

# New Zealand Gazette

VOL. I.—No. 49.

SATURDAY, APRIL 4, 1874.

PRICE 6d.

BENEFICENT AND ADVANTAGEOUS COMMERCIAL MEASURES EXTENDED TO NEW ZEALAND.

NEW MARKETS REACHED. BRITISH AND FOREIGN COMMODITIES

Supplied to the Public without EXPENSIVE AND UNNECESSARY INTERVENING PROFITS OF AGENTS AND WAREHOUSEMEN, AT THE WELL-KNOWN FIRM OF

**KIRKPATRICK, GLENDINING & Co.,**

Who have done away with the OLD SYSTEM OF IMPORTING, WHICH IS UNSOUND AND EXTRAVAGANTLY EXPENSIVE,

And have adopted a NEW ONE, pregnant of BENEFITS TO THEMSELVES AND THEIR CUSTOMERS.

As they are now in possession of Several Hundred Cases, Several Hundred Bales, and Several Hundred Boxes of NEW AUTUMN AND WINTER GOODS, There needs no more be said than that they hold the Largest and Best Stock the Public have yet had the opportunity of inspecting.

UNDERCLOTHING DEPARTMENT has become a Great Success. Their intimate knowledge of the Goods, and connection with the best Houses in Glasgow and London, enable them to supply every description of Infants', Girls', and Ladies' Underclothing, at Less Price than the materials could be procured at in Dunedin.

MILLINERY.—This Department is worthy the attention of Ladies, because we believe there cannot be found such a Collection of Fashionable, Beautiful, and Inexpensive Millinery in the Province.

BLACK AND FANCY SILKS AND IRISH POPLINS.—They hold the Largest and Cheapest Stock in the Colony this season, having been able to purchase largely at a great discount, owing to the great Silk Failures at Home.

JACKETS AND MANTLES.—This Department is the Largest in the Province, and is always kept furnished with the most elegant and *distingue* shapes from the most fashionable London and Paris Houses. Waterproof Mantles, Polonaises, and Costumes for Infants, Girls, and Ladies, from 2s. upwards.

NEW FURS.—Muffs and Collarettes in Sable, Beaver, Ermine, Miniver, Kolinsky, Lynx, Fox, Monkey, Grebe, and Musquash, at the most reasonable prices.

THE DRESS DEPARTMENT is replenished with a Fresh Stock of Novelties, in Scotch, English, and French Fabrics, comprising all the new tints and coloring in SERGES, TWEEDS, CORDS, REPPS, SATIN CLOTHS, and FRENCH MERINOES

BLANKETS.—English, Scotch, and Ayrshire Blankets, bought from the makers under the most favorable circumstances, will be found to be by far the best value in the City.

Large and continued supplies of Welsh, Saxony, and Lancashire Flannels, Plaidings, Crimean Shirtings, Plain and Twilled Sheetings, Linens, Hollands, Calicoes, Quilts, Counterpanes, Table Cloths, Table Covers, Towelling, &c.

TAILORING DEPARTMENT.—The great increase in this Branch of their business is owing to good management. Fashionably cut Garments, excellent fit, perfect work, and good material at Prices Lower than ever before obtained at.

**MISS BROWN LIE,**

(Late at Herbert, Haynes, & Co.) Has now laid out in her Show-room, Princes street, a very large and choice assortment of

SPRING AND SUMMER MILLINERY,

Straw Goods and Trimmings.

Considerable additions have also been made to the Underclothing and baby Linen Department.

Infants' Cloaks, Squares, and Pelisses.

**J. T. ROBERTS,**

HOUSE AND ESTATE AGENT,

VALUATOR, SHAREBROKER, &c.,

Corner of Princes and Walker Streets.

**JAMES WALSH,**

BLACKSMITH, HORSESHOER, WHEEL- WRIGHT and WAGON BUILDER,

Princes Street South, Opposite Market Reserve.

**R. WILSON AND CO.,** IMPORTERS.

WINE AND SPIRIT MERCHANTS,

Bond and Jetty Streets, Dunedin.

**COAL! COAL!! COAL!!**

Just landed, ex Duke of Edinburgh and Nicolene, two cargoes of the finest NEW-CASTLE COAL. Delivered to all parts of the City at lowest rates.

FINDLAYS & WATSON, Octagon.

CITY COAL DEPOT.

ON SALE AA Newcastle, Kaitangata and Green Island Coals, Coke, Charcoal and Firewood in any lengths.

MARTIN AND WATSON, Stuart Street.

N.B.—Sydney Coke always on hand.

**GRAND DISPLAY OF** SPRING, AND SUMMER MILLINERY

AT

MISS WARD'S MILLINERY ESTABLISHMENT,

Princes street, Dunedin.

MISS WARD is now exhibiting all the Latest Novelties for the Season in Millinery, Bonnets, Trimmings, Hats, Flowers, Feathers and Ribbons, to which she would respectfully invite inspection.

Has just received five cases of Girls' Maids' and Ladies' Hats, in all the newest and most fashionable shapes, at very moderate prices. Also, a choice selection of Hat and Bonnet Ornaments, Ladies' Ties, Scarfs, Collars and Cuffs.

In the Underclothing and Baby Linen Department will be found a choice and select stock of New Goods, remarkably cheap.

Note the address—

MISS WARD,

Princes street, Dunedin.

**I. MARTIN,**

FASHIONABLE TAILOR,

(Late Cutter to D. Sampson)

CRITERION BUILDINGS, PRINCES ST.

Dunedin.

**H. PALMER,**

GENERAL MASON AND SCULPTOR; South end Monumental works, (near the Cemetery) Princes Street, South. Stone Sinks, Window Sills, Chimney Pieces and Hearth Stones. Estimates given for enclosing graves. All orders punctually attended to.

Designs sent to all parts of the Colony.

**G. MUNRO'S** Monumental Works,

George Street, Dunedin. Designs furnished and executed on all kinds of Tombstones—In marble, granite, and Oamaru stone; iron railings, &c. Designs forwarded on application to all parts of the Colony.

**J. REANY,**

WHOLESALE AND RETAIL SADDLER

Rattray Street, Dunedin, and Revel

street, Hokitika.

ESTABLISHED 1848.

**A. ANDREW MERCER,**

Family Grocer, WINE AND SPIRIT MERCHANT, Third Shop Rattray street (opposite Otago Hotel),

DUNEDIN.

STANDARD BRANDS.

OUR "CROWN" "EAGLE" AND "EXHIBITION" COFFEES STILL STAND UNRIVALLED FOR ECONOMY, STRENGTH AND FLAVOUR.

All Buyers of Coffee would do well to enquire for the above Celebrated Brands.

WM. GREGG & CO, Otago Steam Coffee Mills, Dunedin

**F. BEISSEL**

By appointment Hairdresser and Perfumer to H.R.H. Duke of Edinburgh, K.G., and His Excellency Sir G. Bowen, K.C.B.,

PRINCES STREET.

For the growth of hair, try Beissel's Cantharadite Fluid.

For grey hair, try Beissel's Kromatogev Hair Dye.

**WILSON AND MORRISON**

BOOT MAKERS, GEORGE STREET, DUNEDIN.

Next to Hibernian Hotel. All orders punctually executed.

## AGRICULTURAL IMPLEMENTS AND MACHINERY.

Portable Steam Engines and Threshing Machines  
Double and Single Furrow Ploughs  
Chaffcutters, Oat Bruisers  
Cultivators, Horse Hoes, and Seed Drills  
Cheese Presses and Curd Mills  
Ransome's Adjusting Corn Screens and Winnowing Machines  
Vulcanised, India-rubber and Leather Belting  
Horse Powers, &c., &c.,  
**T. ROBINSON & CO.,**  
Princes Street, Dunedin.

### HOGBEN'S PATENT.

To Aerated Water and Cordial Manufacturers, Engineers, Brass Workers, and Others.

**WHEREAS** by deed dated 6th October, 1871, duly registered pursuant to the 'Patents Act, 1870,' Edward Hogben granted unto us, the undersigned, a sole, exclusive, and irrevocable license to use within the Province of Otago certain inventions intitled "An Improved Stopper for Bottles for containing Aerated or Gaseous Liquids," and "Improvements in Apparatus for supplying the Syrup in the manufacture of Aerated Beverages and other liquids, also applicable to other purposes," during the residue of the term for which the said Patents are granted: And whereas we have reason to suppose that certain persons in the said Province are infringing the said Patents, we therefore offer a **REWARD OF FIFTY POUNDS** to any person or persons giving us such information as will lead to a conviction against such offenders.

### THOMSON & Co.,

Sole Manufacturers of the Patent Stopped Aerated Waters, Stafford Street, Dunedin.

*Awarded First Prize at Vienna International Exhibition.*

## REEVES & CO.,

Manufacturers of

British Wines, Cordials, Liqueurs, Bitters, Aerated, and Mineral Waters,

And

### IMPORTERS OF

Corks, Chemicals, Bottles, &c., &c.,  
Respectfully thank their Customers throughout New Zealand for their liberal support for the past seven years, and having enlarged their Premises and Plant—which is now the most extensive and complete in the Colony—they can guarantee their various Goods equal to any European manufacturers, and at such Prices as will command their universal use. They have constantly **ON HAND FOR SALE**

### IN CASES, BHDs., & QR-CASKS:—

Ginger Wine	Quinine Champagne
Ginger Brandy	Bitters
Raspberry Vinegar	Peppermint Cordial
Orange Bitters	Clove Cordial
Drake's Tonic Bitters	Tonic Orange Wine
Lemon Syrup	Curacao
Maraschino, &c., &c.	

All of which may be obtained from Merchants and Storekeepers throughout New Zealand and Wholesale only from the **MANUFACTORY AND STORES** **MACLAGGAN STREET, DUNEDIN.**

## LONDON PIANOFORTE AND MUSIC SALOON.

For Sale or Hire—

Pianofortes by Collard and Collard  
Pianofortes by Broadwood  
Pianofortes by Kirkman  
Pianofortes by Ralph Allison  
Pianofortes by J. and J. Hopkinson  
Mechanism of every description connected with Pianofortes made and prepared. All the New and Standard Music.

**BEGG & ANDERSON,**

Pianoforte Makers and Tuners,  
Princes Street North.

## M. R. J. P. ARMSTRONG,

DENTAL AND MECHANICAL DENTIST,

Strait st., (opposite the Wesleyan Church).

Attendance from 10 to 4.

## NOTICE OF REMOVAL.

**WE** beg to inform our Customers and the General Public that we have removed to our New Premises, Princes Street South, corner of Police street.

Our stock is almost entirely new, and consists of paperhangings (100,000 pieces), oils and turpentine in large quantities, plate, sheet, and photographers' glass, paints, varnishes, brushes, and every article in the trade.

**SCANLAN BROS. & Co.,**  
Oil and Color Merchants.

## JOHN HISLOP,

(LATE A. BEVERLY.)

**CHRONOMETER, WATCHMAKER, AND JEWELLER,**

Exactly opposite the Bank of Otago, Princes st

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

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

## GEORGE YOUNG,

**IMPORTER, WATCHMAKER AND JEWELLER,**

Princes Street, Dunedin, Opposite Bank of New South Wales.

G. YOUNG has to arrive per "Wild Deer"  
28 Cases New Goods  
and per "William Davie"  
20 Cases New Goods  
and per Suez Mail  
1 Case Watches and Jewellery

**GEORGE YOUNG**  
Princes Street

## JOSEPH BRAITHWAITE

Wholesale and Retail

**BOOKSELLER, STATIONER AND**

**NEWS AGENT,**

Corner of Fleet and High streets, Dunedin,  
Established 1863.

Receives by every English Mail all sorts of Newspapers, Magazines, Catholic Prayer Books, Douay Bibles, &c.

Letters promptly answered.

## JOHN GARDNER,

**WHOLESALE AND RETAIL BUTCHER,**  
Princes Street South.

### SHIPPING SUPPLIED.

Families waited on for Orders in all parts of the Town.

## R. LAMBERT

**UPHOLSTERER, CABINETMAKER, AND UNDERTAKER,**

GEORGE STREET DUNEDIN.

Country Orders punctually attended to at lowest rates.

## CRAIG AND GILLIES

Wholesale and Retail  
**CABINET MAKERS & UPHOLSTERERS.**

Importers of  
**ENGLISH AND SCOTCH FURNITURE**  
Cutting Princes street, Dunedin.

## A. McDONNELL

**PROVINCIAL COOPERAGE,**

WALKER STREET, DUNEDIN,

Proprietor of the Patent Revolving Barrel Churn, for which he was awarded *First Prize Silver Medal* at the Otago Agricultural and Pastoral Association, 1872. And of Silver Medal for Dairy Utensils, &c.

