the manner in which, not many years ago, he conducted his canvass in a certain constituency not a hundred miles from Goderich? Did he not, while soliciting the votes of the pious electors, distribute copies of the Word of God with great profusion? Does he not, with shame, recall the fact that the good people kindly received the Gospel but rejected the missionary?" There followed a roar of laughter in which the honorable member in question appeared to join in a troubled, queer way.

McGee finished a great speech alas, too soon. The house rapidly thinned and I went out with many others into the street.

The moonlight was exceedingly bright. I wandered about aimlessly and after a long walk halted in a street in the black shadow of a building. My attention was attracted by a light in a hotel opposite. The light of the moon shone on the houses across the way with great brilliance. The door of the hotel was ajar and I could see a British officer, dressed in a full scarlet uniform pacing up and down a long room, with his hands behind his back. As I stood looking at the officer, a man came swiftly out of the shadows about 50 yards to my right. He glided over the street until he came to the door. He pushed it open and instantly fired a pistol at the officer, who fell dead without even a groan. I had not seen the man's face clearly but as he turned around in a quick hurried manner his hat fell off and I saw his face and recognized him as if it had been broad daylight. I exclaimed in horror, "Dick Foley, how could you do that!" and I awoke in affright, perspiration streaming from every pore.

I was so nervous that I knew I could not go to sleep again. I arose, lighted a lamp, and looked at the clock. It was precisely 2 o'clock in the morning. My wife asked me what the matter was and I answered, "I have had an ugly dream, that's all. I'll be all right presently."

At the breakfast table I related my dream to my wife and some friends who were visiting us. We all agreed that the dream was a very remarkable dream indeed.

I went to business as usual, and before I had walked five blocks from home, had ceased to think of the dream. As I reached the central part of the city I saw several groups of people, and as I passed I heard them speaking in low tones. In front of the post office quite a large crowd had gathered. I instinctively felt that there was serious news of some sort. There was something strange in the air and surroundings. The first person I saw whom I knew was the chief clerk of the post-office and I said, "Williams, is there any news? What has happened?"

He answered, with an astonished manner, "Why! haven't you heard! D'Arcy McGee was shot dead this morning at five minutes to 2 o'clock in Ottawa! He was in the House until the adjournment

a few minutes before he was shot."

Good heavens! My dream!

This is all very strange, but the most extraordinary part of it remains to be told.

One Whalen was convicted of the dastardly murder. Technical objections were taken by his counsel, the Hon. John Hilyard Cameron, to the course of procedure adopted on the trial by counsel for the Crown. On a writ of *habeas corpus* Whalen was brought from his cell in Ottawa before the Judges of the Queen's Bench, convened in Osgoode Hall, Toronto.

I had not forgotten my dream, by any means; but it was not in consequence of the same that I went to see Whalen. I went out of curiosity, like hundreds of others; but imagine my surprise—almost amounting to consternation—when I saw the man of my dream! Dick Foley! Yes, there was Dick Foley, almost, but upon cool inspection, not the same. The resemblance was very startling. Foley was an old acquaintance, and if I had been wide awake I could conceive that I might on that moonlight night easily have taken Whalen for Foley, at a distance of say 60 feet. Whalen was a medium-sized man, about 35 years old, of florid complexion, sandy hair, with full side whiskers, bushy eye-brows and gray, sharp eyes, not at all an evil-looking man. Dick Foley answered this description in a general way. The men were formed alike, made up so as to resemble each other closely. Whalen was the murderer I saw in my dream! I remembered his face clearly; the identification, with that of Foley's image, was complete beyond the shadow of a doubt!

Now poor McGee was in one sense a British officer, but he was not on that night dressed in a scarlet uniform; he was not shot while walking about a long room. He was shot first as he was entering the door of his hotel, after leaving the House of Commons. Strange that McGee was to me the central figure of the debate. The only words uttered which I dreamed that I remembered were those of McGee, quoted above. As a matter of fact he did not speak those words on that night, but years before in Toronto when I heard them fall from his lips.

Was I present in spirit on that eventful night? Did I see in dreamful fashion, the dark deed committed at the door of the hotel?

Was my dream only a coincidence?

Two living witnesses can testify that I related them the dream as told above, substantially at the breakfast table on the morning of McGee's death, before the tidings of his demise reached either myself or them.

## WHAT THE DREAMERS CAN DO.

ON last Saturday, says a New York paper this week, the frigate Constitution, better known as "Old Ironsides," was towed by the Powhatan down the East River on her way to Portsmouth.

What has this to do with the dreamers? Listen: This great old warship, Constitution, was Admiral Stewart's vessel, in which he whipped the British ships, Cayne and Levant, two to one, and towed them as prizes into port with the American flag at their peak. And years after, when the commonplace officials at Washington gave orders to break up the old Constitution, that vandalism would have been done but for the poet who threw his song on the wind, which carried it to every heart in America, and created such a rage of enthusiasm that the staunch old ship was saved like a sacred thing, and became protected of the people, to lie in harbour undisturbed until her timbers rotted and she sank at peace into the kindly sea. All this was done by Oliver Wendell Holmes's thrilling poem:—

"Ay tear her tattered ensign down!"

Last week, the grand-daughter of the Commander of Old Ironsides, Fanny Farnell, was laid at rest in the tomb of her family at Mt. Auburn. She, too, proves the power of the poet. No influence has been more potent in the present marvellous movement of the Irish race for freedom for Ireland than the songs of this delicate lady. To-day in her grave, her very memory is a symbol that will yet thrill the Irish heart to its deepest chords. When the body of the beloved poetess is carried to Ireland to be buried "under the shamrocks," her passionate songs will sing themselves in the hearts of the bare-headed multitudes.

In Ireland, forty years ago, the poets moved the dormant nation into revolution. Like flame-flashes their hearts were made to leap into heroism by the magnificent liberty-songs of Thomas Davis, Lady Wilde and Gavan Duffy; and the fire they lighted has been kept burning by such ballads as Kichham's "Rory of the Hills."

The great French Revolution of the last century, and all French Revolutions forever, owe more to "The Marseillaise" of poor Ronget de Lisle than to Robespierres and Dantons and Marats, for they are mere bodies, while this terrible and immortal hymn is a lightning soul.

In Norway, to-day, a great poet, Bjornson, who visited America last year, beards a powerful King amidst his own court; excites the people to the separation of Norway from Sweden; and the King has to remain silent and passive, for all kings are learning that a poet in a prison or in exile or in the grave is neither silent nor dead, but even speaks with more vivid meaning to the restless hearts of the people.

In England, there have been no poets of the people, probably because the masses are too ignorant. The literary class has its sympathies almost entirely with the aristocracy. But Charles Reade's "Never Too Late to Mend" reformed an outrageous prison system, and the authors of "Ginx's Baby" and "The Romance of the Nineteenth Century" have applied hissing caustic to certain political and social evils.

In America, it is doubtful whether the match that lit the guns of Fort Sumter would have been struck in this century had it not been for the romance of a woman. And if "Uncle Tom's Cabin" precipitated our war for liberty and union, "John Brown's body lies a-mouldering in the ground, but his soul goes marching on," chanted in hundreds of conflicts, had a tremendous influence on the marches and battles of the Northern soldiery.

## GUNPOWDER.

**MACKLEY & LEIJON,**  
Awarded Gold Medal for Blasting  
and Sporting Gunpowder, International Ex-  
hibition, Christchurch.

**TO POWDER CONSUMERS.**  
As predicted, the Owake Mills **BLASTING  
POWDER** is fast superseding the imported  
article.

## SPORTSMEN,

Try our Towerproof Sporting **GUNPOWDER**,  
any size grain. It gives universal satisfaction.

Our Powder may be obtained from any  
dealer, or from **MACKLEY & LEIJON**,

Farley's Buildings, Princes St., Dunedin.  
Our Patrons will please note the regular  
days for Powder being carried by rail are—  
For stations North of Dunedin, every Tues-  
day; South of Dunedin, every Friday.

## SAFETY, BRILLIANCY, CONOMY.

**HUNDREDS** of Families now using  
"NOONDAY" OIL testify to its  
superiority over other Oils in use. It uses  
less oil in proportion to the light given, with-  
out odour. It gives a much more brilliant  
light and more steady than gas, and at less  
expense. The high test and safety of this  
Oil should cause consumers to insist on having  
no other. Consumers should take great care  
to see that they obtain the genuine **NOON-  
DAY**, and that each tin is stamped "NOON-  
DAY," and that the sealing of the nozzle is  
intact. **NOONDAY** is packed in strong tins  
to avoid leakage.

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

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

Catalogue and Price List on Application.

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

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

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

## [A CARD.]

**E. J. BRYANT,**

LAND AND ESTATE AGENT,  
SHARE AND MONEY BROKER,  
No. 8 Exchange Court, opposite National  
Bank, Princes Street.

Properties for **SALE** in City and Suburbs.  
Shares Bought and Sold. Money to Lend at  
Lowest Current Rates.

## PUBLIC NOTICE.

**C. W. HAWKINS,** Hairdresser,  
In thanking the public for past  
favours, begs to intimate that he has opened  
those premises, 106 George street (opposite  
the Steeple View Hotel), and will be pleased  
to have a visit from old Friends.

**C. W. HAWKINS,** Hairdresser.

ESTABLISHED IN DUNEDIN. 1861.

**MR. J. P. ARMSTRONG,**  
SURGICAL AND MECHANICAL  
DENTIST,  
55 PRINCES STREET  
(Opposite the Criterion Hotel).

**J. E. BONE,**  
BOOKSELLER & STATIONER,  
140 GEORGE STREET,  
DUNEDIN.

Father Matthew, by Maguire, 9d  
View of Irish History, by Duffy, 3s  
Out of Court, Mrs. Hoey, 6s 6d  
Irish Pleasantry and Fun, J. F. O'Hea, 6s 6d  
Lover, a biographical sketch, 3s  
**CHRISTMAS AND NEW YEAR CARDS**  
In Great Variety.

## AMERICAN PHOTO. CO.

(From San Francisco),

158, GEORGE STREET, DUNEDIN  
(Late W. R. Frost's).

## ENAMELLED PHOTOS. A SPECIALTY.

Children and nervous subjects taken by  
our new Lightning Process—the most trouble-  
some child hasn't time even to wink.

## OLD AND FADED PHOTOS.

Copied by a process that makes them  
superior to the originals.

N.B.—A. P. Co. especially wish to inform  
the Dunedin vanity-loving public that they  
will not be kept waiting weeks for their por-  
traits, but will have them finished promptly.  
Note the address—Nearly opposite Morris's.

## CALEDONIAN HOTEL

HASTINGS & DICKENS STREETS,  
NAPIER.

The above Hotel is centrally situated in  
the principal business part of the town, and  
within five minutes' walk of the railway  
station; has first-class Accommodation for  
Travellers; lofty and well-ventilated Bed-  
rooms; numerous Private Sitting Rooms;  
and Suites of Private Apartments for  
Families; Baths; Private Sitting, Reading,  
and Dining Rooms.

Wines, Beer, and Spirits of the Best Brands.

**R. BARRONS,**  
Proprietor.

V.



R.

## THE PUBLIC TRUST OFFICE OF NEW ZEALAND.

**ATTENTION** is directed to the pro-  
visions of the Acts establishing this  
Office, and to the advantages placed thereby  
within the reach of every colonist.

Subject to such provisions, the State offers  
to every person:—

1. About to make his or her Will or  
Codicil.
2. Intending to provide for wife and  
children or others by Deed of Settle-  
ment.
3. Settling Property by way of Marriage  
Settlement.
4. Desiring to Renounce the Trusts of a  
Will, having been appointed Exe-  
cutor or Trustee under the same.
5. Having acted as Trustee, Executor,  
or Administrator, wishing to be  
relieved of the burthen of Trustee-  
ship or Administration.

The option of Using the State Machinery,  
and gives an Absolute Guarantee against Loss  
of Funds by fraud, speculation, or dishonesty.  
Every information may be obtained from  
**ALEX. BATHGATE, Esq.,**  
Agent at Dunedin;

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

## QUEEN'S ARMS HOTEL,

Princes street, South,  
DUNEDIN.

**A. GAISFORD** ... PROPRIETOR.

The Proprietor wishes to notify his friends  
and the public generally he has taken the  
above Hotel, and is prepared to accommodate  
Boarders and Travelling Public generally.  
This Hotel is entirely new, having been lately  
rebuilt, and will be found to be a most com-  
fortable hotel, being in the centre of the  
city, and adjacent to the railway.  
Best Brands of Liquor kept.

Private Sitting and Dining Rooms, Baths, &c.

Terms Moderate

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SUPER SIX CORD  
COTTON

It is unsurpassed.

To be had at all Retail Drapers.

Sole Wholesale Agents.

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Dunedin,  
Christchurch,  
Auckland,  
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TO FOUNDRY PROPRIETORS, BLACK-  
SMITHS, AND OTHERS.

**WE** beg respectfully to inform you  
that we are now in a position to  
supply the favourite Smithy Coal from the  
A. A. Company's Mine, Newcastle, N.S.W.

The Coal from the above Mine is renowned  
for its Cleanliness, being free from all im-  
purities.

Owing to a Strike of the Miners, for the  
last seven months, this Coal has been un-  
obtainable. A settlement having been made  
between the Proprietors and Miners, we have  
made arrangements for a Constant Supply of  
this Coal. It will be sent out perfectly free  
from dirt, so that carriage will be paid only  
on Pure Smithy Coal.

We have also made arrangements with the  
Union Company for Supplies of the Grey-  
mouth and Brunner Nuts, specially screened  
for Smiths' purposes.

All Orders for the Country will be put into  
strong bags and well sewn, for which Six-  
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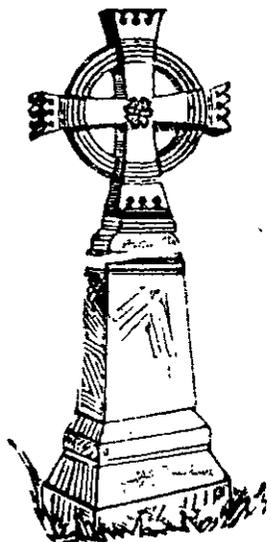
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## OPENING OF ST. MARY'S CHURCH, NELSON.

(The *Evening Mail*, January 2.)

THE new church of St. Mary's, which has just been erected on the site of the old building which was burned down on the morning of Easter Monday, 1881, was consecrated on Sunday morning by his Lordship the Bishop of Wellington, in the presence of a crowded congregation. The order of procession from the Convent Chapel to the new Church was as follows:—Cross-bearer: Two Acolytes with tapers; Eighty young girls in white who had that morning made their first communion; Forty Children of Mary in white dresses and veils and light blue cloaks; Nine novices in black dresses and white veils; Twenty-nine Sisters of the Order of Our Lady of Missions; Fourteen Altar Boys in scarlet cassocks and white surplices; The Rev. Father Mahoney, Master of the Ceremonies; The Rev. Father McNamara, Celebrant of the Mass; The Bishop, supported on either side by the Rev. Father O'Connor, Deacon, and Rev. Father Foley, Sub-Deacon. The Celebrant, Deacon, and Sub-Deacon wore a beautiful set of Roman Dalmatics in white and gold. The Bishop's purple silk cassock was almost concealed by a rich lace rochet and a handsome gold cope. He wore a gold mitre and carried his pastoral staff, which is richly studded with precious stones. After going round the church reciting the usual prayers and sprinkling the exterior with holy water the procession entered the building by the main front door. Upon arriving at the high altar the Bishop and clergy prostrated themselves and recited the Litany of the Saints, then passing round the interior the Bishop formally blessed the new church. The Rev. Father Garin, who was not strong enough to walk in the procession, had taken his place as priest attendant at the throne, wearing his usual black cassock and a white surplice, but upon the commencement of the Mass he assumed a rich white silk cope. During the offertory the Bishop retired to change his vestments, and returned to preach the sermon vested in purple silk cassock, lace rochet, and purple silk cape, over which was conspicuous his episcopal chain and cross, and instead of the mitre he wore a purple silk biretta. He resumed the mitre and gold cope to give his episcopal blessing at the end of the Mass. The Rev. Father Mahoney wore his black cassock and a short Roman surplice of the finest linen bordered with a deep fringe of very beautiful hand-made lace. The music was very effective, although the volume of sound from so powerful a choir was not equal to our anticipations.

The Bishop took for his text the words "I believe in Jesus Christ the only begotten Son of God." In preaching at the opening of St. Mary's Cathedral in Sydney he had proved the divinity of Christ from various sources. In the church where they were now assembled, which, lowly though it was in comparison, was a temple of Christ, and therefore immeasurably more noble than even Solomon's temple, for in it His sacraments would be administered and the principles of His civilisation preserved and inculcated, he would take the same theme, and would prove it by the affirmation of Jesus Christ Himself. In days of old, founders of nations or religions had occasionally arrogated to themselves something similar to the high majesty of God, as in the case of certain of the Roman Emperors, but this never lasted long, for the masses had risen against them and made them expiate with their lives their sacrilegious buffoonery. Now, with regard to Christ, if it were once admitted that he had said he was God they must either clearly prove that he was not so, or must blaspheme in their denial of His divinity. Able men had arisen who did deny that divinity. John Stuart Mill, that great logician and usually careful thinker, was the highest type of English unbelief, while in France an influence almost equal to Mill's had been obtained by the vastly over-rated and absurdly admired M. Renan. Mill held up our Lord as the ideal of a moral and intellectual leader, but denied His divinity, and alleged that Christ Himself never made any pretensions to it. Renan said that Christ never dreamed of passing himself off as the incarnation of God, though He no doubt delighted in hearing himself called the Son of God, and the Son of David, but were we not all in a sense sons of God? This theory offended alike historic truth and common sense. Christ claimed by positive affirmation, in private and in public, in life and in death, to be the Son of God. When Peter answered his Master who asked him, "Who say ye that I am?" that he was the Son of God, was it the application to Him of the ordinary sonship? If so, would it not have been passed by as the silly saying of an ignorant clown, instead of which Christ replied, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not

revealed it unto thee, but my Father which is in heaven. And I say unto thee that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Surely this was sufficient to show that it was no ordinary sonship that Peter meant, but that through the thick veil of humanity he had seen his Master's divine nature? Then had not Christ claimed that He "came from the Father," that "I am in the Father and the Father in me?" And further, He had applied to himself the eternal things of which God alone was the author. "I am the truth and the life." But it might be said that this was only in the privacy of his intercourse with his disciples, and that He dared not assert it to the people. But He had done so. He had claimed the incommunicable power of creation. He had claimed infinity, applying to Himself the definition used by God of himself to Moses. "Before Abraham was I AM." When He claimed to pardon sin and was taken to task for it, He did not attempt to excuse or defend it but proved His power by an astounding miracle. He claimed too to regulate the share of divine worship due to God, and proclaimed Himself Master of the Sabbath. Then again he accepted the adoration offered to Himself as God. But if the people could not put Him down, it might be thought that the Law could and would. But when the representatives of religion, of science, and of power attacked Him, Jesus softened nothing down. "I adjure thee by the living God to tell me, art thou the Son of God?" And the answer came, "Thou hast said it." In saying that He pronounced His death warrant, but He heeded not that. And in death, on the very cross, before a jeering multitude He reasserted it, in His promise of Paradise to the dying thief, He claimed the divine power, and in His last cry were concentrated all His claims to be of a truth the Son of God. "Father, forgive them for they know not what they do." Surely no subterfuge, no confusion of persons, no garbling of texts could cast even a shadow over such evidence as this, and yet Mill still dared to assert that Jesus Christ made no pretensions to divinity. After such reckless nonsense he might be dismissed as contemptible and unreliable on matters connected with religion. Then again there were Huxley, Darwin, Spencer, and others, who treated the religious convictions of others with supercilious contempt, not because they were wanting in ability or in logical powers, but because they would not carefully examine into the truth of such matters. They used powerful language and seemingly powerful arguments, and thus they gained their influence and thus did infidelity spread. The affirmation of His divinity by Christ called for three questions? Did He say what he did not believe? Did He say what He believed, but was he mistaken? Did He say what He knew to be honestly true? In the first case we had the deceiver, in the second the fool, in the third the honest believer. Mendacity, insanity, sincerity, and truth—through one of these gates we must pass. Look at His mental and moral superiority. With persecution and misery around Him and death staring Him in the face, all was bright. With a heart full of love and sympathy He had a noble and grand mind. Keen and sublime He was ingenious and simple. In the Gospels were shown the perfect mastery exhibited by Him over all opposition. With a single word He could tear away the veil that enshrouded the meaning of a text; charged with being a Sabbath breaker, He confounded his accusers with the simple question whether it was lawful to do good on the Sabbath day; the clever politician sought to entangle Him by the question to whom tribute was due; the production of a penny piece and His comments upon it formed a complete answer. So in every case, by the quiet darning of His answers, the searching nature of His questions, His perfect mastery of repartee, He confounded all His enemies. Then He was sublime in His teachings; sublime in the moral principles He inculcated; sublime when He bade men to burst the prison walls of their hearts and to love all men, even their enemies; sublime when He told them to follow Him and leave the dead to bury their dead; sublime when praying for His executioners. And His sublimity was not a mere passing ray flashed upon Him from above, but a fresh, continuous, and glorious light. And if He was sublime, He was simple and ingenuous, simple, not only when saying sublime things, but even in His ordinary conversation, He was never painfully emphatic, never distressingly solemn, while with the poor He was as a child in their midst. Full of love and sympathy he hesitated not to stoop to wash the feet of the very poorest; He reasoned with the poor sinner; He argued with the publican; He did not even pass by the tainted Magdalen, while His love to His ungrateful country was touchingly displayed in His never-to-be forgotten lament over Jerusalem. Then He was as admirable in will as He was in heart, and, after all, it was the will that made the man and formed the character. He willed the most arduous of all enterprises, the regeneration of the moral and religious world, and in the face of all obstacles He carried it out. And what made the will admirable was its perfect rectitude as well as its strength. It was as holy as it was strong. It was impossible to find so many perfections combined in one man. Some were all mind, all will, or all heart, but in Christ alone was the balance so perfectly preserved, and in the most solemn of asseverations did Christ declare himself to be God. Did He then say what He did not believe? No. Was not the first and noblest gift that of truth, and could a man with such a will and heart design the deception of the human race? Then could he have asserted it by mistake? What mistake? Was there a man who could be so mistaken in his own nature as to say that he was a horse, or a bird, or a fly? How then with His grand mind could he be so grossly deceived as to believe He was divine if He was not? How, with His noble intellect, could he make the stupid and grotesque declaration that He was the Son of God if it were so? Such a declaration made by others would clash and jar with the whole course of their lives. With Christ the claim to divinity harmonised with all His actions and teachings. The gate then was closed against the possibility of mendacity in the assertion that He was the Son of God by the truth and perfection of His life; it was closed by His intelligence against the supposition that it was made in folly. Then there remained but one—sincerity and truth. He declared Himself to be God and therefore God He was. He was