## [A CARD.]

## J. M. J. L. N. E. R.

**AUCTIONEER, VALUATOR,**

and

**GENERAL SALESMAN.**

**OTAGO PLUMBING, COPPER AND BRASS WORKS,**  
PRINCES STREET NORTH, DUNEDIN.

### 'A. & T. BURT,

Plumbers, Coppersmiths, Brassfounders, Hydraulic and Gas Engineers.

Plans and specifications and price lists obtained on application.

Experienced workmen sent to all parts of the colony.

## M. AND J. MEENAN,

**PRODUCE AND PROVISION MERCHANTS.**

(Next European Hotel.)

George Street.

## MICHAEL FLEMING

**GENERAL PRODUCE MERCHANT.**

Princes Street, South.

## FRANCIS MEENAN

Wholesale and Retail

**PRODUCE AND PROVISION MERCHANT.**

George Street.

## GEORGE MATTHEWS,

Has on Sale—

Clover Seeds, Crop of 1873, just Arrived at

greatly reduced prices. Also Rye

Grass, Timothy and Rape Seed.

## THE SOUTH BRITISH INSURANCE COMPANY.

Capital £750,000.

This Company is a thoroughly local institution with a security of over 900 shareholders resident in the Colony.

Fire and Marine risks taken at the lowest current rates.

**W. & G. TURNBULL & CO.,**

Agents Otago Branch.

**GOVERNMENT LIFE INSURANCE.**  
Security of Policies guaranteed by the Colony.

Low rates of Premium.

Conditions of Policies free from all needless restrictions.

Securest Policies in favor of wife and child—Grandly protected from operation of Bankruptcy Laws, in terms of 'New Zealand Government Insurance and Annuities Act 1870.'

Proposal Forms, Tables, with every information, may be obtained at any Money Order Post Office in the Colony, from T. F. McDougall, Esq., or from

**ARCH. BARR, Chief Postmaster.**

# NEW ZEALAND INSURANCE COMPANY.

(FIRE AND MARINE)  
Capital, £250,000. Established, 1859.  
With Unlimited Liability of Shareholders.

Offices of Otago Branch:  
**HIGH STREET, DUNEDIN,**  
Opposite the Custom House and Railway Station,  
With sub-Offices in every Country Town throughout the Province.

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

## SUB-AGENCIES.

Port Chalmers	...	William Elder
Green Island	...	A. G. Allan
Tokomairiro	...	Jas Elder Brown
West Taieri	...	David Grant
Baldutha	...	Stewart & Gow
Lawrence	...	Herbert & Co.
Waikouaiti	...	W. C. Ansell
Palmerston	...	John Keen
Oamaru	...	George Sumpter
Kakanui	...	James Matheson
Otakia	...	Henry Palmer
Naseby	...	J. & R. Bremner
Queensdown	...	T. F. Roskrige
Otepopo	...	Chas. Beckingsale
Cromwell	...	Chas. Colclough

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

GEORGE W. ELLIOT,  
Agent for Otago.

# VICTORIA INSURANCE COMPANY.

FIRE AND MARINE.

Established 1849.

Capital.....£200,000.  
PRINCIPAL OFFICE, NEW ZEALAND  
Manse Street, Dunedin,  
Insurances of every description effected at lowest current rates, and claims promptly met. Losses can be made payable in any part of New Zealand or the Australian Colonies.  
W. D. MEARES,  
Resident Secretary.



**COBBE AND CO'S**  
Telegraph Lines of

## ROYAL MAIL COACHES

J. CHAPLIN AND Co.,.....Proprietors.  
Leave the Booking Office, Manse street, next Wain's Hotel, for all parts of the Province, CARRIAGES.

J. C. and Co., have always on hand the newest designs in Broughams, Barouches, Phaetons, Waggonettes, and American Buggies of every description.

CARRIAGES BUILT TO ORDER.  
All Timber used in their Manufactory has been carefully selected and imported direct from America, and seasoned for years before working.

Repairs done in a superior manner, with all possible dispatch, and at the lowest rates.

MANUFACTORY AND REPOSITORY,  
STAFFORD STREET.  
Superior carriage and buggy pairs, saddle horses and hacks, always on hand for sale or exchange.  
Horses broken to saddle and harness.  
**COBB & CO,**  
Manse street, Dunedin, next to Wain's Hotel.

# DOMINICAN CONVENT BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

THE Course of Instruction comprises an English Education in all its branches, French, German, and Italian Languages and Literature; Music, Singing, Plain and Fancy Work, Drawing, Painting, etc., etc.

For Terms and further particulars, apply to the

LADY SUPERIOR,  
DOWLING STREET, DUNEDIN,  
or St. DOMINICK'S PRIORY, WAIKARI.

Visiting hours, on Wednesday and Saturday, from 2 to 4 p.m.

Respectable references are required.

# J O H N P E R R Y, RETAIL CABINETWORKER,

GREAT KING STREET, Opposite the Police Station, Dunedin.

Bedsteads of every description, Drawers, Chiffoniers, Sofas, and Chairs at lowest rates.  
Country orders promptly attended to.

NOTICE TO EVERYBODY.  
CLIFFORD, MORRIS, AND CO.  
wish to intimate to the ladies and gentlemen of Dunedin and of the suburban and Country Districts, that in consequence of their business increasing so rapidly during the late season, they have found it necessary to

ENLARGE THEIR PREMISES,  
and they now respectfully invite the public to inspect their New and Magnificent Gallery on the ground floor, just completed and now open to the public.

The prices are as reasonable as ever, viz.:—From 12s 6d per dozen.

C. M. and Co. being in receipt of the latest arrangements in Portraiture every month are now prepared to take Portraits in the

Newest and Most Approved Styles, viz.:—Rembrandt or Shadow Pictures, Cameos, Medallions, Cameo Vignettes, Vignettes, Family Groups, &c.

Children taken instantaneously in any weather.

Operating Artists: Messrs CLIFFORD and MORRIS.

Printing Department conducted by Mr A. F. VIVIAN, late of Johnstone, O'Shaughnessy and Co., Melbourne.

Tinting and Coloring by Mrs CLIFFORD and Assistant.

The Otago Portrait Galleries now consist of two studios, two printing rooms, five waiting rooms, reception room, office, &c.

Negatives carefully preserved.

Carte-de-visite copies to be had at any time, 1s each. 2,000 specimens always on view. Pictures delivered to all parts of town and country.

The Galleries are open from 9 a.m. till 7 p.m.

Note the Address—  
FLEET STREET, DUNEDIN

# THE IMPERIAL LIVERY AND BAIT STABLES,

Princes Street South, Dunedin.

G DODSON - - - Proprietor.

[A CARD.]

# T H O M A S R O B S O N, TAILOR, CLOTHIER, AND HAT-MAKER,

(Next door to Atheneum), OCTAGON,  
Has a large and varied assortment of Tweeds for Spring and Summer wear.

# J. A. M A C E D O, CATHOLIC BOOKSELLER.

Princes street, south.

## TO THE CATHOLIC PUBLIC.

J. A. MACEDO begs to intimate to the Catholic Public of Dunedin, and its suburbs, that in order to supply a long-felt want, he has determined to establish a CATHOLIC CIRCULATING LIBRARY at his Book Depot, Princes street, where for the slight outlay of two shillings per month, the Catholic reader can select a variety of works from the most extensive collection of Irish and Catholic books in New Zealand.

J. A. M. would respectfully remind those who take an interest in the diffusion of Catholic literature, that they should avail themselves of this favorable opportunity, the beginning of the New Year, to lend their patronage and support to this much needed institution—a Catholic Circulating Library.

The following are a few of the Works on hand:—

## PRAYER BOOKS.

Key of Heaven,	from	1s to 6s
Catholic Piety	"	1s to 9s
Garden of the Soul	"	1s to 30s
The Path to Heaven	"	8s to 9s
Crown of Jesus	"	3s to 18s
The Mission Book	"	3s to 5s 6d
Roman Missal	"	1s 6d to 7s 6d
The Lamp of the Soul	"	5s 6d to 7s 6d
The Catholic's Vade Mecum,	from	7s to 9s
The Church Manual,	3s	

## GROVES BROTHERS,

ENGLISH AND AMERICAN COACH  
MAKERS,

HIGH STREET, DUNEDIN.

Repairs receive prompt attention.

# J A M E S W A L L S WHOLESALE AND RETAIL IRON MONGER.

Corner of Princes and Walker streets, Dunedin.  
Fencing wire, Nos. 6, 7, 8, 9, 10. Fencing Staples, Wire Strappers, and Corrugated Iron. Register Grates, Fenders and Fireirons; also a general assortment of Builders Ironmongery, Oils, Paints, Colors, Kerosene Oil, Lamps, etc. N.B.—Country orders carefully attended to.

# R O B I N A N D C O., Coach Builders and Importers,

Stuart street,  
Have on Hand and for Sale—

BUGGIES AND EXPRESS WAGGONS,

Repairs receive prompt attention.

# J A M E S M'NEIL SIMPSON (Late of Simpson and Asher), WHOLESALE AND RETAIL BUTCHER, OTAGO BUTCHERY, GEORGE STREET (A FEW DOORS FROM OCTAGON), DUNEDIN.

Family Orders punctually attended to. Shipping Supplied. Pork Skins and Calves Rennets for sale.

TO HOTEL KEEPERS, FARMERS, TRAVELLERS, SHEARERS, MINERS,  
And Others, compelled to drink either from necessity or gratification.

THE Devonshire Unfermented Draught Cider, obtainable only from the undersigned, satisfies thirst without intoxicating effects, and restores the constitution after severe drinking. It will be found of special value to those who suffer from gout, or from being too full-bloded and corpulent.

This Cider makes splendid Shandygaff, and mixes successfully with all descriptions of Wines and Spirits, and will keep four months on draught.

## HUTCHISON & CO.,

DEVONSHIRE CIDERISTS AND IMPORTERS  
Dunedin, Christchurch, and Auckland.

A. R. HAY.

IN directing Public attention to the Extraordinary Low Prices at which the well-assorted stock of General Drapery is now marked, A. R. HAY would assure intending purchasers, both Town and Country, that no such opportunity has ever occurred before, where the real Cost Price only is being asked for Goods newly arrived, and suitable for the Autumn and early Winter trade.

From the fact of being about to retire from the Drapery business, and having sold the Premises,

## THE WHOLE STOCK

—(Both new and last Seasons)—

Must be sold immediately, as the Premises have to be handed over to the Purchasers at an early date.

A. R. HAY trusts the above reasons will be a sufficient guarantee of the genuineness of the sale, for it is seldom that a

## GREAT CLEARING SALE

takes place in Dunedin under such circumstances.

## THE STOCK COMPRISES :

Millinery	Calicoes and Linings
Mantles	Table Linen and Curtains
Underclothing	Carpets, Rugs, and Mats
Silks and Shawls	Matting and Table Covers
Jackets and Mantles	Umbrellas and Parasols
Dresses and Merinoes	Cloths and Tweeds
Alpacas and Winceys	Winceys and Skirtings
Blankets and Flannels	Prints and Muslins
Sheetings and Counterpanes	Antimaccassars and Towels
Hosiery and Gloves	Ribbons and Laces
Ties and Scarfs	Haberdashery
Fringes and Trimmings	Sewed Muslin Work
Fancy Goods	Sundries

ALL MARKED AT CLEARING PRICES.

Several cases opened to-day of

## AUTUMN AND EARLY WINTER GOODS

Direct from the Manufactory Markets, and the cost only is looked for in consideration of the foregoing circumstances.

A. R. HAY,

PRINCES STREET,

DUNEDIN

DAVID R. HAY

(By Special Appointment)



TAILOR AND CLOTHIER,

TO

HIS EXCELLENCY SIR GEORGE FERGUSSON, K.G.C.M.

I have much pleasure in announcing that I have a  
MOST BEAUTIFUL ASSORTMENT  
OF

TWEEDS, COATINGS, AND FANCY VESTINGS,  
Admirably adapted for the present season.

Notwithstanding the high price of Wool, and consequently of Cloths, I am still making my now

CELEBRATED £4 10s. TWEED SUIT, AND MY  
22s. 6d. TWEED TROUSERS,

at the old prices. The increasing demand for the above is the best proof of their genuine value.

Those who have not tried them would do well to do so, as they are acknowledged to be the greatest wonder in the Tailoring Trade of New Zealand.

I always make a point of procuring all the Latest Novelties in Hats, Scarfs, Ties, and Shirts, as well as every description of

GENTLEMEN'S UNDERCLOTHING.

The prices will be found to be Extremely Reasonable.

DAVID R. HAY, MERCHANT TAILOR AND  
OUTFITTER,

PRINCES STREET, DUNEDIN.