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responsible for the assertion, and we were absolutely powerless before it unless God had given some distinct sign of denial of it, which He had not done. Did the Law itself contradict it? The Law said there was but one God, but it also said that the Desired of Nations should come, that He should be of the tribe of Judah and the family of David, that He should be born at Bethlehem, that He should be humble and meek, and He accorded with all these prophecies perfectly. But he would appeal to Christ Himself. He had said, "The blind shall see, the deaf hear, and to the poor shall the Gospel be preached." He commanded Nature with the calmness and serenity of a master, and from the whole universe, from towns and deserts, from continents and islands, from past and present there arose the cry, "I believe in Jesus Christ the only Son of God." The temples of idols were shattered, the temple of Solomon itself had crumbled into dust; the Kingdom of Christ alone stood firm, and from all Nature there went up the grand canticle "I believe in Jesus Christ the only Son of God," and finally from the opened heavens above there had come down the solemn impressive words that placed the matter beyond all contradiction, "This is my beloved Son in Whom I am well pleased."

In conclusion the Bishop congratulated the Catholics of Nelson and their venerable pastor upon the completion of the new building. It must have been a hard day for the latter when he saw the old church so full of blessed recollections and sympathies, burned to the ground, but it must be to him a gratifying sight to see this larger and more suitable building spring, as it were, from its ashes, he congratulated and thanked the Catholics on the West Coast for their liberal assistance, and the priest who had gone there to ask for aid on the success of his mission; he congratulated all the Catholics in the city who had contributed, and the non-Catholics upon the assistance they had rendered, as being a proof that they were not imbued with the absurd materialistic ideas that were floating so thickly in the air; he congratulated the architect on the design, and the builder who had so well, so faithfully, and so perfectly completed his contract; he congratulated the musicians upon the result of their efforts, and finally he congratulated all who were present on so interesting an occasion.

In the evening the Bishop preached from the text "Faith is the substance of things hoped for, the evidence of things not seen." He pointed out that faith in Christ alone would not save any man unless he also kept the Commandments. Many believed in Christ as the Son of God but did not follow Him in their actions. We should be judged by our faith and works, and the good works God required from us was to obey His Commandments.

The collections in the morning and evening amounted to £75, and the sale of tickets will add between £50 and £60 more to the building fund.

### THE EARLY IRISH SETTLERS OF PENNSYLVANIA.

THE founding of Pennsylvania by William Penn, the virtuous Quaker, 200 years ago, was celebrated in many cities of that State on the 22nd of October. Philadelphia, on Monday last, began a week's festivities to commemorate the event, and her streets will witness daily processions of societies of all kinds and nationalities, military, civil, social, and literary, while her nights will be aflame with rockets and illuminations.

It is worth recalling at this time the fact that the Irish element is one of the strongest in the very foundation of the State of Pennsylvania. The Rev. T. A. Spencer, in his "History of the United States" says: "In the years 1771-72 the number of emigrants to America from Ireland alone amounts to 17,350. . . . Within the first fortnight of August, 1773, there arrived at Philadelphia 3,500 emigrants from Ireland; and from the same document which has recorded this circumstance, it appears that vessels were arriving every month, freighted with emigrants from Holland, Germany, and especially from Ireland and the Highlands of Scotland."

Although the Irish were among the earliest settlers in Maryland and Massachusetts, Pennsylvania was the most distinctively Irish of all the colonies. Twenty-three years after the Mayflower passengers landed at Plymouth Rock an Irish emigration took place to Massachusetts, which exceeded in numbers the small Puritan colony which preceded them. But these Irish people were men sold into exile and slavery by the English Government. Prundergast, in his "Cromwellian Settlement," says:—"As one instance out of many: Captain John Vernon was employed by the Commissioners of Ireland into England, and contracted in their behalf with Mr. Daniel Sellick and Mr. Leader, under his hand bearing date Sept. 14th, 1653, to supply them with two hundred and fifty women of the Irish nation above twelve years and under the age of forty-five, also three hundred men above twelve years and under fifty, to be found in the country within twenty miles of Cork, Youghal, Kinsale, Waterford, and Wexford, to transport them into New England."

Here were 550 men and women in the prime of life, purely Celtic in blood, infused into the life of the primal Yankee stock; and these were only a drop in the tide of Irish emigration at that time.

But the emigrants from Ireland to Pennsylvania were voluntary settlers. "In 1727," says the *Philadelphia Gazette*, in Newcastle Government, there arrived last year 4,600 persons, chiefly from Ireland; and at Philadelphia, in one year, 1,155 Irish, none of whom were servants."

In 1728 the number of Irish emigrants landed at Philadelphia was 5,600, "while in the next ten years," says Mr. Bageal, in "The American Irish," "the Irish furnished to the Carolinas and Georgias the majority of their immigrants."

In 1722 the towns of Donegal and Paxton, Pa., were settled by Irish emigrants; and in 1736 the Irish settled the York Barrens.

From December, 1728, to December, 1729, the proportion of emigrants who landed in Pennsylvania was as follows:—England and Welsh, 267; Scotch, 43; Palatines, 243; Irish, 5,655.—"The Irish," says Bageal, "being thus nearly ten to one of all other emigrants taken together, and that proportion was doubtless sustained down to the Revolution."

In 1729, a prominent member of the Provincial Government said:—"It looks as if Ireland is to send all her inhabitants hither. For last week not less than six ships arrived, and every day two or three arrive also."

Mr. Sherman Day, in his "Historical Collection of Pennsylvania," says of the early Irish settlers:—"They were a pertinacious and pugnacious race, pushing their settlements upon unpurchased lands, and producing fresh exasperation among the Indians." Mr. Winthrop Sargent, in his "Tribute to Principles and Usefulness of the Irish and Scotch Early Settlers of Pa.," says:—"They were a hardy, brave, hot-headed race; excitable in temper, unrestrainable in passion, invincible in prejudice. Their hand opened as impetuously to a friend as it clinched against a foe. . . . If they had faults a lack of patriotism or of courage was not amongst the number."

In 1785, Major-General Robertson was examined before a committee of the English House of Commons on the American war, in which he had served. "How," he was asked by Edmund Burke, a member of the Committee, "are the American corps composed?" "Some are mostly natives," was the answer; "the greatest number such as can be got. . . . General Lee informed me that half the rebel Continental army were from Ireland."

But the highest, under Washington, as well the rank and file, were Irish, and the Pennsylvania Irish supplied an unusual share. Major-General Anthony Wayne, General Walter Stewart, General William Thompson, General William Irvine, General Edward Hand, Brigadier-General Stephen Moylan, these were all of Pennsylvania Irish stock.

Nine men of Irish birth or descent signed the Declaration of Independence in Philadelphia. Their names were Charles Carroll, Thomas Lynch, George Reed, George Taylor, Edward Rutledge, Mathew Thornton, Thomas McKean, James Smith, and John Nixon.

So we rejoice with Pennsylvania in her 200th celebration, and we rejoice to see the magnificent development of the healthy blood of its early settlers from Ireland.—*Pilot*.

### ANOTHER LEGISLATIVE FAILURE.

THE Arrears Act is the latest instance of the utter inability of the British Parliament to legislate properly for Ireland. Here was a measure of beneficent design—conceived, it can scarcely be doubted, with the intention of relieving a host of ruined tenant-farmers from an overwhelming load of debt put upon their shoulders by rackrents and bad seasons, and of giving them a fresh start in life under hopeful conditions. Yet so blunderingly has the statute been framed, and so unsuited are some of its provisions to the circumstances of this country, that at the present moment it bids fair to be even a more glibly legislative failure than Acts of Parliament for Ireland usually are. Its authors coolly assumed that the harvest for 1882 would be a bountiful one, and jumped to the wholly unwarranted conclusion that the harvest for 1881 was sufficient to again set up men who had been struggling with three successive adverse years. Therefore, as a condition precedent for availing of the proffered advantages of the Act, it was provided that a year's rent should first be paid and set to the account of 1881, though, as is well known, thousands upon thousands of the Irish tenant-farmers could no more find the money for the purpose than discover Aladdin's lamp; unless, indeed, they should fall into either of the straits from which the Act itself expressly and in terms professes to guard them—namely, "loss of their holdings, or deprivation of the means necessary for the cultivation thereof." As if this were not balk enough, the "hanging-gale" provision was inserted, which, from the confusion as to its real meaning it has caused, multiplies indefinitely the difficulties about the payment of the year's rent. Then, in a spirit of maladroitness rarely equalled, the 30th of November was arbitrarily fixed as the very last day on which such absolutely necessary payment can be made and the 31st of December the last on which applications under the statute can be received. Thus it comes to pass that an Act which became law towards the end of last August virtually expires for numbers of tenants in arrears about the time they have begun to hear of its existence! In addition, what the needs of the case demanded should have been a statute as simple as a lesson in a child's reading-book is a complicated and mystifying piece of legal draughtsmanship. No wonder, then, that now, at the close of November, applications concerning no more than about £100,000 of arrears have been made although the Prime Minister himself estimated the total of the arrears as between two and three millions! Was ever measure proved to have missed its aim more widely than this? The situation in regard to it is simply preposterous, and cannot be allowed to stand, unless the Gladstone Government and the British Parliament have made up their minds to bear such ridicule as attaches to that King of France who with forty thousand men marched up the hill and then marched down again.—*Nation*.