## SINGERS' SEWING MACHINES.

M. A. ALDRICH,

PRINCES AND DOWLING STREETS,  
DUNEDIN.SHORTLAND STREET AUCKLAND, AND  
BROUGHAM-ST., NEW PLYMOUTH.

## CAUTION.

It having come to our knowledge that certain dealers, not in any way connected with this Company, are offering in the Australian and New Zealand markets, Sewing Machines under the title of "SINGER" Machines, we take this means of informing the Public that our Sole Authorised Agents for the several Colonies are Messrs STANFORD AND CO., of Melbourne; and that from this firm only can Genuine Singer Machines of our manufacture be obtained.

THE SINGER MANUFACTURING COMPANY.

147, Cheapside, London.

Referring to the above, MRS ALDRICH, corner of Princes and Dowling streets, Dunedin, is our Sole Agent for the Provinces of Otago, Auckland, and Taranaki, and from her only can Genuine Singer Machines be obtained.

STANFORD &amp; CO., Melbourne.

COMMERCIAL.

Messrs DRIVER, STEWART and Co. report as follows for the week ending April 1st:—

**Fat Cattle.**—The usual weekly market to-day was supplied with only 55 head of very medium quality cattle, all of which were disposed of at prices ranging up to £9 12s 6d for bullocks, and £7 17s 6d for cows. Although we do not anticipate any material rise in value for the next month or six weeks, still we observe that really prime lots are not so plentiful as has been the case in previous years. Consequently, this description will at all times command full values. We quote best quality at about 22s 6d per 100 lbs; medium 17s to 18s. We sold at the yards 20 head, and have placed 35 head privately.

**Fat Sheep.**—About 1400 of various descriptions were penned, of which 1160 were disposed of, the balance being turned out. Best quality cross-breeds brought up to 12s 6d each; merinos, 8s; f t merino ewes, 6s. Of the above number, we sold 750 cross-breeds and merinos at top rates, and have placed privately 500 cross-breeds for immediate delivery. We quote prime cross-breeds at a shade over 24d; do merinos, at about 24d to 24.

**Fat Lambs.**—None were penned to-day, but we have sold privately 100 at from 9s 6d to 10s 6d.

**Store Cattle.**—We have no alteration to note on our late quotations, and have during the week placed 100 head in various lots.

**Store Sheep.**—A brisk demand still exists for young merino sheep, at from 6s 6d to 7s 6d for ewes, 6-tooth and under; and 6s to 7s for lambs. Good full-mouthed ewes (none broken) are always readily saleable at from 4s to 5s, according to quality. Cross breeds, mixed sexes, 4-tooth and upwards, are saleable at from 9s 6d to 10s; do, 2-tooth, at from 7s 6d to 8s 6d; do lambs, 7s to 8s. We have sold during the week, of various descriptions, about 6000, and have placed several large lots under offer.

**Stud Sheep.**—We have sold during the week 100 long-wool rams at from 30s to £5 each, and about 150 ewes at from £2 to 6 guineas each. We have also placed several small lots of merino lambs at from £2 to £2 10s.

**Wool.**—Since our sale on the 26 ult., we have disposed of about 120 bales privately, at fair prices. The demand, however, is but slight; nor is it likely to be improved by the intelligence to hand to-day per Claud Hamilton, at the Bluff, which runs as follows:—"London, 21st March.—The wool sales closed last night. 154,034 bales were catalogued, and 75,000 were disposed of during the series. Home buyers bought reluctantly to keep machinery going. Prices closed easier. 240,000 bales remain for next sales." The bulk of the seasons clip is now afloat, and the quantity remaining for offer in this market is very trifling, consisting chiefly of small lots from the interior and odd bales of large clips, suitable only for the felmongers.

**Sheepskins.**—Our usual weekly sale was held this day. We catalogued and sold a large quantity of skins, but prices suffered in consequence of the advices above referred to. Merinos, full wool, up to 4s 11d; medium, 3s 9d to 3s 11d. Butchers' skins brought—For merinos from 10d to 1s 5d; cross-breeds, from 1s 10d to 2s 4d.

**Hides and Tallow.**—None offered.

**Grain of all descriptions continues in good demand. Wheat.**—Prime samples command up to 4s 9d for grinding. The demand for shipment will no doubt be affected by the telegraphic advices of to-day, which report the home market drooping, owing to large expected arrivals. Oats may be quoted at 4s 2d to 4s 4d for old, and 3s 9d to 3s 11d for new crop, with comparatively little business doing.

NATIONAL INSURANCE COMPANY OF NEW ZEALAND.

CAPITAL—ONE MILLION, IN 100,000 SHARES OF £10 EACH.  
PAID-UP, £50,000.

THIS PURELY LOCAL OFFICE

PRESENTS MANY ADVANTAGES TO THE INSURING PUBLIC.

THE CAPITAL AND PROFITS

ARE RETAINED IN THE COLONY.

THE HEAD OFFICE

And Management being Local, Settlements are made without vexatious delays, or reference to offices at a distance.

RATES AND TERMS

Equal to those offered by any Company in the City.

A. HILL JACK,

General Manager,

Offices: Manse-street.

CITY OF DUNEDIN.

CORPORATION BONDS  
FOR SALE BY TENDER.

**TENDERS** will be received at the Town Clerk's Office, Manse street, on or before Wednesday, 8th April, 1874, at 4 p.m., for the whole or any portion of (£10,000) Ten Thousand Pounds Value of Corporation Bonds.

The Bonds are issuable under the authority and provisions of the Otago Municipal Corporations Ordinance, 1865; bear interest at the rate of Six per centum per annum, payable half-yearly at the option of any purchaser, in either London, Melbourne, or Dunedin; and are secured on the City Rates.

The Bonds are for £100 each, and will be redeemable in the year One Thousand Nine Hundred and four.

J. M. MASSEY,

Town Clerk.

25th February, 1874.

NOTICE TO SHAREHOLDERS IN "THE NEW ZEALAND TABLET" COMPANY LIMITED:

THE ANNUAL MEETING of Shareholders will be held in St. Joseph's School-room, Dunedin, on Tuesday, April 23, at 8 p.m.

R. A. LOUGHNAN, Secretary

HIBERNIAN AUSTRALASIAN CATHOLIC BENEFIT SOCIETY.

IN consequence of next Monday being Easter Monday, the usual fortnightly meeting of St. Joseph's Branch, No. 73, will be held on the Tuesday following (7th April).

It is most important that every member should be present.

By Order

FRED. J. BUNNY, Hon. Sec.

BISHOP MORAN'S APPROVAL.

THE manner in which the NEW ZEALAND TABLET has been hitherto conducted is deserving of approval. I have no doubt the future management will be in accordance with the past, and that this journal will continue to be an excellent Catholic newspaper. Under these circumstances, I can have no hesitation in saying it deserves the generous support of all Catholics in this Colony. I beg to recommend it to them most earnestly.

Given at Dunedin, 15th July, 1873.

† P. MORAN,

Bishop of Dunedin.

New Zealand Tablet.

FIAT JUSTITIA.

SATURDAY, APRIL 4, 1874.

THEY WRIGGLE.

WHO? Some Palmerston folks. Ever since last Sunday week, when Bishop Moran told the congregation of St. Joseph's the story about a certain School Board, which we published last week, these worthy gentlemen have been sorely exercised in spirit. His Lordship mentioned no names, but these Palmerston people have been so good as to regard his statement as a cap that fits themselves, and have been ever since labouring energetically to wear it. It would be a pity to disabuse them, or deprive them of whatever gratification they may derive from the process.

But the admissions of these gentlemen are important, and well worth notice and discussion. It appears that something very like what Dr. Moran described did really take place at Palmerston. Could it have been a coincidence? The office of master in the Government school there was vacant; applications for the situation were invited. Amongst others a gentleman with an Irish name applied. One of the committee, in a letter published by him in a Dunedin paper, admits that his nationality was discussed by the committee; why or wherefore does not appear. Simple people that we are, we were under the impression that neither nationality nor religion should be discussed at a school committee meeting called for the purpose of electing a teacher for a Government school. But then, we suppose, we must be altogether wrong, as we are Catholics, and happen to be in the minority in this province.

But really this "One of the Committee" who has so kindly enlightened the public on the internal affairs of the Palmerston School Committee to a certain extent, ought in fairness, and we are foolish enough of course to think, in candour too, to have told the whole truth. He ought, we fancy, to have stated also that one of the committee said during the discussion that he did not think the applicant with the Irish name was an Irishman, as he had known one of the same name in Balclutha who was an Englishman, and that it was very unlikely he was either an Irishman or a Catholic, for if an Irishman he was most probably a Catholic, and Bishop Moran would not consent to a Catholic accepting the office. It would not, however, be quite prudent to make this acknowledgment, as it would be calculated to show that after all it was most probable at least that his supposed Catholicity was an insurmountable obstacle to the appointment of the applicant with the Irish name.

The Rev. Mr. Clarke says he did not make a house to house visitation, urging the people to use their influence with the committee not to appoint the gentleman with the Irish name. The rev. gentleman, however, admits he did visit members of the committee for the purpose of inducing them not to appoint this gentleman. Mr Clarke may not have asked householders, in so many words, to use their influence with the committee, but there are many ways of doing some things. Suppose Mr Clarke went from house to house speaking of the impending School Committee meeting, and deploring the

misfortune it would be to have the applicant with the Irish name elected, would not this be equivalently urging the people to use their influence with the committee to prevent his election?

Another strange fact connected with this affair is the Rev. Mr Clarke's statement that he opposed the election of the applicant with the Irish name because of bad spelling in his letter to the committee. How did Mr Clarke find this out? We were led to believe that the law, in order to secure perfect impartiality, and to give no one denomination any advantage over another, had purposely excluded clergymen from all share in the administration of the public education of the Province. Now, however, it appears from his own admission that the Rev. Mr Clarke of Palmerston is perfectly acquainted with the secrets of the committee, and exercises a decided influence. He says he acted as a father solicitous for the proper education of his children. But he is a clergyman, and cannot divest himself of that character in this business.

A letter appeared in the 'Daily Times,' signed "The successful candidate who withdrew his application," and we understand that this letter has been regarded as a full refutation of Bishop Moran's statement. It is strange how little in the way of argument will satisfy people whose prejudices are strong. It never struck these people that this letter, to use a vulgar word, was a *lark*. The successful candidate who withdrew his application is a myth, for the gentleman who is supposed to have written this letter had resigned his pretensions, having withdrawn his application before the day appointed for the election of master for the Palmerston school. We must refuse to believe, then, that the applicant with the Irish name wrote this letter, for though the Rev. Mr Clarke says he failed in spelling we cannot bring ourselves to think that he would call himself "the successful candidate who withdrew his application," when it is certain he had not been elected at all.

These Palmerston people, then, may continue to wear the cap if they wish, and may rest assured that on their own showing the public will hold them guilty of bigotry, and what is worse in the estimation of many of the folly of showing their hands, let them wriggle as they please.

### THE AUCKLAND WEEKLY NEWS.

In its issue of the 21st ultimo, this paper has the following astounding statements:—"The Education question promises to become the field of a bitter battle, and may evoke difficulties of creed which prelates of the Catholic Church should have the wisdom to fear. Bishop MORAN is of the aggressive type; and although many persons and numerous journals desire to avoid anything like a clerico-political struggle, yet by their injudicious speaking and writing priests of the stamp of Bishop MORAN appear to be forcing on discussion which, if it reach pitting of party against party can, in our opinion, end only in one way."

What should the prelates of the Catholic Church have the wisdom to fear? What does the 'Weekly News' mean? Persecution is it; or fair-play and even-handed justice? They ask for the latter, and cannot, therefore, be supposed to fear them. Our contemporary, therefore, evidently thinks persecution not only possible, but probable. So do we, in fact it has already commenced. To compel men to pay school rates in the distribution of which they are not allowed to participate, except at the sacrifice of their religious principles, is to persecute: and this is done nearly everywhere now. But the prelates of the Church, in the discharge of their duty, ought not to fear persecution, on the contrary, they ought to be prepared for it, and should expect it. The servant is not above his Master, and that Master has said, "they have persecuted me, they will persecute you."

The "Weekly News" goes on to say what is most untrue,—"Bishop MORAN is of the aggressive type." This prelate is defending the inalienable rights of the Church and of his co-religionists; and this is called aggression. Bishop MORAN has never assailed, or attempted to assail, the rights of any man or community, and cannot, therefore, be guilty of aggression. But he has strenuously defended the rights of the Church, of conscience, and of the people whom a truculent and tyrannical majority plunders; and it is very probable this prelate will continue to do so—notwithstanding the forebodings and insinuated threats of the 'Weekly News,' and the 'Australasian,' whom it appears to quote with great approbation.