A correspondent from Paris writes: "Passing along the Rue de Courcelles at an early hour one Sunday morning recently, I met a lady, veiled and in the deepest mourning, with a *parroisien* in her hand. She had evidently just come from early service at the adjoining Church of St. Philippe du Roule. I caught but a glance of her veiled face as she passed; but, though much changed, it was not to be mistaken. It was that of the Empress Eugénie. She has been staying with the Duc du Mouchy at his country seat, and was returning, I presume, after early Mass, to his town residence not far on, in the Parc de Montceau, to which she had come up previous to her departure for England. It was a striking illustration of the vicissitudes of human fortunes to see: one whose slightest appearance used, in former days to create so great a sensation, and who was wont to play so conspicuous a part here, walking solitary, unnoticed, and all but unknown, through the streets of her former capital."



# The Farm.

ENSILAGE.—Nearly a century ago, in this department, Arthur Young, the guest of the Duke of Liancourt, wrote about farming matters and the state of the country as few since have written, and later M. Léonce de Lavergne, the French parallel of the English writer, has described, in his "Economie Rurale de la France," some of those exceptional farms which, on this side of the Channel, exhibit agricultural progress. The Liancourt of Arthur Young is, perhaps, now best known to agriculturists by its being the seat of M. Albaret's manufactory of implements, but it is another Liancourt, in the same department, where agricultural progress in its most novel form may be witnessed. The proprietor of the chateau where I am staying, M. Arthur Vicomte de Chezelles, is not unknown in England. At Kilburn and at Reading he was on the look out for what was good or new among our cattle or implement classes, but at his farms, Liancourt St. Pierre, the experiments he has made and which I came to see are especially French. To-day was opened for my inspection probably the largest "silo," filled with "ensilage," in Europe. In Holland during the last month of May I had the pleasure to join the party of Norfolk farmers and landowners, including Sir T. Fowell Buxton and Mr. Samuel Hoare, on their tour through several provinces to see the various aspects of "Dutch farming." Lord Reay and others accompanied us, and a visit of a week enabled the party to learn much of the methods and condition of agriculture in Holland, to which I only refer here to say that an ensilage pit seen on some of the best working farms in the whole country attracted more interest among the score of Norfolk farmers who saw it than anything else seen on their travels. The cows on a large and well-appointed dairy farm were eating, liking, and thriving on ensilage as a part of their principal winter and spring food. More milk was given by the cows that ate ensilage than those which did not. At the end of the visit the most satisfactory and practical comment made was, "Some of us will try that plan in Norfolk." As a matter of fact, I believe such an experiment on a small scale is now being tried, and in Suffolk Colonel Pomline has also put up a silo. But it was a reading last July that further interest in the process was created, when, meeting the Vicomte Arthur de Chezelles, he gave me photographs of his silo, a monster affair, in which he told me the produce of about 170 acres of forage—clover, trifolium, grass, etc.—was stored, and stowed there as cut, wet or dry. An illustration of this silo was afterwards given in English agricultural papers, and several correspondents made minute inquiries on the subject. Indeed, it is one of momentous interest to English agriculture. The Battle of the Fans, for cooling stacks, at Reading, was of less interest as a means of saving hay in bad weather than a process which can be followed in all seasons. What is a silo? What is ensilage? In answer it may be said the process of making ensilage is as old as the hills, but as a practice of modern farming it is quite recent. Green food, grass, and even leaves, such as those of the mulberry have been stored, salted and preserved in many countries, notably in Hungary and in the steppes of Russia, for all the years of this century, and it is believed that Vigil refers to the process. It is, however, within the past decade that ensilage has been done on a large scale, and it was at Chateau Burtin, in the department Loire-et-cher, that M. Goffart, in 1874, pitted Indian corn in a cheap and satisfactory manner. M. Goffart's largest pit was 12 yards long and two yards deep, the walls were made in stone and cement, and the bottom was paved. This pit received about 40 tons of green maize mixed with one-fifth of its weight of rye-straw chaff. In various pits 250 tons of fodder were stored, and in December were available for winter feeding of stock. From time to time French agriculturists paid their visits of inspection and some few followed the example, but the practice did not become general, and it was reserved for Americans to take up the "new fashion" with enthusiasm, to build immense silos, write a book about it, and assert to the world that ensilage was the best winter food for stock, and especially for milch cows. Animals, like ourselves, prefer when they can choose, green keep to dry food, and doubtless the health of cattle is improved when a proportion of fresh provender is given them. At first in America the fodder was simply "clamped" in heaps 6ft. high and 15ft. long, and the air was excluded partially by a covering of earth. Of course, fermentation set in, but only enough to make the food more digestible and a little sour. From the pit an advance was made by building a stone or brick receptacle partly below and partly above the surface of the ground. It was necessary that this silo should be air and water tight on the bottom and sides. The best form is rectangular; width one third of the length. The cost of erection is reckoned as 5s. to 6s. for each ton's capacity. Rye, oats, grass, various sorts of clover, as well as maize, have recently been successfully saved. The forage is cut into lengths of about one inch by a steam chaff-cutter, tumbled into the pit, packed and trodden down, allowed to sink, and is then covered generally with boards, weighted heavily with stones or bricks, and laid over with earth. Various plans are advocated as to the details of covering, necessary weight, time and manner of opening, and it is probably these diverse and numerous technical details that have caused many farmers to delay making experiments. It is the absence of all such niceties which in the instance of Chateau Bouleau makes the example of the Vicomte Arthur de Chezelles one that anybody may easily follow. The United States Department of Agriculture at Washington has just issued a report embodying the information gained, under 26 different headings, respecting silos and ensilage in the United States and Canada, but I only give the two last clauses. "The condition of stock fed on ensilage, both as to health and gain in weight, has been uniformly favourable." "As to the profitability of ensilage there is hardly a doubt expressed on this point, certainly not a dissenting opinion." As they have arrived at these conclusions in America, it is time that Europe, and especially England, with its uncertain climate, should adopt a system pronounced

to be both healthy and economical. "I know that as soon as the fodder is in the silo it is safe; I have no fear of storms, prostrated shocks, or rotting in the field," is the phrase of an American farmer writing on the subject. In suitable climates and soils simple earth pits are recommended as efficient and the least costly, but generally English and French agriculturists may reckon that a built silo is preferable, and the one I am inspecting is so contrived "a double debt to pay." It is at the same time an excellent barn and perfect silo, and may be described as an oblong open shed, roofed with tiles, 72 yards in length, 6½ yards wide, 4½ yards high, to all appearance a building under which the cereal crops should be stored; it, in fact, a Dutch barn. But the floor, instead of being level, is sunk some 12ft., the walls art lined with rough stones and cement, and the floor is paved, while the bottom level is drained. In this pit, which may be compared to the hold of a ship there is at this date stored the produce of 170 acres of trefoil, lucern, tares, and grass. This produce nearly fills the whole pit, a space being reserved at one end for the remnant of last year's ensilage. As the forage was cut by mowers, five men followed and loaded the carts, and the greenstuff was delivered at the side of the silo into the carriers of a powerful chaff-cutting machine, three men feeding it as two men on the loads pitched the forage off the carts. Thus ten men were occupied and were paid by piece-work, 8s. to 16s. per 2½ acres, according as the crops were light or heavy. The chaff-cutter, driven by steam, goes on incessantly, and the cut green-chaff is stowed and levelled by a couple of workmen, and moreover, twice a day two bullocks or two horses are walked over the mass and give it compactness. A sprinkle of salt is added occasionally, and gives an appetizing flavour which animals like. As soon as filled, and without boards, straw or other covering, about a foot to 18 inches of earth (here, a sandy soil) is laid over the surface of forage, and the store is made complete, and forms in three or four months the ensilage which will be mainly the winter food of the farm stock. All this I had known before arriving at Liancourt St. Pierre on Wednesday to see with my own eyes the outcome of the experiment—to see if, instead of the muck that many would expect, a nutritious and wholesome food could really be obtained. M. Georges, the steward of the Vicomte, had written to me that owing to the abundance of green keep still in the fields the opening of the silo would be postponed from October to November. However, this day what I had come to see was shown me, and the pit was opened. I have had what may be called the first "spit" of new ensilage in my hands, and have fed with both the new and old ensilage the bullocks, seeing them take it as a horse takes a mouthful of hay, eating it with a relish. The appearance of the building was that of a great barn, and as a matter of fact the roof sheltered much of the cereal produce of a farm of over 500 acres. Wheat and oats in the straw from the floor to the angles of the roof formed the upper story of the mass of ensilage that was below, and separated by a thin strata of sandy earth. To reach the ensilage, of course a portion of the super-imposed corn had to be removed; next the earth was shovelled aside; and then appeared the brown black of the forage, like compressed burnt hay. The smell was rather agreeable than otherwise—much the same as comes from breweries. The temperature of the mass was decidedly high, almost more than the hand could bear; but this circumstance was not considered any objection, and the previous year's experiment had proved that such temperature was unattended by any danger. I took three samples, packed them in tin cases, and sent them off to England for analysis. I also took a fourth sample of the old (1881) stock, that portion which had been thrown in uncut at the end of the silo then unroofed, and upon which much rain had fallen. This section is certainly damaged and inferior, but it is not so bad but that it is still eatable, after having been uncovered and exposed to the air during the past summer. Certainly the opening of the silo was a success. The food stored there was good provender for the coming winter. One of the drawbacks to ensilage, as commonly understood, is the supposed necessity to protect the body of the bulk each time a portion is cut away, and to consume such portion within 24 hours. The practice at Chateau Bouleau dispenses such ideas, for the ensilage is simply cut away as wanted, just as would be a few trusses of hay from an ordinary stack. This fact promises, therefore, that cubes of ensilage, instead of being regarded as so much perishable green food, may be eventually made into marketable blocks for dairy and other cattle, thus extending its use, which is now limited to consumption on the farms where it is produced. Should this expectation be realised, a great proportion of English forage, grass, etc., is likely in the future to be made into ensilage without farmers waiting for sunshine to make their hay. Certainly the results of chemical analysis may be awaited with interest, even although practice has already proved the value of ensilage. At the Chateau Bouleau farm, horses and sheep, as well as bullocks and milch cows, are fed and kept in good condition through the winter on ensilage. The quantity given daily is about 20lb. to horses, 50lb. to 70lb. to cows; but, of course, some nitrogenous food may also be profitably mixed with it. On this food for the past two years 20 horses, 36 bullocks, 120 milch cows, and over 1,000 sheep have been successfully fed, and the different animals have been always kept in excellent condition.—*Times*.

The liberty of the subject does not seem to meet with very much favour at Eton, judging by a story which comes from that seat of learning. During last summer an undermaster of Eton school visited Ireland. He was arrested, in company with Mr. Henry George, and wrote an account of what he saw and what had been done to him in that country. The little book he embodied his experiences in met with the disapproval of the head-master of Eton, who called upon its author—Mr. Joynes—to suppress it. The head-master came to this decision without even reading the book. It is not a pleasant reflection, close upon the end of the 19th century, to find any master of a great English school obliged to hold only such opinions as are agreeable to whoever happens to be the head-master. This looks very much like petty tyranny, which ought not to be tolerated.—*Universe*.

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**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.

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 " " " " Leather " "  
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**THOMAS HEFFERNAN,** PROPRIETOR.

The Proprietor wishes to inform his friends and the public generally that he is now prepared to supply first-class accommodation for Boarders and Travellers. The trams pass the door every few minutes from Post Office. Good Stabling and Loose Boxes.

**THOMAS HEFFERNAN,** Proprietor.  
 (Late of Southern Hotel, Princes Street, Dunedin.)

**JOHN HISLOP,**  
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 Hotel offers first-class accommodation to  
 Tourists and others visiting the Lake scenery.

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**B. ZURBANO** ... Proprietor.

**THE Proprietor** (late of Spanish  
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 to inform his Friends and the Public that he  
 has taken the above Hotel, and is prepared  
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 Commodious Dining, Sitting and Smoking  
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The best of Wines and Cigars.

Meals, 1s. Beds, 1s.

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 Dunedin, this 19th day of January, 1883, and  
 published by the said Company.

DUNEDIN: FRIDAY JANUARY 19, 1882.

## THE PENINSULA ELECTION.

### DR. MORAN'S ADDRESS.

The Most Rev. Dr Moran, Roman Catholic Bishop, who is one of the candidates to represent the Peninsula in Parliament, addressed a meeting of the electors in Naumann's Hall, South Dunedin, on Friday evening. There was a very numerous attendance; the hall was crowded to excess, from 400 to 500 persons being present. On the motion of Mr N. Moloney, Mr J. B. Callan was appointed chairman.

Mr CALLAN, in opening the meeting, said: Gentlemen, it gives me infinite pleasure to preside here to-night, and to introduce to you Dr Moran as a candidate to represent this district in Parliament. As his published address will have informed you, his candidature is for the purpose of affording to those electors who are of opinion that the present system of education is wrong an opportunity of protesting against it. Now as an elector of this district, and as the opportunity is presented to me, I say at once that I am glad to have that opportunity of joining in that protest, because I think that the education question ought to take precedence of all other questions. I trust you will bear with me just for a moment whilst I give you my reasons for saying so. I address myself particularly to those who, like myself, are believers in the Divine revelation of Christianity, and, observe, I quarrel with no man. Far be it from me to find fault with any man whose convictions lead him to disbelieve in that, and further on I shall give my reasons for thinking that those gentlemen ought to support the principle involved in the Catholic claims for education. But now I address myself to believers in Christianity, and I say to them, consider for a moment the present system of education, which excludes all Christian teaching from the public schools to which you send your children. Remember that if your children are not taught religion when young, when their minds are plastic and capable of receiving impressions, it is in vain to hope or expect that they will learn it afterwards, when they go out to struggle with the world. I ask fathers of families, have they the time or the disposition after the day's work is over to sit down and teach the children their religious beliefs? Now, gentlemen, I put these three propositions distinctly before you for your serious consideration: Do you think a Christian education essential to the welfare of your children; should it not be given during their school age; and have the generality of fathers and mothers the time to impart such knowledge? I say that no Christian man who gives this matter serious consideration—and it must often press itself upon the attention of every thoughtful man—I say that when he remembers what Christianity has done for the world, what our feeble nature is, and that it requires some restraining power, he must see that, no matter how humble his position may be, or how exacting his employment, a responsibility rests upon him to do what in his power lies when an opportunity presents itself of bringing about such a state of things as will at all events enable the rising generation to learn the truths of Christianity. I say he must feel this education question to be the most important question of the day—not to be put aside for other questions, but that, as a matter of fact, it lies at the root of all other questions; because, gentlemen, you cannot have wise and good legislation unless, in the first place, you teach those who are to be your future legislators not only all worldly knowledge, but also their relations and duties to their Creator and to their fellow men.—(Applause.) Now, gentlemen, there is one section of the community who not only think so, and say so, but who go further, and act on their convictions. I allude to the Roman Catholic body. It is a matter of conscience with them—a sacred duty to their children—to see that the children are educated in religious beliefs, and they have given an unanswerable argument that they are in earnest by supporting, though they are the least wealthy of

the community, their own schools all over the country. It will not be denied, I think, that it is the fundamental principle of the government of this country that the most perfect freedom should be allowed to all in the practice of their respective religious beliefs. Now let us see how that principle is applied to the present educational system. The State says it is necessary for the well-being of the community that all its children should receive a certain amount of secular knowledge, and the Catholic replies, Yes—

Mr D. CALDER: Have we come to hear Dr Moran or the Chairman?—("Hear, hear," and cries of "Go on.")

The CHAIRMAN: Gentlemen, this is an exceptional occasion, and as I have come here to act as chairman I thought the gentlemen present would listen to me whilst I explained the reasons why I did so. I do not want to detain the meeting; I will only occupy your time a few moments if you will allow me to give my reasons. Well, gentlemen, I was just about to observe that the Government of the country requires all children to be educated to a certain standard. The Catholics say this is a wise law, and are perfectly willing to agree to it. But the Government says you are to send children to the public school. The Roman Catholic says, I cannot do that, because it is part of my religion that children should receive secular education and religious truths together, and as you exclude all religion from the public school, therefore I cannot agree to it. It may be said that coming here to support Dr Moran is bringing an element of religion into the election. Now I say, in answer to that, Here are we Catholics crying out week after week, and year after year, that we are suffering an injustice. I know that Bishop Moran takes the position of a candidate not to serve any personal interest, and that he must feel great pain in doing it. I know he does it for my sake, and the sake of those who believe in Christian teaching; and therefore I say, as a Roman Catholic, and as a believer in Christianity, that I am delighted to support him, because he does it not for my sake only, but to support a broad principle. I will say nothing more, but of this I am sure, that it is needless for me to ask you to accord to Dr Moran—especially considering the sincerity of his convictions, and his unflinching fidelity in upholding them—an attentive and respectful hearing.

The Rev. Dr MORAN, who was received with loud applause, said: Gentlemen, electors of the Peninsula, I am a candidate for your suffrages at the approaching election for your district. As your Chairman has told you, it is not a pleasure to me to hold the position that I now occupy. I come forward and ask your aid in order that I may be enabled to demand justice for 70,000 of your fellow citizens. You will say, no doubt, that this is a free country, and that its laws are equal: and I admit the statement that it is a free country and a glorious country, and that in the main its laws are equal and good; but all I maintain is this: that in one particular, and that a most important particular, the law is in many of its provisions neither good, nor wise, nor just. I refer—of course, you will understand me to do so—to the question of education, to the law upon education which prevails in this country at the present moment. The case stands thus: since the enactment of this law there has been spent by the Government of the country on education somewhere about two millions of money—that is, of public money contributed by all the citizens of this country equally, each man contributing according to his ability his fair share. In the expenditure of that money for the purpose for which it has been voted 70,000 of your fellow citizens have had no share whatever; and it is no answer to my position to say that it is their own fault,—that if they wished they could participate in the expenditure equally with their fellow citizens. Now my answer to that is this: that the law is in substance, so far as we are concerned, a penal law; and I feel thoroughly convinced that if my fellow citizens understood the question properly they would not endure the existence of a penal law in this country for an hour. During several years I

have found it impossible to get a proper hearing on the part of your fellow citizens. We have only one paper—a weekly one—to represent our views, and that has only a circulation amongst ourselves; so that the great majority of the people outside of our body know not our views, nor our reasons, nor our dissatisfaction. From time to time we have had made and signed petitions in order to make our views known to your representatives in Parliament, and what has been the result? For many years I have found extreme difficulty in inducing members of Parliament even to present our petitions; so that there was a disinclination to permit us to have our views heard by the Legislature, or our views brought before it even for consideration. I have applied in person to members of Parliament in this country, and asked them to present our petitions, and they have refused. And I ask now, as honest men—as men loving liberty and fair play—what is your verdict in reference to such conduct as that? At other times, when we did send petitions to Parliament, they were huddled out of the House—kicked about the floor of the House; and when they came before the committee of selection, some trivial reason was found for not presenting them to the Parliament to which they were consigned; so that we have met with unjust treatment and with obstacles of every sort in bringing forward our complaints upon this question of education. If I had no other reason for appearing here to-night before you, this would be reason amply sufficient, for under these circumstances it is absolutely necessary that an extraordinary effort be made, in order that we may induce our fellow citizens to look at this question so far as regards us. Now my position is this: that the law of education in this Colony assails at the same time our pockets and our consciences, and it is in reality, so far as we are concerned, a penal law; that the effect it produces is precisely the same effect that would be produced if your Parliament enacted a law especially excluding us from your schoolrooms; for what is the difference between a law, so far as its effects are concerned, which directly excludes us from the schoolroom, and a law which, in its administration, enacts such conditions that it is impossible for us, as honest men and sincere Catholics, to comply with these conditions?—(Applause.) And my complaint is this: that the Legislature, with its eyes open, in spite of our protests and our petitions, with a full conviction that we cannot accept this system of education, nevertheless enacted it, and I say that act on the part of the Legislature was a persecuting act, and one which we as men were bound to rise up and protest against.—(Applause.) It may be said that our protests will be in vain—hitherto they have been entirely disregarded; but I have faith in the honesty of my fellow citizens, and I maintain that it is not in vain to seek for redress. And now I come forward in this way—in a way painful to my own feelings, painful to the people whom I represent—I come forward to make in person this appeal to my fellow citizens because I cannot in any other way get a hearing.—(Applause.) I have said that during the last four years or thereabouts the country has spent about two millions in support of public education. We have been excluded from the expenditure of that money, not by an express enactment of law, but by the conditions under which the law is administered, and with which conditions we cannot comply. We cannot comply with them, and that we are in earnest and consistent I think no man who knows anything of the contemporary history of the country will deny. Putting isolated cases out of view—because cases of isolation are not to be considered in a question of this sort or a discussion of this nature—and taking the contemporary history of the country in every part—north, south, east, and west—it will be found that wherever there is a sufficient number of Catholics Catholic schools have been established at great expense and sacrifices. Do you think, does any man think, that Catholics are such idiots as to make such great sacrifices as they must necessarily do through their position in society, for the cause of education