The 'Weekly News' seems to think that the will of the majority should be the law for Heaven and earth; that this

will can annul all previous laws, rights, duties; that everything in Heaven and upon earth must be subjected to it. The will of the majority, it appears, is to be entitled to rob our children of the faith, to impress on their minds immoral principles, to authorise tax-collectors to put their hands in our pockets and take our money that it may be squandered on fancy systems of education, which can only end in the demoralization of the masses. And because Bishop MORAN objects to being robbed, and to the plunder of Catholics he is said to be aggressive! This word has received a new meaning. In the modern acceptation, to be aggressive means to defend oneself: and in modern Ethics to defend oneself against a lawless majority acting under color of law, is a high crime and misdemeanour! This, we suppose, is another specimen of modern progress.

The 'Lyttleton Times' thinks that no one should object to pay the school-rate, because whether people have children to educate or not, they derive indirect advantage from the general education of the masses. This species of argument might be maintained were the masses properly educated, but as things are, it is simply begging the question. We say that such education, as it is proposed to give, will do more harm to society than good; and we maintain our position not only on abstract reasoning, but on experience. It is, therefore, absurd and immoral to call on Catholics to pay rates to maintain purely secular schools, and consequently to render the establishment of Catholic and Christian Schools either extremely difficult or impossible.

It is on us the aggression is made, on our consciences, property and civil rights. And yet the Press, with truly wolfish instinct, turns round upon us and says, as in reference to Bishop MORAN, that Catholics, who are only defending themselves, are aggressive.

### WEEKLY EPITOME.

"M. O." in the 'Daily Times,' under the head "Tunnel Eloquence," scathingly shows up the lip-deep professions of the Superintendent of Otago, in regard to settling people on the land, in his utterances on the occasion of the turning of the sod of the railway at Deborah Bay on the 26th ult. Speaking of the 'agricultural land' which the Superintendent said this line will open up, "M. O." remarks:—"People not acquainted with the country or the speaker, might infer from his general tone that the hundreds of thousands of acres, referred to lie alongside the line, or, at furthest, are in the neighbourhood of the terminus; but one sentence points out that he alludes to the Maniototo Plains, separated by at least 40 miles from the nearest part of the line, and by a stretch of country singularly mountainous and difficult of access. Concerning the quality of this Maniototo land: No one who has travelled over it, and who is aware that the growth of the 'staff of life' is not promoted by a soil composed chiefly of shingle, or by a climate singularly dry during summer, and singularly stormy and severe during winter, will believe in his prophecies of the future greatness of this Province as a grain producer, if he founds his expectations upon it and similar soil. It would appear, however, as if the sanguine nature of Mr Macandrew—I would call it the 'plucky,' if he undertook the task himself rather than placed it upon others' shoulders—preferred that the very worst localities in the country should be subdued by man's art, and the more favourable parts left to nature and the squatter—else we would have had no Martin's Bay or Stewart's Island Settlement, and no proposal to the workmen at the Deborah Bay tunnel to grow their vines and fig trees on the Maniototo plains."

THE writer alluded to in the foregoing paragraph also says:—"It is true their mentor on this occasion has pointed out to them the advantages of 'industry, sobriety, and frugality,' and he might very truly have said, the necessity of these in an extreme degree if they ever attempted to gain their livelihood by cultivating these shingle beds. It is, however, refreshing to witness his faith, and see the ease with which he makes a railway through all the hilly country between them and the seaboard—reminding one of the frequency and the facility with which Sebastopol was taken after dinner, with walnuts for forts and nutcrackers for the advancing forces of France and Britain."

THE census just completed shows the population of the city of Dunedin to be 18,471 souls. This is exclusive of the suburbs.

A TESTIMONIAL has been presented to Mr J. Kelly, M.H.R., New Plymouth, by a number of friends and constituents, as a recognition of his services in Parliament in promoting the construction of the Waitara railway.

A CORRESPONDENT of a Dunedin daily exposes "the very conspicuous efforts made by the Superintendent and Mr Hastings to gain credit to the present Provincial Executive for their liberal administration of our land laws—that subject which speakers of their party constantly cry out has been too much debated, when any aspect of it unfavourable to them is touched upon."

THE 'Daily Times' came out a few days ago with an article headed "Mr Vogel's latest scheme," in which it states it has heard "a new surprise is in store for the Assembly, in the shape of a gigantic company, with a capital of £3,000,000, and a Government guarantee of 5 per cent., to monopolise the entire trade of Polynesia. The capital is to be raised in England, under the above colonial guarantee. The prospectus will be confidentially circulated shortly by the Premier, Mr Vogel, who has taken the project in hand." Following the publication of this information came a telegram from Wellington that



"The statement made by the 'Otago Daily Times' that Mr Vogel would next session ask the Assembly for the loan of £3,000,000 to monopolise the trade of Polynesia, is contradicted authoritatively." The 'Daily Times' subsequently stated—"It is quite possible that, before the Assembly meets, the amount proposed to be raised may be reduced, and that in other respects the proposal in its present shape may be modified; but we distinctly assert, notwithstanding the contradiction which has appeared, that a scheme of the kind we have named is on foot, and that its essential features are as we have stated them to be."

THE Auckland 'Star's' London correspondent states that the system of granting free passages has resulted in the shipment of an inferior class of emigrants, and instanced the passengers by the Dorette which left for Auckland on January 21st, with 340 emigrants. The correspondent states that with the exception of the single women, they are much below the average.

THE third contest for the blue ribbon of aquatics in New Zealand took place on the 27th ult., on the waters of the Waimakariri, and resulted much to the surprise of everybody, in the Hokitika crew winning. Many well skilled in matters aquatic, thought the chances of this crew almost nil. But though pulling with not a little science, they showed that the muscle and sinew developed in goldmining were to the fore. The day was a glorious one, just a slight breeze—not enough to interfere with the outriggers—tempering the heat of the sun, and the river was in splendid condition for the race. About six thousand persons were present, those coming from Christchurch being reinforced by a number of visitors from Wellington and elsewhere.

It is said that the racing mare Spritsail has changed hands, Mr Joseph Reany being the purchaser. Although the price has not transpired, it is believed Mr Reedwood sold the mare at a high figure.

THE schooner Marion Rennie, which has arrived at Auckland from Levuka, brings news that the steamer Maogregor has been floated. H.M.S. Pearl tried to get her off for several days, but as all the strongest warps broke, was compelled to desist. Meanwhile, 200 tons of sugar and a large quantity of coal were thrown overboard, there being no means of landing them, and the steamer floated off on the 7th instant by herself. The Pearl having gone to Levuka, the Maogregor was taken into safe anchorage in Galoa Bay. She has a hole 12ft by 3ft in one of her forward compartments, which is full of water. Otherwise, she is uninjured, and will be repaired as well as circumstances will permit, and then taken to Sydney to be docked.

At the Maori meeting, Kaiapoi, Canterbury, on the 25th ult. 500 male Maoris were present, including visitors from all parts of the Middle Island. A large present of food was made to the visitors by the Kaiapoi Maoris. Mr George Grey Taiaroa, M.H.E., opened the proceeding in a speech condemnatory of the Government towards the Maoris of the Middle Island. Other speakers also expressed themselves strongly against the treatment of the Government to the Maoris of the Middle Island. No decision is yet come to.

THE ship Woodlark has arrived at Wellington with over 300 immigrants. Eighteen deaths occurred on the voyage, chiefly among the children, from infant diseases. The adults are all well, and but few children are still suffering from scarlet fever. There is no apprehension of any serious results. The detention is expected to be short.

DORNWELL, of Queen street, Auckland, a butcher, has been sentenced to one month's imprisonment, with hard labor, for assaulting and kicking one of his employees. The Bench would not allow a fine.

THE Mount Ida Pastoral Investment Company has purchased from Mr David Maitland the lease of two runs, consisting of about 59,000 acres of excellent pastoral country, about 20,000 acres of which are summer country, and the remainder can be depastured on at all seasons. Together with the lease of the runs, they have purchased 21,000 sheep, and valuable improvements. The price is £21,000, and the Company has already been offered a figure for its investment in advance of that sum. It is anticipated that the investment will yield a profit of 25 per cent.

THE ceremony of opening the new Catholic Church of Arrow was performed on Sunday last. The attendance was large. The building is of stone. Only a part of the original design has been carried out, and that at a cost of about £700 for the builder's contract only. The Right Rev. Dr. Moran, Bishop of the Diocese of Otago, assisted by the Rev. Father Larkins, Tuapeka, and the Rev. Father Mackay, parish priest, conducted both the opening ceremony, and afterwards that of the performance of High Mass. The collection amounted to nearly £100, and taken with the £150 given at the laying of the foundation stone, it shows that the Catholic laity have responded to the call made upon them with a spirit of generosity worthy of commendation. The church is out of debt.—'Wakatip Mail.'

I TOUCHED my hat to the shamrock and "the wearin' o' the green," for it was St. Patrick's Day in the morning. What a muster of children, and what a power of music, and a plentitude of green ribbons. The Domain swarmed with young children all decorated with green badges, or sashes, or belts, or neckties. There was a dearth of shamrocks; for the weather had been so dry that the green earthy sought to have worn on that auspicious day was a trifle russet brown. One very satisfactory thing is that there was no row, very little drinking, and general peace, and good fellowship.—'Cameo' in the 'Auckland News.'

At the meeting of the "Dinner Committee" at Christchurch for the purpose of settling matters in connection with the banquet at the Forrester's Hall, on St. Patrick's evening, the ordinary business of the meeting having terminated, the chairman, Mr Grey, said the next question for consideration was the desirability of establishing a St. Patrick's Society, which would be open to all Irishmen, of whatever creed or shade of political opinion. The objects of the society would be to make the celebration of St. Patrick's Day an annual event. From the great success attending the recent banquet, he was sure that large numbers would join the society, and he had no doubt that next year a place would have to be secured, which would be capable of accommodating three or four times as many persons as were able to gain admission to the Forrester's Hall. It was resolved that a society be

formed, called the St. Patrick's Society, and that all Irishmen be eligible for membership.

BISHOP MORAN examined the female schools of St. Joseph's, Dunedin, on Monday, Tuesday and Wednesday, and at the conclusion of the examination distributed the prizes. We understand that his Lordship is pleased at the efficiency of the schools.

THE government school at the Arrow has, we understand, a daily average attendance of five. The Catholic school at the same place has 30 pupils.

St. Patrick's Day has been kept in good style in various parts of the Colony, and we are sorry that we have not space for the reports we have come across in many of our exchanges.

An addition has been made to the teaching staff of St. Joseph's school for boys, Dunedin, in the person of Mr Desmond, a trained teacher who has served in Irish National schools. The boys are now taught drill by Mr Desmond. The number of pupils is between 150 and 160, and the daily attendance is often 160.

We observe by an advertisement in another column that in consequence of next Monday being Easter Monday, the fortnightly meeting of St. Joseph's Branch No. 73, H.A.C.B.S., is postponed until the following evening (Tuesday).

## CORRESPONDENCE.

### NASEBY.

To the Editor of the TABLET.

THE quarterly meeting of the St. Patrick's Branch, No. 74, of the H.A.C.B.S. was held here on the 6th inst., Brother Brooks, Vice-President in the Chair. After transacting the business of the Society and receiving quarterly contributions, it was proposed and agreed to that the anniversary of St. Patrick's day should be celebrated by holding Athletic Sports and a ball. Mr Edward T. Bowes was proposed as an honorary member. The Sports have come off at Inden paddock with pleasure and success,—without a single hitch or a single case of drunkenness on the grounds. The ball which was afterwards held in the Masonic Hall was a splendid success, and was patronised by the elite of Naseby, who enjoyed themselves to the 'whee sma' hours of the morning.—We have a Catholic Church in course of erection here, which is to be finished by 13th April. The Rev. Father Boyer has been most successful in his efforts to raise contributions for the erection of the building, and the esteem in which he is held here by all classes of the community is most gratifying.

I remain yours, &c.,

March, 18 1874.

CORRESPONDENT.

## THE CATHOLICS OF CANTERBURY AND THE EDUCATION RATE COMMITTEE.

TO THE EDITOR.

DEAR MR EDITOR,—Your kindness in publishing our circular has drawn down on our heads the censure of the 'Lyttelton Times,' who devoted a leader to the subject on the 7th February last. Committees are bodies slow to move, consequently it was not till the 18th that our defence could be composed and approved; nor till the 27th December that it could be got before the tribunal from which the censure issued. After eighteen days' cogitation, during which several applications and reminders were made to the office of the paper, it was politely declined on the 16th instant, and the very next day—the feast of the Patron Saint of Ireland—the attack was renewed in a furious article from the 'Australasian,' inserted in the 'Lyttelton Times' issued on that date.