if they can conscientiously partake of the advantage of sending their children to Government schools? Now I maintain that a very grievous injustice is being done to us, because we contribute our share towards the revenue of the country, and we have an equal right with our fellow citizens to share in the expenditure of that revenue, but in this matter of education we receive no share. Are we not obliged, compelled, to contribute money for the education of other people's children—children of people who are well to do? Look about you, and not farther than two or three perches from the spot on which you now stand you will find a Catholic school attended by 200 Catholic children. In the next street there is a Government school, built by the Government at public expense, and supported by the Government, and the children of people who accept this system of education that the Government has established are receiving there a free education. I ask you, as honest men, is that fair? is that just? is that equitable? What reason is there that Catholics who support their own schools should be called upon to pay for the free education of other people's children—the children of well-to-do people I have been told again and again that this is a misstatement—that I know I am speaking an untruth when I make this assertion. I do not know. I think I am speaking the truth, and nothing but the truth.—(Applause.) Have I not stated facts? Is it not a fact that the Government gives free education to the children of well-to-do people? Is that an untruth? Is it not a fact? And also, are not the Catholics contributing towards that? Is that an untruth, and is it just and fair that citizens who bear the common burdens of citizens should be called upon to pay a double tax? Is it not a penal law that compels us? Is it not persecution? I maintain it is; and I maintain that there is nothing contrary to fact or truth in the statement that I have made. And then again, gentlemen, electors of Peninsula, you have been called upon to reject me as a candidate on the score that I am the enemy of civil and religious liberty. In what respect am I the enemy of civil and religious liberty? My words, and my deeds, and my life are before you. Can you point to anything—word, action, or deed—in which I have ever given any authority or reason to any man to say I am the enemy of civil and religious liberty?—(Applause.) Here I am pleading for civil and religious liberty, here I am pleading for equality and justice for 70,000 people, and a man dares in the public Press to call upon you, in the name of memories that I will not now mention, to reject me on the score of civil and religious liberty.—(Applause.) A man that does so is in his heart a tyrant, because he calls upon you to reject, in the name of civil and religious liberty, my claim to civil and religious liberty. Now I ask you to send me to Parliament in order that I may there advocate justice for 70,000 of your fellow citizens. There are many other questions, I know, in which you are interested—much more interested than in the subject which interests me and my people most; and as your representative in Parliament must attend to all your wants, I am prepared to give you an account of my principles in reference to all those subjects likely to interest you and engage the attention of Parliament.—(Applause); and in doing this I shall not occupy much of your time. I will state at once, and in brief words, what my principles are on many subjects. First of all, then, I am a Freetrader in the fullest sense of the word.—(Applause.) Secondly, I am in favour of immigration, judiciously carried on. You never can progress—your unoccupied lands can never be brought into cultivation—your railways can never be made to pay—until you bring more people into the country; and the bringing more people into the country means more employment for the people in it and higher wages.—(Applause.) I am opposed to the alienation of the public lands of the country in large blocks to any man or number of men; and with regard to what is called the income tax, I am totally opposed to it. It is a tax to a great extent upon industry, and every tax upon industry ought to be abolished.—(Applause.) I hold the principle that the land of the country is the property of the people of the country, and that they who hold the property of the country ought to bear the burdens of the country. I do not know that there are any other public questions of any very great importance upon which you wish to hear my views. If there are you can interrogate me. Taxation, immigration, Freetrade, and customs dues: if I had my way, I would abolish the last-mentioned altogether, as well as harbour dues. I think the main portion of the taxation ought to be borne by the land of the country.—(Applause.) You can argue the question in a very few words in this way:—“Take a desert island. The land is worth nothing. Put people upon it, and it

becomes of value. What gives it its value? The people. As the community improves, you have railways built, the country opened, and the land becomes still more valuable; but it is by the industry and at the expense of the country. Ought not the country to profit by that increased value of the land.—(A VOICE: “Certainly!” and applause.) With regard to your harbour, I have always held that a very great mistake was made in not beginning works at the Heads; and I do hold that if proper training-walls had been built there years ago, we could have now the largest vessels afloat in your harbour. What I have seen all round the globe led me to the conclusion long ago that the bar could have been removed easily by training-walls, and I will help to that in every way in my power if you make me your representative. I think if a sum of even half a million of money were required for that purpose, it would be money well spent, and be recouped to the Colony in less than one generation. There is also another subject of vast importance to every resident in Dunedin or the suburbs—that is the question of drainage of sewage. Something should be done in that matter, or we shall have a plague by-and-bye. I think that Dunedin and all the municipalities round about should combine and ask the Legislature for powers to initiate and carry out a general system of drainage.—(Hear, hear.) Now I have one or two words more to say, and only one or two more. I told you at the beginning I stand here reluctantly, and I wish to say that I stand here entirely at my own motion. I have been solicited by no man; no man has suggested to me to occupy this position; it is my own act entirely. For the reasons I have endeavoured to give you I have meditated this step for years, because of the difficulty I found in obtaining a hearing for my fellow citizens. I waited and waited, thinking it would never be necessary, but now I have come to the conclusion that it is absolutely necessary I should do as I do if the Catholic body is ever to obtain justice and equality in the matter of education. I do not think I need occupy your time any longer. I have told you my views, and my reasons, and my political principles. If you return me to Parliament I will give to your interests all my energy and such intelligence as I possess. I will labour indefatigably to promote your interests, and if there be any one portion of the community which is more dear to me than another it is the honest hard-working man—the working man.—(Applause.) I entertain for him not only respect but reverence, and nothing will be left undone that I can do to promote his interest. I now cast myself upon the generosity and the sense of justice of the electors of the Peninsula. If they will return me to Parliament I shall feel obliged to them, and I shall make every return in my power for the trust they repose in me and for their generosity; but if they reject me because they wish to return a better man, I shall be pleased and shall not quarrel with them; we shall be as good friends as ever.—(Applause.) If, on the other hand, they reject me because I am a Catholic, if they reject me because I am asking for justice and equality for 70,000 fellow citizens, if they reject me because I protest against the stress placed upon my conscience and the consciences of 70,000 fellow citizens, then I shall rejoice and be glad at the rejection.—(Loud applause.) I have omitted one thing, I think, that I ought to have explained. It is not very easy for one to remember everything, speaking as I am speaking now, because it is rather unusual with me, and I have not taken any notes except two or three words. I think you will be a little anxious to hear a little more in regard to my views with reference to education. You will naturally ask me what do I propose. Is it my intention to move for the repeal of the present law? I say no. My object is to amend it, not to abolish it. If you wish to have the present system or any other, I shall not oppose; I will give to every man the liberty I claim for myself.—(Applause.) If you wish to maintain the present system, well and good; I shall be satisfied as long as you do justice to the Roman Catholic body. You will ask me again if I am an advocate for the reintroduction of the system of charging school fees. I say no, if you are opposed to it; but I say if you maintain the present system of education, then I will go in for fees so long as Roman Catholics are obliged to support their own schools unaided, because I think that only fair and just.—(Applause.)

The CHAIRMAN then invited questions.

The following written question was handed to the Chairman:—“Will the candidate pledge himself to go to the poll, as it is generally believed that he is coming forward for the purpose of securing to Mr Donnelly a number of votes, and then retiring close upon the day of election in his (Mr Donnelly's) favour?”—(Hisses and dissent.)

Dr MORAN: Gentlemen, I will answer that question candidly; but before doing so I must express my surprise that there is one amongst my fellow citizens who entertains such an opinion of me—believes that I would be capable of such an act.—(Great applause.) My candidature for the Peninsula is *bona fide*. I thought the matter over, and calculated the moral cost. I am determined to go to the poll.—(Applause.) I never had any other intention. I told the electors in my address through the newspapers that I would do so, but that I would not canvass any man; and after this one speech to the electors, I will do nothing further. I will leave the matter in the hands of the electors; for if my election is not spontaneous and free—if it is not the result of the approbation of my fellow citizens, I do not want to be elected. But my candidature shall not be withdrawn, and every man who wishes to vote for me will have an opportunity of doing so. I will repeat: My candidature is *bona fide*, and I will not retire in favour of any man.—(Applause.)

Mr J. DOWNIE asked whether the candidate was in favour of the Governor being appointed, as at present.

Dr MORAN: So long as the Colony is a dependency of the British Crown I am in favour of the system.—(Applause.)

Mr J. DOWNIE: Are you in favour of the Upper House members being absent for some two years and drawing salary?

Dr MORAN: That's a twofold question. I will answer it. First of all, with regard to whether I am in favour of the Upper House: I say yes. Am I in favour of absentees drawing salaries? I say no.—[Several voices: They do not do it.]

Mr DOWNIE: If you are elected will you have the system amended so that they do not draw salaries?

Mr R. STOUT: They do not draw salaries. The CHAIRMAN: They do not draw salaries at all.

Mr WORTHINGTON: I belong to a sect called the “Bushmugarians.” I want to ask Dr Moran whether he will present a petition asking the Government to give aid to our schools.

Dr MORAN: I will.—(Applause and laughter.) An ELECTOR wished something said about the Chinese question.—(Hear.)

Dr MORAN: My views on the Chinese question are these: This country belongs to British subjects, and I think they alone are entitled to it.—(Applause.) If the Chinese or any other people wish to come here for the purposes of trade and commerce, I would have the ports open to them, but on no other grounds.

Mr D. CALDER: Would Dr Moran be in favour of taxing church lands, church properties?—If the law be equally imposed I have no objection.—(Applause.)

Mr J. M'BRIDE: Would the candidate explain to me what he means by saying he would allow the Chinese to come here for the purposes of trade and commerce?

Dr MORAN: I do not think the language can be plainer. They come for the purposes of trade and commerce. They do not come to be settlers in the country. I have no other words to express it.

Mr M'BRIDE: A person who is not a British subject you would prevent from settling?

Dr MORAN: I do not say that. Any people that come as they go to America or as they go to England, I do not want any change of the law.

Mr HEALEY: If returned will you endeavor to get a railway-station at the Kensington crossing?

Dr MORAN: Of course I will.—(Laughter and applause.)

Mr GRAY: Mr Chairman, I wish to ask Dr Moran whether, if elected, he will go to Wellington as an independent member or as a party politician?

Dr MORAN: I will go up as an independent member, and if you want to have my views on that point any further I will give them.—(Applause.) I am no party-man; I never shall be. I will support every good measure proposed by every Government, no matter what it is. I will vote against every measure which is bad, even if the rejection of a Ministry is involved. If a want-of-confidence motion is brought in I will take no part in it unless the Government is guilty of some gross dereliction of duty.

Mr GRAY asked whether the candidate regarded the education question as the main one, and a reply in the affirmative was given.

Mr GRAY asked whether the candidate would support a Denominational system of education.

Dr MORAN: If the people of the Colony wish to have a denominational system I will support it with all my heart. If they do not wish a denominational system, but the present one, on the other hand, I will not interfere with it, provided justice is given to me.

Mr HEALEY: Are you in favour of the law being so amended that we shall get a fair share of cab-license fees?—(Interruption.)

Dr MORAN: I will give you a general answer. I will endeavour to promote the interests of the Peninsula district in every way, and to obtain for it everything it is entitled to, and will be always glad to receive suggestions from its inhabitants.

A question on the subject of insular separation was asked.