The two leading papers of this place, i.e., the 'Lyttelton Times' and the 'Press,' advocate the same side in this matter, and are understood to cut in concert in general. Besides this, too much time has been lost already. It is evident that in the matter of education, as far as the former paper is concerned, there is to be no freedom of discussion in future, particularly during the elections to the new Council; and as far as the Catholic Church and its members are concerned—*delenda est Carthago*, and the tolerated edict of 1829 is to be revoked; Catholics are to be politely requested to retire out of Canterbury, at least if the 'Lyttelton Times' is to have its way, as indicated in its leader of 7th February herewith annexed.—We are, dear Mr Editor, your obedient servants,

THE CHAIRMAN AND MEMBERS OF THE EDUCATION RATE COMMITTEE, CHRISTCHURCH.

[Annexed are also, 'Lyttelton Times,' 21st January; 'Lyttelton Times,' 17th March, by newspaper post.]

TO THE EDITOR OF THE 'LYTTELTON TIMES.'

Christchurch, 18th February, 1874.

SIR,—The Committee who issued the circular, the subject of the censorious criticism which appeared in your issue of the 7th, and a reply to which was reproduced in the Canterbury 'Times' of the 14th instant, crave a small space in your next issue to enable them to set themselves right in the eyes, and to retain or regain the good will and esteem of their fellow-colonists, which they fear to lose as the effect of your disparaging and, they must be permitted to say, unfair remarks. With reference to the above articles and others which have from time to time appeared in the 'Times'—one especially, in your issue of 21st January, the Committee wish to submit to the judgment of your readers two questions,—1st. Whether in all the discussions which have been agitating men's minds in these Colonies, and indeed all over the world for many years past, the real question which lies at the root of our differences on the subject of education, as far as least as the adherents of the Church are concerned, is not ignored and indeed misstated. It seems to the Committee that no one who pretends to any historical knowledge can deny that up to a certain period one and but one 'Church' was recognised by the 'State' as a divine institution, whose province it was to educate the people. The question, then, upon which everything hinges when the Church is concerned at all seems to be, how came the State to change places with the Church, and assume the functions of educator, which it had theretofore

acknowledged the Church's right to exercise? 2nd. Whether the same writers have not persistently ignored and refused to consider the fact that the Catholic section of the advocates of religious, contradistinguished from secular education, must from their point of view look on the State as usurping the province of the Church; and not only so, but whether these writers do not for the most part suppress, or publish only to cavil at it, everything of importance that is advanced in the way of argument or fact by the writers on the side of the Church, in support of their contention on the subject? The Committee would instance the two articles complained of, and an article which appeared in the London 'Mail' of 24th December, as specially illustrating their meaning. By reproducing the circular, and suppressing the article in the TABLET introducing it to its readers, you have made it appear that "the organ of the Roman Catholics of this colony has incited them to engage," and "that they are engaged, in combinations likely to cause social disturbances and "obstruct a good work." It would have been fairer, and would have given the Catholics more reason to believe you sincere in professing your readiness to open the columns of the 'Times' to the making known of their supposed grievances, had you published both or neither of the above papers. Then as to your leader of the 21st January last. That article, the Committee cannot help saying, appears to them, in respect to sophistical and paradoxical argument, misinterpretation and misrepresentation of the ends, aims, spirit, and policy of the Church, ignorance of the past history of the Church, viewed in its operations in the education and civilisation of mankind, which it betrays, and the coarseness of personal invective in which it indulges; to vie with the worst of the polemical writings on education which disgrace the Press of our country at the present time. The Committee beg to point out that your strictures in this article are shown to be unwarranted, for you own that the speeches of Dr Vaughan "have escaped that full attention of the reporters which their relative importance demands." Consequently, not a word from them has been or could be quoted by yourself on the 'Argus.' Again, your zeal in the cause has betrayed you into the humiliating predicament of one convicted by his own word of making an unfounded charge. For you quote in support of it the words of our lamented Prince Albert, defining the requisites to make education complete. One of these, you say, was the inculcation of "a knowledge of the moral laws which must be obeyed in order to secure our happiness." After getting in detail to the number of four more, the other essential things, you proceed to say, "This is the aim and object of that system which Dr Vaughan and others persistently denounce. If this be so, then either the system which at the beginning of your article you blame them for denouncing is not the secular system, which omits to inculcate a knowledge of one of the requisites to complete education, or you exculpate and virtually praise them for denouncing it—blowing hot and cold over your porridge. To return to the immediate subject of the discussion—the Canterbury Education Ordinance of 1873. This propounds not the system of secular education, *pure et simple*, which you, following the Huxleys, *et id genus omne*, so strenuously advocate, but one which inculcates a knowledge of "the moral laws which," &c.—in other words, provision is made in section 62 for religious instruction by ministers of religion devoting a day in every week to the imparting of it through them; and in section 63 for instruction by the ordinary teachers in sacred and profane history, in respect to the children of those parents who request and do not object to the imparting of instruction under those sections. The Legislature acknowledge the probable existence of conscientious objections to such instructions as they can impart, by leaving it optional with parents to require or reject them for their children. If you had read a few of the articles on education which have appeared in the TABLET, you would have understood how impossible it is for Catholics to accept this instruction, without which it seems to be admitted on all hands education would be incomplete and valueless, at the hands of the State, and why they must complain of any measure having the effect of forcing them to accept it as a tyrannical interference with the most sacred rights of parents. If you will refer to the TABLET of the 17th January, you will find in it a letter signed "Catholicus," exposing something of the methods which the teachers may be expected to follow in imparting "a knowledge of the moral laws," &c, according to their individual and peculiar lights, views, and persuasions. But what historical works will the Board of Education avail themselves of in disseminating this essential branch of knowledge? Take English history. Collier's History of the British Empire, Nelson's series, is believed to be still used in the Canterbury schools, though it has been excluded as sectarian in character from the list of books used in the Government schools in Otago.

It will be difficult—nay, impossible—in Catholics to be satisfied that catechisms and manuals of sacred and profane history, ancient and modern, of equally unexceptionable character as regards sectarian bias, and of equal merit with those of Felury, L'engard (as abridged by Burke) and Frydget, used in their schools, will be adopted as textbooks in imparting this essential knowledge in the Government schools, because the Board who have the ordering of such matters will always be composed entirely of those opposed to them in religion, as Roman Catholics cannot have any hand in administering a system which their religion and conscience condemn. The Government system is defended on the ground that it refrains from interfering with religion. But how can sacred history exclude religion? It must surely include the history of Christianity, and embrace and treat of its object, its end, its worship, institutions, tenets, precepts, rites, sacraments, sacred ordinances, and, in short, the moral laws and the means provided by God by which mankind is enabled to obey them, and so insure their own happiness. To impart a knowledge of these things, Catholics think (are they singular in thinking?) is the province of the Church. If that be true, then for the State to usurp that province, and to force any of its subjects to submit to that usurpation and suffer detriment in their dearest interests by submitting to it, is to bring us back *pro tanto* to the Caesarism, to deliver us from the intolerable, degrading, and demoralizing bondage of which Christ descended from Heaven to establish a kingdom on earth, to which temporal rulers, be they

monarchies, oligarchies, or democracies, should be for ever subject. The Committee beg to refer you on this subject to a paper entitled, Caesarism and Ultramontaniam, by the illustrious Archbishop of Westminster, published in the London 'Mail' of the 24th December, already cited.

You will not fail to observe the weak fallacy by which the editor in a leading article, in the peculiar style to which the readers of the 'Times' are pretty well accustomed, endeavors to destroy the force of the argument as "a sophism." All that this cynical or oracular commentator can say is that under the British Constitution the sovereign is placed under check and control by his ministerial advisers being made responsible to the people. The people, who are human beings, compose a quasi-tribunal of appeal in the last resort from the self-will of other human beings. The argument of the Archbishop is that the ultimate appeal in the Divine system of the Redeemer is to the Almighty Ruler in the Universe. This far-seeing, enlightened leader of public opinion says nothing of the ultimate appeal which is to ensure man from the oppression of his fellow-man in States where the British Constitution is not the form of Government. In short, he treats the subject from an insular, not a Catholic point of view.

The Committee have now put you in a position to understand the broad principle which obliges Catholics to reject any State system of education. They would further beg to point out to the non-Catholic advocates of the purely secular system of education, that such of them as have any definite clearly marked belief ought to be opposed to the scheme of the ordinance if they do not wish to see their children indoctrinated with Erastianism, Lutheranism, Calvinism, Romanism, Deism, Atheism, Antinomianism, or any one of the multitudinous isms which are the opposite of their own creed. For themselves, the Committee hope to be borne with, if they state an additional consideration which renders them repugnant to the system, and a very weighty and grave one it is. The idea of sending their children to large schools where young people of every different shade of belief are congregated, who are not brought under the moral restraints of the disciplinary system of the Catholic Church must be abhorrent to any Catholic parent, from the dread of the effect of their association on the minds and morals of the young in after life. So it seems to them almost a truism to say that any individual mind and moral being is the offspring as well of early training as of impressions received in childhood, not only from parents and teachers, but from other associates—whether schoolmates or others. To sum up this matter: Can it be just to make the Catholic population pay for that by which they cannot benefit, and deprive them of the state aid which the Ordinance declares to be the right of each child in the Province to enable it to be properly educated? The State can have no right to levy taxes without giving back to the people something as an equivalent. The equivalent they profess to give is education, which the State cannot give. It is not in their line or province. Let those who are content to receive State education as an equivalent, receive it; but they are bound to enable those who cannot to procure what they can consider a real equivalent, namely, schools of their own—Your obedient servants,  
THE EDUCATION RATE COMMITTEE.

### THE PAST AND PRESENT.

I CONFESS I almost dread to see the Catholic party in England now advancing so rapidly and steadily to power; and straining themselves so eagerly to strengthen themselves by a Catholic newspaper press. Better we proceed cautiously and fearfully. We know how wealth and power corrupt their possessors; and the Catholic Church, especially in England, has in times past suffered more than she ever gained by the possession of great wealth and political power. True, the times are changed. But human nature remains the same, and it would not surprise me to see, even now, the interests of religion and justice suffer at the hands of Irish or English Catholic politicians, raised to power in part by popular favour, and partly by the influence of certain portions of the Catholic press. Wealth and power are never so grossly abused or prostituted as when they get into the hands of bad Catholics. On the other hand, wealth and power when in the hands of good and honest Catholics, carry all before them, and prove a universal blessing. Let us be good practical Catholics first; politicians if you please afterwards. Why is it that the Catholic religion is making such rapid and wonderful progress in England at this day? For this among other reasons, I verily believe because the Catholics there are as poor in this world's goods as they are rich and fervent in Catholic faith. In England, there is as all see no worldly inducement to embrace the Catholic religion, but the contrary. They who do embrace it can be actuated by the love of God alone. Accordingly, it is only the truly fervent and devout among the Protestant English people who now enter the Catholic Church, and generally after long hesitation and a severe internal trial—to overcome their prejudices, and the prejudices in which they were reared. But when they do enter the Church, they literally "pray without ceasing" for the conversion of their Protestant brethren, friends and kinsfolk. Need we wonder at the present rapid progress of the Catholic religion in England, so recently the stronghold of Protestantism? Why do Catholic converts pray so incessantly for the conversion of their Protestant friends? Because they are sensible of the inestimable blessing they now enjoy as members of the true Church, and are anxious that others in whom they are interested should share in that blessing; and because they are sensible of the innumerable practical evils which spring from here. They see that Protestantism not only tends to sap the very foundations of revealed religion, and paves the way for infidelity, but relaxes the reins of all moral discipline, in every relation of life, private or public. Would England ever have enjoyed the reputation and power she now so proudly possesses, had she not held the Catholic faith for nearly a thousand years? It was the Saxon and Plantagenet races of kings and queens and nobles, who laid the solid foundations of England's present grandeur and power; and they were animated with that fervent zeal for the Catholic faith which we now see reviving in England at this hour. The spirit which actuated the Royal Alfred and his loyal, hardy and virtuous subjects, is walking abroad in England now and visiting the halls of our nobles, and the cottages of



the poor, if not the palace of our Queen. Who among our Protestant princes or nobles, ever displayed the religious and patriotic and charitable spirit displayed by the Saxon and Plantagenet kings and queens? Few indeed if any. What would England think if she now found the present enormous private resources of our royal family devoted to the purpose of rearing such a splendid national monument of taste and piety as exists in Westminster Abbey, erected by a Saxon king, eight hundred years ago and more. Edward the Confessor was not so rich as his worthy descendant Queen Victoria, yet he raised Westminster Abbey to the glory and honor of Almighty God, and to testify his own reverence for the King of Kings. What has Queen Victoria done in that direction, or what is she or any of her family likely to do? There is something about the character of nations as well as of individuals, which command respect and reverence altogether independent of national riches or power; and I believe Catholic England, under our Saxon and Plantagenet princes, possessed stronger claims on the respect and admiration of mankind, than Protestant England under Queen Victoria now does. Even your Scotch Presbyterian friends in Dunedin might recall with feelings of pride and exultation the virtues of their Caledonian Catholic ancestors, in the days of Wallace and Bruce. Then they did what their degenerate Protestant ancestors could not do now—whip “the Southern loons,” and sent them back to England crest-fallen. If the Catholic Scotchmen of that day were less wealthy and luxurious than the Scotchmen of our day are, they were more virtuous and less selfish. The so-called “Reformation” in Scotland was not the work of the Scotch people properly so called, but a party of Goths and Scotch fanatics, instigated by certain scheming “Scotch noblemen and gentlemen,” rapacious and bloodthirsty, who feared not God, nor regarded the interests of their neighbours. The conduct of the so-called “Reformers” in Scotland, will be an eternal blot on their country, and on human nature itself. But Scotland is becoming Catholic again, and may yet wipe out that foul stain on her national escutcheon. Who founded the Scotch Universities and Public Schools, and gave the first impulse to science and learning in Scotland? Not Presbyterians—but Catholics and even Popes. Read what Lord Macaulay said on this subject when installed some years back as Lord Rector in the University of Glasgow. He then drew the literary character of Pope Nicholas (the IV I think), and a splendid piece of oratory it was. He showed the zeal, the princely zeal of that Pope for letters, and the means he took to collect learned works from all parts of the world, even ransacking for that purpose the bazaars of the far East by collectors employed by himself. Shame on the Scotchman who would reproach the Catholic Church as hostile to letters or science. His knowledge or love of truth is at fault.