Dr MORAN: Gentlemen must imagine that I must be a perfect politician. It could hardly be expected that I would be prepared with an expression of opinions on such subjects. However, I have considered the question well, and always advocated a Government for each Island, and a General Government at Wellington.

An ELECTOR: Are you in favour of the extension of the franchise to the female portion of the community?

Dr MORAN: I am not.

The ELECTOR: Would you kindly give us your reasons?

Dr MORAN: I think it is sufficient for me to announce my principles. If I were to give you all my reasons you would be here all night.

Mr M'BRIDE: Is the candidate in favour of granting State aid to the teaching of Free-thought at the Lyceum?

Dr MORAN: I do not know whether the gentleman means to insult me or not, but I will answer his question. I will say I am not.

Mr WORTHINGTON asked the candidate's reasons.

Dr MORAN: It is enough for me to announce my principles. I do not think any man has a right to call upon me for my reasons. If you return me to the House I will give reasons for the voting I give, but I have never heard of a candidate being called upon to give reasons for his answers to questions.

Mr J. CARROLL moved, and Mr MEAD seconded—"That Dr Moran is the most fit and proper person to represent the Peninsula district in Parliament."

Mr WORTHINGTON proposed, and Mr CLARKE seconded—"That the candidate be simply thanked for his address."

The amendment found only two or three supporters. The motion was carried with enthusiasm.

### THE NOMINATION.

The nomination of candidates for the representation of Peninsula district in Parliament took place at Naumann's Hall at noon on Monday, Mr A. R. Ure acting as returning-officer. About 100 persons were present.

Mr William Robertson proposed WILLIAM JAMES MUDIE LARNACH, and the nomination was seconded by Mr Thomas Cossens.

Mr George Stokes proposed and Mr Angus M'Fadzean seconded JOHN WELLS.

Mr William Wardrop proposed and Mr Charles Stewart seconded MICHAEL DONNELLY. Mr Hugh Gourley, in proposing PATRICK MORAN, referred to the candidate's satisfactory views on the Chinese question, and said that he had no doubt that if the influx of Chinese was not speedily stopped they would become as great a pest as the rabbits. It would not surprise him very much to see some of their extreme Liberal members having to table a motion in the House to exterminate the Asiatic intruders in the same way as the objectionable quadrupeds.

Mr Francis Meenan seconded the nomination.

The candidates were invited by the Returning-officer to address those present if they were disposed to do so.

Mr LARNACH said: Mr Returning-officer and gentlemen, I come here as one of yourselves. I have been solicited by a number of electors in this district to come forward, otherwise I would not be before you; and feeling my interests were so much allied to your own, I thought I was justified in coming forward to serve you. Practically, I do not believe in theoretical legislation. I have had considerable experience, not only in this but in other countries in Australasia, and I think I am able, from the knowledge I have acquired, to serve you in a practical way, and do you good service.—(Applause.) A bonus has been raised before you to deprecate me in your eyes on the Chinese question. It is all claptrap.—(Hear.) I can only tell you plainly that I was very much grieved to hear a gentleman whom I respect very much comparing the Chinese to rabbits. I say it is humiliating for any man calling himself a man to do such a thing, and if any man finds fault with me because I have a feeling of charity and mercy, I say to him, Don't return me.—(Applause.) I say it is humiliating and degrading for a white man who has had a respectable education to compare a portion of God's people to beasts like rabbits.—(Applause.) I say it is a shame. If I lose my election in consequence of taking up the stand I have, I will come out

with more credit, and come out better in every respect, than if I descended to claptrap. I am not in favour of the Chinese coming here in numbers.—(Interruption, and a VOICE: "You have said you were, though.") I have said nothing of the kind. Look here, if you are not man enough to hear me, say so. I am not afraid of any of you.—(Hear, and interruption.) You mistake your man altogether.—(Interruption.) You mistake your man altogether if you suppose you will have any effect on me.—(A VOICE: "You said you were in favour of the Chinese.") I say I am not in favour of the Chinese.—(A VOICE: "And why do you go back on your previous statement?") I am in favour of the Chinese being treated in a proper way, as portion of God's people. I am in favour, also, of Maoris being treated in a proper way, and of any savages being treated in a proper way. There are savages in a country you are pleased to look upon as a civilised country, where they are committing murders and depredations that are shameful.—(Applause.) How can you dare to sit there and compare the Chinese to people who will go behind hedges and shoot others, and stab them in the dark?—(Applause, and a VOICE: "You mean the Boers.") Be men.—(A VOICE: "You have been among the Boers, have you?") The Boers are a superior race of men to those animals.—(Mr HENDERSON: "Do not be too warm.") Those of the intelligent electors who are here—(A VOICE: "Dry up.")—whose votes I respect, I feel quite sure know my opinions on the Chinese question, and know this: that I would not be one to allow Chinese to come here in numbers, because I do not believe in overrunning the country. When they are here, however, I will have them treated fairly. Look here, gentlemen, you have heard my opinions pretty fully, and it is not my intention to do so. All I have to say is this: if you send me to the Assembly I will do my work honestly and fairly, and I will do justice to every man and to every subject. I will do justice regardless of personal interests, and regardless of favour, or fear, or anything else. I will not lend myself to any party that will not do justice to this part of New Zealand. I ask you to send me to Wellington unfettered, so that I may judge for myself when I get there what portion of the Assembly is willing to do most justice to this district in particular, and the Colony as a whole. I have nothing to say in respect to the other candidates. All I ask of you is this: to choose the man who you think is best fitted to serve you; and if you leave out I will not quarrel with you. I believe you will send me there by an overwhelming majority—such a majority as will show that the electors of this constituency are not the least intellectual and intelligent of New Zealand.—(Applause.)

Mr WELLS, in addressing those present, gave expression to the same views as he did in his address on Saturday night, and repeated the charges which he then made against the Government.

Mr DONNELLY said: Mr Returning-officer and gentlemen, I am sure that you do not wish that I should detain you very long to-day, and it is not my intention to do so by speaking upon political questions. With these you are thoroughly well acquainted; but my candidature has received such opposition from all quarters, I have been attacked with such violence and such animus from every point, that I am sure you will pardon me for entering into, or at least replying to, a few objections which have been made against me. First of all I will refer to two or three objections urged against me by Mr Larnach in his St. Kilda speech. He said it was presumption in me to stand for this district. Mr Larnach, and gentlemen in the influential position he is in, regard it as presumption for any poor man to come forward to oppose him. (Mr HENDERSON: "Not at all.")—(Applause.) But nevertheless I am not afraid of the influence which he can exercise, and he may call it presumption or what he likes, but nevertheless I do presume to stand, and I think I can put forward in support of my candidature quite as good reasons as he can in support of his.—(Applause.) He was good enough to say at St. Kilda that I wished to make Parliament a stepping-stone to my ambition. That is not so. Parliament is the goal of my ambition, and I cannot help thinking that when Mr Larnach uttered those words it was his own case he had in view, and not mine.—(Applause.) My object in seeking office in Parliament is to advocate the principles which I have enunciated here during this contest, and which I placed before you last year when I announced myself as an advocate of Free-trade and of liberal land laws—that is, laws administered in such a manner that there shall not be in the future of New Zealand any cause to bring about those scenes which Mr Lar-

nach, with such excellent taste and such force has referred to as existing in another country at the present time. I wish the laws of New Zealand to be so administered and to be so dealt with that there shall never be cause in the future of New Zealand for anything of that kind. No doubt people who declare themselves as the deadly opponents of the nationalisation of the land will not agree with my opinions. They are prepared to administer the lands of New Zealand in the same spirit that they were administered in the country to which I refer, and I suppose they do not care if, centuries hence, the same results take place here. They may not care in regard to that, but I am sufficiently liberal-minded to care, and that is the reason why I support a liberal land system for New Zealand. I advocate economy in regard to the finances of the Colony, because I consider it to be in a dangerous position; I advocate the opening up of the country; I advocate a land tax; and I opposed last year, as I oppose this year, Chinese immigration. I advocated last year that the exemption in regard to the property tax should not be reduced below £500.—(Applause.) I advocated triennial Parliaments against Parliaments extending over five years, and so on with many other measures. I advocated these principles last year. I advocated them again this year, and in face of the hostile criticism of the Press which has been directed against me—in face of the severest cross-examination and interrogations that any candidate who has stood on a political platform has been subjected to—I have not been compelled to abandon or modify a single opinion. Seeing that Mr Larnach was anxious at St. Kilda to know what my motive was in seeking to be returned to Parliament, I will tell him: To advocate these principles. It has been said by many that, if returned, I could exert no influence in Parliament. Gentlemen, I think I can show you conclusively that I can use influence. I have exercised influence on Mr Larnach already. I have compelled him to abandon nearly the whole of that oppressive and Tory platform to which he gave expression here about a week ago.—(Applause.) Twelve or 18 months ago he advocated the abolition of property tax, the reimposition of tea and sugar duties, school fees, and taxing the people through the customs, and never said a word about land tax. Now he is in favour of a land tax, though he was not 18 months ago. Then he was a strong advocate of Chinese immigration in its most objectionable form (that is, making them permanent settlers in New Zealand). Now I see by the Times' report of his meeting at St. Kilda that he says he never advocated Chinese immigration.—(Mr HENDERSON interrupted to ask the candidate to express his own opinion.) I am replying to one of the strongest objections urged against me. It has been said that I have no influence, and I am going to show you that I have exercised influence over Mr Larnach—(applause); and if I can compel him before this constituency to abandon his platform, I have no doubt that if we were returned as members for different constituencies to Parliament I could, by the force of reason, compel him to abandon it there.—(Applause.) What did he say about the property tax—about the exemption, the first subject of his platform? He is reported to have said that he saw no reason why a man having £500 should not be taxed as well as a man having £1000, and that it was equitable and fair that a man having £500 should be taxed. When he saw that principle was not popular here, at Anderson's Bay, abandoned it, though here he said it was fair and just.—(Applause.) So it is with school fees. Eighteen months ago he was in favour of the reimposition of school fees. Now, when he comes before you and finds the fees are not popular, he is not in favour of their reimposition. As I say, the whole of the general principles to which he gave enunciation here a week ago he abandoned or modified, except that he is still, it seems, in favour of Parliament lasting five years instead of three years, and I have no doubt that a few well-directed questions would cause him before the end of the week to change his opinion on that subject also.—(Applause.) Probably by the end of the week his conversion will be complete, and then I can retaliate upon him, and say, in face of abandoning all his platform, what is he going to advocate?—(Cries of "Order," and a VOICE: "You are too personal.") I have to reply to these objections. It is unpalatable to Mr Larnach's supporters, no doubt; but I must answer them. I am only answering his objections. I will tell you what was stated a month ago to be his object in getting into Parliament. I do so because the statement comes through the same source as the criticism to which I was subjected. The Herald criticised the candidates for this constituency, and used these words in a leading article: "Mr Larnach has sufficiently liberal