### A SPLENDID SPECTACLE.

THE ‘Auckland Cross’ describes the procession of the Catholic School children on St. Patrick’s day as “a splendid spectacle.” It was so indeed, and well might the Roman Catholic community be excused if they felt a pride in witnessing such a spectacle. But a thoughtful Catholic will look beyond the mere outward show displayed on the occasion. The sight of 2000 children so respectable in appearance, and so orderly and well conducted, all of them, with a few exceptions, receiving a good secular and religious education in Roman Catholic Schools, might well suggest the question—why should the Government refuse to aid their schools? Is it the act of a paternal, or even a just and wise Government to frame an Education Bill of such a nature that Roman Catholic Schools, however efficient in the secular department, and numerously attended they may be, can reap no advantage from it? The parents of these children, most of them in humble life and the reverse of rich, must support their own schools with their own funds, while they are forced to contribute to the support of Government Schools from which, practically, they are excluded as a general rule, almost as effectually as if a particular proviso to that effect were made in the Education Bill. Some say that this is their own fault; that Government Schools are open to them as to all other classes. But to offer an advantage which cannot in conscience be accepted, is offering an affront and is, in the present instance, a cruel mockery and an act of gross injustice. Catholics, like other classes, must be allowed to judge for themselves what is right for them to do as to the education of their children. In the exercise of that right they decline to send their children to any schools except their own, and they will suffer any wrong the State may inflict upon them, rather than depart from that resolution. The State knowing this, still continues to frame Education Acts which practically exclude Catholics from having any share in the public funds devoted to educational purposes. Such is Protestant justice. But the demonstration of Roman Catholic School children on St. Patrick’s day, shews what Catholic Schools are as to attendance, in spite of all that Government can do to discourage them. The procession was an outward manifestation of the power of the Roman Catholic Church in this Province—may we not say its growing power—and a most marked manifestation of her influence as an educating and training institution. But for the paternal authority of the Clergy, willingly and respectfully submitted to, neither the Catholics nor Protestants of Auckland would ever have witnessed “the splendid spectacle” they saw on last St. Patrick’s day. It was, as to speak, a public demonstration of Papal power; but of a most legitimate and innocent kind. No threat or defiance or offensive triumph was intended, nor does any thing of the kind seem to have been felt by any party. It may be doubted if any one single religious body besides Catholics could have got up so splendid a public demonstration of religious and patriotic enthusiasm—in a manner so becoming, quiet and inoffensive—and this is saying much; for the sons of St. George and St. Andrew, and Irish Protestants, are in no way deficient in religious and patriotic sentiments. But unhappily they have not only departed from the centre of religious unity and left the Church of their ancestors, but they are divided widely among themselves. They occasionally indeed pay some sort of unintelligible honor to their patron saints, and seem to glory in their name, but at the same time appear to regard them as having been in their life time the professors of an idolatrous and senseless religion, and as such they must be a little entitled to their veneration. In what a different light from this

the Catholics regard their patron Saints! They honor God in his Saints. The real Irish Catholics devote St. Patrick’s day not merely to innocent recreation and festivity, but to the glory of God, to commemorate the virtues and good deeds of St. Patrick, and all he did for their beloved Ireland, and to show faith in his creed; their own patriotism and religion are powerful bonds of union; both combine on St. Patrick’s day to knit the hearts of Irish Catholics together.

### ST. PATRICK’S DAY IN AUCKLAND—THE CATHOLIC SCHOOL PIC-NIC.

THE annual pic-nic of the children attending the various Catholic schools in and around Auckland, took place in the Domain on the 17th March—the anniversary of Ireland’s patron saint. Of the many holiday events and demonstrations got up to celebrate the day, the children’s treat was decidedly the most attractive and imposing. The weather was remarkably fine, and whether it was the genial sunshine, the contagiousness of holiday-making, or a sympathy for lollies and buns I know not, but certain it is that the children mustered in great force. The place of rendezvous for the various schools was a vacant piece of ground in Hobson Street, near St. Patrick’s Cathedral, kindly lent by Mr. Dignan for the occasion. From an early hour in the morning the schools began to assemble. St. Mary’s Orphanage and Select School arrived, headed by the excellent band of the Hobson Company of Volunteers, and under the superintendence of the Rev. Father Walter McDonald. Then came the Newton schools; Pitt street school; the Infant school; St. Joseph’s, and Select school of Wyndham street; Mr. Panket’s select school; the Parnell schools under the charge of the Rev. Father Fynes; and the Onehunga schools in charge of the Rev. Father Paul. The Onehunga children arrived in Auckland by a special train, and marched in procession, headed by the Otahuhu fife and drum band, to Hobson street, the place of muster.

There were now at least 2000 children present, neatly dressed, the girls in white, and all wearing green ribbons and rosettes. The general procession began to move off, and it certainly presented a most imposing appearance as, with banners flying and bands playing Irish national tunes, it proceeded through the town towards the Domain. Having arrived at the Domain they were plentifully regaled with sandwiches, cakes, lollies, fruit and tea, after which the usual round of amusements, including swings, football, cricket, races, &c. commenced, and were entered into heartily and kept up with untiring zeal till evening. One of the most amusing features of the day’s amusement was school auction of prizes and toys for the pupils attending the Onehunga Boys’ school. The currency was the good marks awarded to the children during the year for proficiency in their studies. The Rev. Father Fynes acted as auctioneer, provoking considerable merriment by the humorous manner in which he descanted on the various articles put up for sale, and the youthful competitors in their eagerness to possess some coveted toy or prize advanced hundreds of pounds at each bid. It was a common thing to hear such bids as 200, 300, 500, and 700 follow in quick succession. Several songs were sung by the children in good style, which showed that they had received careful training in that branch of education; and the bands at intervals during the day discoursed sweet music. At four o’clock the Onehunga schools, preceded by their bands, marched off to the railway station, where, by appointment, they were to meet a special train to take them home. And shortly after the various other schools were mustered and marched to the place whence they started, and then dismissed. The whole demonstration passed off most satisfactorily, for all the arrangements were made and carried out in a systematic manner. And I am sure that St. Patrick’s Day, ’74 will be a red letter day in the lives of the Catholic children of Auckland.

### ST. PATRICK’S DAY.

#### THE H.A.C.B.S. IN CHRISTCHURCH.

THE following report of the dinner given by the above branch of the Society to commemorate the immortal memory of Ireland’s Patron Saint, is taken chiefly from the second notice of this dinner which appeared in the Christchurch ‘Press’ of the 20th ult.:

A dinner in connection with this branch of the society was held on Tuesday evening at St. Patrick’s Hall, Barbadoes street. The hall was very tastefully decorated with flags and evergreens, a large flag being suspended over the platform at the back of the chairman, on which the mottoes of the Society were painted over the Irish welcome “Cead Mille Failte.” About 120 persons sat down to an excellent dinner. The chairman was supported on the right by the president of the branch, Mr. J. Daise, and the Rev. F. S. Clerrier, and on the left by the Rev. Fathers Ecover and Francis. Messrs D. M. Guinness and E. O’Connor occupied chairs at the head of the side tables, the vice chairs being filled by Messrs C. Walsh (vice president of the branch), Messrs J. B. Sheath and Bowerman.

The chairman, on rising to propose the first toast on the list, viz., “Health and prosperity to our Sovereign Pontiff,” said he must first read them a few lines from an extract which had appeared that morning in the ‘Auckland Times’ newspaper, which he held in his hand, and was from the ‘Australasian,’ a weekly paper published in Melbourne. He felt rather diffident in rising to address them, as he should have to do so as a co-conspirator in the presence of their respected clergy, if, as stated in the extract he had just read to them, it was correct that the organisation of the Roman Catholic Church was being used to promote a conspiracy against civil society and modern progress. If that were true, he was a conspirator in the eyes of many of his sole were conspirators with him. He denied emphatically that they were conspirators in any sense, and if they had not as he made no doubt they had, the essay of the Archbishop of Westminster, which appeared in the London ‘Mail’ of the 24th December, if they had read that magnificent essay, the argument of which was a paper in which it was published pretended to prove the existence of its being and by calling it a sophism, they would see how it was they were co-conspirators against civil society. The thesis of the essay was to prove that civil society had been rehabilitated by the Divine

Saviour of mankind, who had come down from heaven for the express purpose of saving man from the tyranny of their fellow-men, from the despotism of princes and governments—no matter of what kind they were. Our blessed Saviour had shown us in the history of the world since he came on earth that Christianity was the palladium of our liberties against the tyranny of states and governments, to prevent men dressed in a little brief authority from tyrannising over their fellow-men, and that palladium was established in the Church, by authority being given to one man ordained by Christ himself to be the spiritual ruler over all temporal rulers. To St. Peter had been left that Supreme Authority. But he was to govern by moral force, and to educate mankind by imparting to all a knowledge of God and His law, and by inculcating in all that obedience to the moral law which would make it impossible for any man or body of men to tyrannise over others. (Loud and long continued cheering.) Those who complained of the organization in the Church of God, did so because they had so far as they were concerned, disintegrated and resolved society into a jumble of elements perpetually in mutual collision and conflict, hurtful not only to themselves but to the rest of the world. They had no organisation themselves. So much he had felt it imperative on him to say in justification of their proceeding in putting first on the list the toast which he was now to give them, that of the Spiritual Representative of the Most High, the Viceregent of the Almighty Ruler of the Universe. He called on them to drink with enthusiasm the Health of the Sovereign Pontiff, His Holiness Pope Pius the Ninth. The toast was drunk with honors.

Song—"The Green Immortal Shamrock," by Mr Austin Sheath.

Father Ecuyer, who was received with applause, thanked them for the manner in which they had drunk the health of the Sovereign Pontiff. They were Catholics, and they drank the Pope's health first, though there were many in this country who did not understand why they did so. He would tell them that Catholics were the best subjects the Queen had in every country. (Great cheering.) They were obedient as a matter of conscience, and not because they were forced by the law. As Catholics and Christians they knew that there were two powers here on earth—the spiritual power and the temporal power—and they desired to render unto Caesar what belonged to Caesar, and to God what belonged to God. (Cheers.) This was precisely the great principle upon which Pius IX was acting. Not a man in the world was more respected even by his enemies, than Pius IX was. Our good Queen Victoria—and he desired to call her our good Queen (cheers), though a Protestant—and at the head of a Protestant Kingdom—sent her son to Rome to pay a visit to the Pope. (Cheers.) Was not that sufficient proof of the esteem she had for the Pope, and if the Queen could go herself she would have been glad to have spoken to him. Some few years ago the late Emperor of Russia went to Rome, and the first visit he paid was to the late Pontiff. He remained with him for two hours, and when he left the room he seemed almost thunderstruck. Our Saviour had said, I will give you a name that will make the people understand what you are. "Thou art Peter" (and that word meant a rock); "and upon this rock I will build this church." The enemies of the church might talk as they liked, but upon that rock the church was built. Napoleon I had turned upon the Pope, and when excommunicated had said, "What do I care about it, will the arms drop from my soldier's hands because I am excommunicated." Twelve months after that he went to Russia. He did so in the depth of winter, and it was a most extraordinary project; but he went there by the will of God, and the arms did drop out of his soldiers' hands, for out of a most magnificent army he returned with less than 40,000 poor miserable soldiers; and Napoleon never prospered again. Whoever falls upon that rock is crushed. There was an awful persecution going on against Pius IX. now, and those who were persecuting him believed they were going to be victorious; but wait only for a few years, and it would be seen that they would never succeed; for He had said, "Upon this rock I will build my church, and the gates of hell shall never prevail against it." (Cheers.) The Pope was at present in Rome like a lamb in the midst of roaring lions, almost himself alone, and yet not one of them dare take hold of him and lay his hand upon him. (Cheers.) Was there nothing wonderful about this, that it should be so with a poor old man, 82 years old, who had governed the Church for 27 years—two years even more than Peter. Did it not seem even supernatural? Every Catholic and Protestant felt there was something sacred about that holy man. He again wished heartily to thank them for the manner in which the health of Pius IX. had been received. (Applause.)