views on politics. He believes in the principle of securing the greatest good to the greatest number, but the greatest number in his case is No. 1.—(Applause and laughter.) Now that same paper applies to me offensive, contemptuous, insulting expressions, and I have no doubt if Mr Larnach explained to you what was the potent argument which brought it to see in him a great statesman where a month ago it only saw a selfish politician, you will be able to know the value of all criticism coming from that quarter. I admit all he said about Chinese being God's creatures. I respect them in China, but I say let them stay there. Don't bring to New Zealand and make permanent settlers of them. Don't bring them here to lower the civilisation of the Colony and to compete with the working classes. Those are the grounds on which I object to them. He attempts to make a point against me by saying that his interests are in accord with the interests of the community. They were not a weak ago or eighteen months ago, but when he is to appear before you and wants your votes, he wants to modify his platform so as to suit the interests of this community.—(Applause.) Then he refers to me as being an advocate—no doubt his observation was directed towards me, if not I apologise—of theoretical legislation in preference to practical. In view of the fact that I stood steadfastly to every political principle I have enunciated, and that none of his supporters can make me budge from them, I say my theories must not only be theoretical, but practical. I think very little of practical theories which under the criticism of the electors have to be abandoned altogether. I will conclude with this one remark: I appeal to the intelligence of this constituency; and I am quite convinced of this, and it will be the greatest consolation for me on Monday next that, whatever the result of the poll may be, whether I be returned or not, I shall know that those who have voted for me are the free and independent electors of the constituency.—(Applause.) I shall know that they have voted for me uninfluenced by financial pressure, and uninfluenced by any other pressure to which it is unnecessary I should refer.—(Applause.) The candidate then answered a number of questions which related to subjects on which he had previously expressed an opinion.

The Rev. Dr MORAN (who was received with loud applause) said: If you will be kind enough to give me a patient hearing for a few minutes, I promise not to trespass unduly on your time. I have not very much to say, because two or three evenings ago I expressed fully here my sentiments and my principles. It strikes me from the manner in which you received my address, and the manner in which it has been spoken of by the public Press, that my political principles are in unison with those of a vast majority of the citizens of this electoral district. However, be that as it may, it is unnecessary for me to repeat anything I said upon those political subjects. You know them, and will know how to treat them, and how to treat me as their representative and mouth-piece. It appears to me there is only one subject upon which it will interest you—certainly interest me, to address a few words to you. I stand here, as I told you before, clearly and distinctly, above and before all other things, as an advocate for justice for 70,000 of my fellow citizens and of your fellow citizens. No matter what may be said by the Press or by orators, a grievous injustice is done to those 70,000 people by the present law, and the system of education prevailing over this Colony. That is the position I have taken up for years; it is the position from which I shall not ever recede. It is a fact that no man can deny, that we are shut out from participating in the expenditure of the moneys which we contribute for the purpose of education. I know, gentlemen, that I am announcing now that with which many of you do not agree; but nevertheless I fear not to do it, and I fear not to speak out in this meeting, where I know the sympathies of the majority of the people are in opposition to my sentiments upon many subjects. I have that confidence in the justice and the generosity and in the manliness of the electors of this district, that I hesitate not to stand before you and to announce what may be exceedingly unpopular, because I am convinced that although you may not agree with me, you are men enough to give me a fair hearing, and generous enough to say that, be my principles what they are, I am an honest man.—(Applause.) Now, gentlemen, what do I ask from you? To send me to Parliament in order that before and above all other things I may, if I can, secure justice for 70,000 of your fellow citizens. There is no use in having recourse to sophisms or in having recourse to misstatements. The broad facts are there before you. Are we not 70,000 people—the Roman Catholics of this country? Are we not shut out—I do not say, at the present moment,

for what reason, but I state the fact—are we not, as a matter of fact, shut out from the schools of the Colony? It may be our own fault; it may be yours; but can you deny the fact? Is it not a fact that in every part of the Colony where there is a sufficient number of Roman Catholics to erect a school, there they establish a school, even where there are not more than 20 or 25 children, and in places where there are not quite so many? The parents of all those children tax themselves, and it must be obvious to you they must tax themselves to an enormous extent in order to give their children such education as approves itself to their consciences and to their judgment. Now I put it before you as honest men: Do you think the members of the Catholic body are fools? do you think they are slaves? do you imagine for a moment that they are led by me? Why, you pay me an undue compliment to imagine that I have the power, influence, eloquence, or argument to lead 70,000 of my fellow citizens at my heels. I am strong, you will say; but I say the source of my strength is to be found in the sentiments and the principles and the determination of the Catholic body of this country.—(Applause.) There is the fact, and you cannot change it. If you were to keep your law unrepealed until doomsday, you cannot change it; and what will be the result? Why, that you will instil into the mind of the Roman Catholics of the country an unutterable detestation of your legislation. I ask is that politic? Is it calculated to promote the interests of the country? I ask why is it? Is it because of reason, is it because of argument, or does it not arise from an insane and groundless prejudice? And what do I ask you to do? I ask you to do nothing but what they do in England and Scotland, in Wales and in Ireland; and are the citizens of New Zealand so ignorant or so besotted in injustice that they refuse to give to me the rights I possessed when I lived in Ireland? I ask for nothing from any man. It is not right, nor true, nor just, to say that we ask for your money. We do not. We ask for our own money that is taken for the purpose of educating—be not offended with what I say—for the purpose of educating your children, the children of well-to-do people; to give them—not to pay the whole sum, but to pay a large sum towards giving them—free education, while at the same time we are doing our very utmost to do what every honest man ought to approve, and what ought to recommend us to the generous sentiments of other men—doing our very best to educate our own children according to our principles and our consciences. I say, gentlemen, you will pardon me, but I say it is in my judgment, though it may not be in yours, a disgrace and a scandal upon the people of the Colony that they tolerate that state of things for a single hour.—(Applause.) I ask you for not even as much as the Catholics receive in Canada. There every shilling paid by the Catholic people goes by law to support the Catholic schools; the whole of the special tax paid for educational purposes: handed over to them, and they receive in addition a fair share of the moneys voted by the Central Legislature. Give us that, and we will be contented; there is simple justice, even-handed justice; I ask for no more, and I tell you that more we would not accept. Gentlemen, I appeal to your sense of justice. You have no possible objection to me except on that one score. I do not think there is a constituent of this electoral division that has a quarrel with me on any other subject.—(“No.”) I do not think there is a man in the district that has a quarrel with me on personal grounds.—(Applause.) And now, gentlemen, I appeal to you again: Will you be less just, will you be less generous, than the members of both parties in the British Empire—Liberals and Conservatives? The Irish people have for centuries stood upon their claims for justice, and though educational advantages of an extraordinary kind were offered to them again and again—though the University of Dublin was opened to them—though the Queen's College has been opened to them—though the training-schools in various parts of the country have been opened to them, and they were invited and pressed—though bribes were held out to induce them to enter, they never would do so. Do you think that we, their children, inheriting their principles, proud of their courage, loving their memories, are going to be driven into your schools by anything that you can do?—(Applause.) And if that be so, are you going obstinately—because you are the more numerous, the more powerful in numbers—to put the heel of oppression on our necks and say, We will tyrannise over you and rob you?—(Applause.) What has been the result of this attitude of the people in Ireland? Why, the Government at last have conceded in a great measure their demands. They are invited now into Trinity College, but will not go; they are invited into the Queen's College, but will not go; and now they have established a system of intermediate

and university education to meet their views and principles; and the other day, at the opening of a university—called the Royal University—the Chancellor, who was in the chair, commenced a remarkable speech by saying, “I feel proud and happy that I have it now in my power to make amends in some measure to the injured Catholic youth of Ireland.” Will you not make amends to us for the injury your laws have inflicted these many years past? During the last four years you have spent £2,000,000 of money on education. We have not profited by it; you have had it all to yourselves; an injustice has been inflicted upon us; and now we come before you in my person to ask for justice. Gentlemen, many things have been said about me; that I am a nominee of this man and that man, and am under instructions. Gentlemen, I ask you am I the man to be under instructions from any man beyond my own principles?—(Applause.) It is said I am one of an hierarchy that have been tyrants everywhere. Is that true? Take the history of the British Empire, it will disprove that assertion. Every time the Catholics had power in their hands in Ireland they refrained with great praiseworthiness from inflicting injustice upon any man, and from doing injury to any man on the score of his religion. Maryland, one of the flourishing States of America, was founded by Catholics, and they established in it the principle of universal liberty; but when the other party gained the ascendancy they introduced the penal laws. And it was the men who introduced penal laws there and in England, and everywhere in the British Empire, that turn round on me and say, “You are an advocate of penal laws and of tyranny.” I am the victim of penal laws and of tyranny, and the race to which I belong, and my religion, have been victims of penal laws and of tyranny for centuries. Out upon the hypocrisy! The men who say it cannot but know they are speaking untruth, and are only charging falsely upon me the principles on which they are acting in this very election.—(Applause.) I have been told by a paper this morning that I have been sent by the Pope, under instructions.—(Laughter.) Gentlemen, I do not want to say anything disrespectful, but I would give you one piece of advice, and it is, that they should try and not let old women be editors of newspapers.—(Laughter and applause.) No, gentlemen, I am not under instructions from any man; I am obeying the orders of no man; I am here from my own convictions, standing alone, appealing to my fellow citizens; and it is for them to give the answer. If you think I will make a good representative, and one that will zealously advocate and seek to promote your interests, send me to Parliament; but if you do not think I am such a one do not send me—I have no business there. But I say to you, do not reject me because I am a Catholic.—(Hear, hear.) Do not reject me because I advocate justice to 70,000 of your fellow citizens, because if you do it will be a disgrace to you, and cannot result but in injury to you and to the community in the long-run.—(Applause.)

Mr NAUMANN: I wish to ask the candidate a question. Seeing that you claim justice for the Catholic body—I refer to a question that was asked you in this hall on Friday—would you be in favour of subsidising Freethinkers schools if denominational schools were introduced?

Dr MORAN: I was not asked such a question. I was asked if I would give a vote of money to propagate Freethought principles; I said “No,” and I say it again. If you ask me this question—If the Freethought people establish schools in the same way as I do, will you give a vote of money for them? I say “Yes.”—(Applause.)

Mr NAUMANN: I will put that question in my own way—If denominational schools are introduced into the colony, assisted by State aid, would you refuse the Freethinkers State aid for their school?

The Returning-officer called for a show of hands in favour of the candidates, which resulted as follows:—

Dr Moran ...	...	27
M. Donnelly ...	...	20
W. J. M. Larnach ...	...	18
John Wells ...	...	3

A poll having been demanded on behalf of Mr Larnach, Mr Ure announced that the polling would take place at the several polling-booths in the district on Monday next, the 22nd inst., between the hours of 9 a.m. and 6 p.m.

A vote of thanks to the Returning-officer concluded the proceedings.