The chairman, in asking them to fill their glasses for the next toast, said he knew they would be impatient to drink it after what their respected pastor had said about her Most Gracious Majesty, and which expression had been so heartily received. (Cheers.) He saw they were anxious to express their loyalty to our beloved Queen. Her Majesty was the representative of good Government—(cheers)—and he would ask them to drink the health of their beloved Sovereign Queen Victoria, and the members of the Royal Family.

The toast was drunk with enthusiasm and one cheer more.

The next toast was "His Honor the Superintendent and the Provincial Council," which was drunk with cheers.

The Chairman said the next toast would require no introduction from him to work them up to drink with proper feeling. It was "The immortal memory of St. Patrick, the patron saint of Ireland," coupled with the name of Father Chervier.

The toast was duly honored.

Song—"The dear little shamrock," Mr E. O'Connor.

Father Chervier, who was received with cheers on rising, said he had been called upon to respond to a toast which had been drunk as it ought to be. He considered it a very great honor to be called upon to respond to the toast of the memory of St. Patrick, and wished it had been placed in better hands. He felt proud to have his name coupled with St. Patrick, and though not an Irishman—[A Voice—"You should have been"] (laughter)—he would do his best to reply to the toast. He thought they would all agree with him when he said that that was really the first celebration of

St. Patrick's Day in Christchurch—(cheers)—and why, because it was really and truly in every sense of the word a Catholic one. (Cheers.) He rejoiced with them, first as a priest, and secondly as a Frenchman. As a priest, every priest must have a joyful remembrance of what St. Patrick had done for the Catholic Church and for the glory of God. A few years ago before he was ordained and when going through his course of studies he met a young man who came from England but whose family were Irish, and when he told him what Irishmen had suffered for their faith, it was then that his heart first warmed towards Irish Catholics. (Cheers.) As a Frenchman he would ask, were not Ireland and France like two sisters? He had the authority of their parish priest for saying so, and he did not think he would tell a story. (Laughter.) Had not Ireland shown that France possessed her good wishes, and has France not had her assistance when it was most needed, and have not thousands of Ireland's children died in the service of France? (Cheers.) From the year 1691 to 1741 more than 450,000 Irishmen died in the service of France. It is on record, that when victory has been against France in the hour of battle it has been wrested from her opponents by the Irish Brigade. (Cheers.) When at Fontenoy, when the enemies of France were all but victorious, the Irish General said, "Remember Limerick," and the enemies of France could not resist the charge of those brave soldiers, and victory followed. (Cheers.) Remembering these, and doing so as a Frenchman, he rejoiced with them that day at the meeting to commemorate the anniversary of the Patron Saint of Ireland. St. Patrick had done much for Ireland and Christianity. He had built 365 churches, consecrated 365 bishops, and ordained 3000 priests, and he had left the Irish people an inheritance that fine, imprisonment, persecution, or even death, would not deprive them of. (Cheers.) Irishmen were naturally deeply attached to their country, and he hoped they would always be so. In conclusion, he would read them a few lines written in honour of St. Patrick and Ireland—

Ever bless and defend the sweet land of our birth,  
Where the shamrock still blooms as when thou wert on earth;  
And our hearts shall yet burn where'er we roam—  
For God, and St. Patrick, and our dear native home.

(Cheers.)

The Chairman gave the next toast, "Our native land and Irishmen all over the globe," coupled with the name of the vice-chairman, Mr C. Walsh.

The toast was enthusiastically drunk.

Song—"Pat Malloy," Mr Barrett.

The Vice-Chairman said the toast he had been called upon to respond to appealed to the heart of every Irishman present, for with it was associated the love of his country. Scotchmen might love their bonny hills, and Englishmen the pleasant shores of England, but to Irishmen the green hills of holy Ireland, with her sorrows and sufferings, were dear indeed. (Cheers.) Those very sorrows had endeared her the more to them, and when stricken with famine and pestilence, their love of their country had been none the less. Bright days were surely in store for a land that had produced so many martyrs and patriots—martyrs in many ages, and patriots and orators, among whom were such names as Burke, Grattan, Plunkett, and last, though by no means least, the immortal O'Connell. (Cheers.) In poets, Ireland has produced Swift, Goldsmith, Moore, and a host of others, and claiming men like these, suffering as she had, depend upon it bright days were dawning for Ireland. If they desired to be called Irishmen, let them show by their actions that they were worthy of the name, and let it be their duty to impress on the minds of the rising generation a love for the race from which they had sprung. (Cheers.)

The Chairman next proposed the toast "Health and success to our school committees," coupled with the name of Mr Bowerman which was enthusiastically received.

Song—"Farence's farewell to his Kathleen," Mr Daniel Howard.

Mr Bowerman, in responding to the toast, touched upon the present position of the schools as resting entirely on their own resources, and recommended all to contribute to their support as liberally as possible, in order that the prestige of the schools might be properly maintained. He said that since the disendowment of the schools the Committee had some very hard work, but they hoped by perseverance and the assistance of the congregation that their efforts would prove successful.

The Chairman then gave the toast of the "Chief President and Executive Directory of the H.A.C.B.S.," coupled with the name of Mr Taaffe, President of the Christchurch branch. The toast was most enthusiastically received.

Mr Taaffe responded to the last in a very appropriate manner, at the same time stating that there were now about 96 lodges with between 6000 and 7000 members in the Australian colonies. The Chairman next proposed "Health and success to the officers and brothers of the H.A.C.B.S. throughout the colonies more particularly those of the Dunedin Branch," coupled with the name of Mr Ling, which was drunk most warmly.

Song—One of Moore's melodies—Mr Austin Sheath.

Mr Ling briefly responded to the toast and thanked the company for the manner in which they had drunk the health of his lodge.

The Vice-chairman then proposed "Success to the NEW ZEALAND TABLET," coupled with the name of Mr Loughnan, which was warmly received.

Song—Mr Barrett.

Mr Loughnan responded at considerable length, showing the benefit the NEW ZEALAND TABLET had conferred on the people of this colony generally, by the dissemination of sound views on education, by doing which and aiding Catholics in their struggle against education, falsely so called, it had drawn upon itself in common with the body whose views it so ably advocated, the attacks of the organs of those sections of our fellow colonists who are adverse to religion as the foundation of education; as for instance the 'Lyttelton Times,' the uncompromising but inconsistent advocate of the so called secular system. That journal had attacked the Catholic community of this province; the committee whom they had appointed to watch over their rights in this matter, after cogitating for 18 days on an

answer to its leader of the 7th February, had refuted it. The 'Times' renewed the attack in the words of this Australasian Newspaper, the very next day,—that is on this day set apart for the celebration of the feast of their patron saint—words which he had quoted earlier in the evening. It was plain the TABLET was now the only medium through which they were to be allowed to make known their views and wishes and grievances in connection with the most vital question of education, and to defend themselves against the aspersion of the local journals. The TABLET deserved well of the well-wishers of genuine education, and the Catholics of the province more particularly, and it would be a disgrace to them and their cause if it were not supported.

"The Ladies, and the Chairman" having been proposed and responded to, the company broke up after having spent a most enjoyable evening.

### GENERAL NEWS.

(Summarised from our exchanges.)

#### IRELAND.

The inauguration of the Winter session of the Catholic University was celebrated by High Mass on Sunday, in the University chapel, Stephen's Green. Rev. Monsignor Woodlock was celebrant, and delivered an impressive address.

The best house coal is 40s a ton in Dublin, which places it within the reach only of those who have ample means.

The strike in the damask weaving trade in Lurgan continues, and there are no signs of a speedy settlement of the dispute. The turn-out causes idleness to between one and two thousand persons, and in the community of a small town this state of things is exercising a general and depressing influence.

A Grand Depot for Dublin.—The Chamber of Commerce of Dublin have resolved to build a central railroad depot at the expense of £750,000.

The Post-office authorities are getting into hot water, owing to the unreasonable time taken for the transmission of letters throughout the country.

The Irish teachers.—The 'Standard' of December 29 says: "The proceedings at the public meeting which terminated the Annual Congress of Irish National School Teachers in Dublin on Christmas Eve, were marked by all that moderation of statement and demand which characterises the conduct of men conscious that they have right on their side, and that they need but to make their case fully known to obtain redress. We cannot doubt that the confidence of the teachers will be justified. Indeed, it is clearly necessary to improve the condition of this meritorious class of public servants, unless we are prepared to see the cause of elementary education in Ireland retrograde lamentably."

The anniversary of shutting the gates of Derry was celebrated on the 18th Dec. in that city by the Apprentice Boys, with all due observances, excepting that which has so frequently associated the event with riot. The display was poor compared with other demonstrations. The bells were pealed, flags displayed on public places, and small ordnances discharged at intervals.

Our Irish exchanges record the death, from bronchitis, on the 19th Dec. at his residence, 25 Gloucester street, Dublin, of Edward D. Walshe, Esq., Solicitor, aged sixty-five years. Connected with some of the most respectable families in Mayo and Cork counties, and possessed of considerable abilities, Mr Walshe took a leading part in the patriotic agitation of O'Connell. He was a member of the famous '82 Club, and was esteemed by its most distinguished advocate.

A committee has been formed in Tralee with the object of collecting funds for the Mitchell Testimonial. The manner in which the movement has been received and the amount of money already handed in augur well for its success.

It is miserable to observe the efforts made to give the question of Home Rule, above all, a religious complexion. When all is said, they come back to ring the changes on the one dread prospect—"It will give Ireland into the hands of the Catholics." This is being true to traditional policy with a vengeance. It was by cunning misrepresentation of this very sort that the people of Ireland have been kept as they are. It is used now to perpetuate their condition. And, for our part, we believe this perversion of truth, with all that it suggests to alarmed bigotry in this island and in the sister countries, will be the grand difficulty the champions of Home Rule will have to encounter.

A very long memorial has lately been presented by ex-students of the Irish Catholic University to the Episcopal Board of that establishment. Many Protestant newspapers have emphatically declared that this memorial was a proof that the educated classes of Ireland were beginning to find out "that their religion was a false one," in the words of the 'Pall Mall Gazette.' The memorial is, however, one of the most Catholic utterances of modern times. "We know," says the memorialists, that truth cannot be inconsistent with truth. The more minutely science is investigated, the stronger it will bring forth to illustrate and confirm the truths of Divine revelation, and it is the duty of the Catholic University to impress this upon Irish Catholics."

A remarkable letter from the Rev. Mr Keefe, P. P., Aghaboe, which will command universal attention. He addresses Mr Gladstone on the Land Question in terms at once dignified and candid. He examines the Act of 1870 logically, and tells its author that it is "a mockery as a means of serving the tenant." The Rev. Mr Keefe calls upon Mr Gladstone to extend Ulster Tenant Right to the three remaining provinces. This was the universal demand of the Irish nation from the very start.

Baroness Burdett-Coutts contemplates the erection of several squares of compartment houses in Dublin and Belfast for the poor, which are to be paid for in instalments.

Irishmen all over the world should be glad to hear that a beautiful marble statue of the great patriot Grattan will shortly grace the entrance to the old Parliament House, College Green, where he struggled so hard to gain the independence of his country.

The Home Rule Conference at Dublin terminated on the 22nd Dec. A "Home Rule League" was established, and Irishmen all over the world appealed to for assistance to the Federal movement. Sub-

scriptions to the special fund were opened and contributions amounting to £1,800 announced.

Dr. Moran, Catholic Bishop of Ossory, has prohibited his clergy from taking part in political or electioneering affairs for the ensuing year.

The "Noble Organ-grinder," has been before the Dublin magistrates for obstructing the thoroughfare by not driving his donkey quick enough. He was dismissed.

The days are gone by when the two great religions of the land were at war with each other. The bone and sinew of Ireland, Protestant and Catholic, are united on the question of Home Rule. It can't be denied. The leaders of the movement are mostly all Protestant and Presbyterians. Isaac Butt belongs to the Church of England; Rev. Professor Galbraith is a clergyman of that Church; and yet, I would venture to say, they have done more for the restoration of our ancient rights than many men living. It need not be feared then that the meeting of the upholders of "brass money and wooden shoes" can in the remotest degree affect the great agitation at present being carried on throughout the country.

At the meeting for the winding up of the Home Government Association, the proceedings, naturally, were marked by much solemnity, and Mr Butt and other speakers exhibited considerable emotion. Resolutions were passed adjourning the association *sine die*, and authorising its officers to hand over to its more important successor, the Irish Home Rule League, its assets, books, and documents. It may be interesting to mention that the Home Government Association lasted exactly three years and four months, its first meeting having been held on the 1st September, 1870.

### CÆSARISM AND ULTRAMONTISM.

A PAPER bearing this title was read on Tuesday evening before the "Academia of the Catholic Religion" by the Archbishop of Westminster.

The Archbishop said,—My object in this paper is to enquire whether there be any special character in the conflict which the Church has to encounter at this day; and, if so, of what kind it is. In one sense the conflict of the Church and the world is always the same. The enmity of the world is one, and the truth is one; nevertheless, the forms of that enmity are endless and always changing. In one point indeed the warfare of the world against the Church is always the same. It always uses the same weapons, but the motives and aims of those that use them vary. The motives have been, are, and always will be the civil power. For the first three centuries the Jews and the heretical sects excited the suspicions, fears, and hatred of the Roman Empire against the Church. In the Middle Ages the ambition or despotism of Christian princes wielded the civil power against the Church. Now, for the last 300 years, and especially in this century, it is a world departing from Christianity which uses the civil power for the oppression of the Church. In one word, the antagonist of the Church has always been Cæsarism, or the supremacy of the civil over the spiritual. In a former paper I traced this out in the history of Christianity in England, and showed, first, with what care our Saxon forefathers guaranteed, by the oaths of kings and by Acts of Parliament, the full spiritual liberties of the Church; next, during the whole Norman and English period of our monarchy, our Parliaments always recognised and guaranteed the liberties of the Church in the very text of the statute law, even in times when custom, the corruption of Royal courts, or national jealousy habitually violated its freedom; and, lastly, that from the date when the legal Church of England was established, the word liberties, which till then had always been incorporated in Acts of Parliament, vanished from the Statute-book. What thus happened in England has happened also throughout the history of Europe. Cæsarism is to be found in all ages and countries, but the Cæsarism of the 19th century has a character of its own.

The first manifestation of Cæsarism in history, for I am not dealing with the pre-historic legends or with Oriental tyrannies, may be seen in the Imperial despotism of Rome after the suppression of the Republic, and in the Roman Emperors who have stamped it with their name. In essence it is the absolute dominion of man over man: the power of life and death, including supreme power over liberty and goods, and extending to the whole life of man, political and religious, social and domestic. It may be summed up in a few words—"Divus Cæsar, Imperator et Summus Pontifex." There is nothing in the public or private life of man that escapes from the sweeping jurisdiction of this universal sovereignty. The sovereignty of Cæsarism is absolute and dependent on no conditions; it is also exclusive, because it does not tolerate any jurisdiction above and within its own. It does not recognise any laws except of its own making. Now, this supreme power need not be held in the hands of one man. It may be a People or a Senate, or a King or an Emperor. Its essence is the claim to absolute and exclusive sovereignty. It by necessity excludes God, His sovereignty, and his laws. The sole fountain of law is the human will, individual or collective. Cæsar finds the law in himself, and creates right and wrong, the just and the unjust, the sacred and the profane. It has no Statute-books but human nature, and Cæsar is the sole and supreme interpreter and expositor of that natural law. Therefore law, morals, politics, and religion all come from him, and all depend upon him. The Sovereign Prince or State legislates, judges, executes by its own will and hand. This sovereign power creates everything: it fashions the political constitution; it delegates jurisdiction, revocable at its word; it suspends or measures out personal liberty; it controls domestic life; it claims the children as its own; it educates them at its will, and after models and theories of its own. Now, this exclusion of God is the deification of man. It puts man in the place of God as the supreme legislator, the fountain of authority, liberty, law, and right. It gives to him the control of men's actions and men's minds. "Quod principi placuit legis habet vigorem," and "Cujus regio ejus est religio," are the axioms of Cæsarism. This is the *Lex Regia*, and where this is human liberty no longer exists. When I say that God was excluded from the State of Imperial Rome, I mean the one true God, Creator and Governor of all things, for

Rome was full of Gods. But the Supreme Pontificate of all the religions congregated in Rome was vested in Cæsar. He was "Summus Pontifex." He was invested with a divinity. He was addressed as "Æternitas Tua," and Diocletian could say, "Diocletianus maximus æternus imperator." . . . Ad divinas aures nostras fama quædam pervenit." The author of the *Histoire Universelle de l'Eglise*, in these words describes the Cæsarism of Caligula:—"The Pagan idea of the Pagan Cæsar was perfectly realised in his person. He declared himself to be a God; he consecrated to himself a temple, with priests and sacrificers. His sister Drusilla, with whom he had been guilty of incest, being dead, he made her a Goddess, and publicly swore by her divinity. He gave to his agents in Rome authority over all the goods of all men; and he told one of his kindred to remember that 'everything was lawful to him in respect to all men'—*omnia et in omnes sibi licere*" (1). It is not to be forgotten that Caligula made his horse a Consul. This was the *Lex Regia*, which may be thus summed up: Cæsar inherited all the rights of the Senate and of the people. In political matters he was the chief of the army and of the navy; he had the power of peace and war. In administration he was perpetual Consul, Proconsul, Senator, President of the Senate, and Tribune of the people. In the civil order he was Cædior and Prætor; his edicts, letters, rescripts, decisions, had force of law. In religion he was priest, arguer, Sovereign Pontiff, head of all priesthoods and of all religions. He was judge of all questions of religious rites, ceremonies, and worship, and interpreter of all mysteries. In fact, the sovereignty of the people in all its functions was transferred to Cæsar. Terrasson describes the *Lex Regia* in these terms:—"All power—religious, political, legislative, and civil—in a word omnipotence in all things and over all things—the people and the Senate transferred to Cæsar when the republic passed into the Empire. And this took place in virtue of the *Lex Regia*, of which Ulpian speaks in these words:—*Quod principi placuit legis habuit vigorem, utpote cum Lex Regia, quæ de imperio ejus lata est, populus ei et in eum omne autum imperium et potestatem conferat*" (2). This Imperial power was, therefore, absolute, exclusive, unlimited, and omnipotent.

We will now proceed to trace the course of Cæsarism in the Christian world. The greatest of Divine acts is the Incarnation of God. Christianity has changed the state of mankind in every relation to God and to men in this world and in the world to come. The theological aspect of the Incarnation lies beyond the bounds of our subject; but the political consequences of the Incarnation constitute the essence of the moral, social, domestic, and civil life of man and of nations. King Herod had a true instinct in seeking the life of the King who was born at Bethlehem. The Cæsars of this world have followed his example. There can be no Cæsarism where Christ reigns. Christianity, in consecrating the civil authority of the world, has laid on it the limits of the Divine law. Within its own sphere Christianity has confirmed its power as a delegation from God Himself, but by the same act Christianity has limited the sphere of its jurisdiction. It has withdrawn from its cognisance and control the whole inner life of man. It cannot command his intellect, it cannot control his conscience, it cannot coerce his will. Christianity has subjected the outward actions of man, indeed, to civil government, but it has withdrawn from civil rulers the whole domain of religion. The State may imprison the body, and even take its life, but it has no jurisdiction over the soul. All its acts are free. They have no law-giver or sovereign but God alone. By the coming of Christ into the world the kingdom of God was set up among the kingdoms of men. Cæsar was no longer "Divus" nor "Pontifex Maximus," nor absolute nor exclusive lord of men. No man any longer had unlimited sovereignty over man, and no man could by right hold property in man. The Son of God had brought deliverance to the captives, and the opening of the prison to them that were bound. He had redeemed men into the liberty of the sons of God, and he secured that liberty for ever by a sovereign act. He divided the two powers, spiritual and civil, and gave them into different hands, so that they could never be again united in one person, except Himself and His Vicar, upon earth. By this Divine fact the *Lex Regia* was abolished for ever, and the *cujus regio ejus religio* became a heresy as well as a tyranny. The presence of the Catholic Church among the civil Powers of the world had changed the whole political order of mankind. It has established upon earth a legislature, a tribunal, and an executive independent of all human authority. It has withdrawn from the reach of human laws the whole domain of faith and of conscience. These depend on God alone, and are subjected by Him to His own authority, vested in His Church, which is guided by Himself.

This is the solution of the problem, which the world cannot solve. Obedience to the Church is liberty; and it is liberty because the Church cannot err or mislead either men or nations. If the Church were not infallible, obedience to it might be the worst of bondage. This is ultramontaniam, or the liberty of the soul divinely guaranteed by an infallible Church; the proper check and restraint of Cæsarism, as Cæsarism is the proper antagonist of the sovereignty of God. But to this we will return hereafter.

I will draw out somewhat more exactly and technically what is the separation and partition of the two powers, spiritual and civil, in order to show that it is from the Christian Church that the world has learnt the stable liberties of the civil order and the measured equity of a written law.

St. Gelasius, in his letter to the Emperor Anastasius, draws out the whole doctrine in a few words. "There are," he says, "august Emperor, two things by which this world is governed—the sacred authority of the Pontiff and the power of Cæsar. The authority of Bishops is all the more to be venerated, as they must render account to God in the last judgment even of the salvation of kings. You are not ignorant that, though your dignity lifts you above other men, you are bound humbly to bow the head to Pontiffs, who are charged with

the dispensation of Divine things, and that you owe to them submission in all that belongs to the order of religion and to the administration of the holy mysteries. . . . In all things which are of the public order these same Bishops obey your laws, and in your turn you ought to obey them in all things which concern the sacred things of which they are the dispensers" (3). And what a Pontiff said to an Emperor an Emperor said to Bishops. Constantine at Nicea said, "God has elected you to be priests and rulers, to judge and to decide for the people, and has given you a divine authority as being elevated far above the rest of men" (4).

St. Bernard expresses the same in a passage of profound insight and beauty. Writing to Conrad, King of the Romans, he says:—"Let not my soul enter into the council of them who say that the peace and prosperity of the Church is hurtful to the Empire, or the prosperity and exaltation of the Empire is hurtful to the Church. For, God, who is the founder of earth, has united them, not for destruction, but for edification. If you know this, how long will you connive at the insult and the injury of both? Is not Rome, as well as the Apostolic See, as the Head of the Empire? To say nothing of the Church, is it an honour to the King to hold in his hands an Empire which is a headless trunk? . . . Wherefore gird thee with thy sword upon thy thigh, O most mighty, and let Cæsar restore to himself the things which are Cæsar's, and to God the things which are God's. It is clear that both are the interest of Cæsar, that is, to defend his own crown and to protect the Church" (5).

St. Thomas Aquinas defines this doctrine more precisely as follows:—"The end of the Commonwealth is the same as that of individuals. If you ask a Christian 'Why has God created you and placed you in the world?' he answers, 'God has created me and placed me in this world to know, to love, and to serve Him, and by these means to obtain eternal life, which is my (final) end. If the Commonwealth be asked the same, every Christian Society ought to make the same answer; no other can stand' (6). From this St. Thomas proves that though the King or Prince has only civil power he is bound to use it for the eternal good of the Commonwealth. He adds, "If man could obtain by his natural power this last end, it would be the duty of the King to guide him in it. . . . But, as man cannot by merely human virtues attain to his end, which is the possession of God, it follows that it is no human direction, but a Divine direction, that must conduct him to it. The King to whom that supreme direction belongs is not man alone, but God also—our Lord Jesus Christ. In order that spiritual things may be distinct from earthly things, the authority of His kingdom is committed not to earthly Kings, but to priests, and especially to the chief of priests—the successor of Peter, the Vicar of Christ, the Roman Pontiff, to whom all Kings of Christendom ought to be subject, as to our Lord Jesus Christ Himself. Forasmuch as the bliss of heaven is the end of the life which we now live, it belongs to the office of a King for that reason to promote a good life in his people, with a view to attain the bliss of heaven—that is, in enjoining those things which tend to the attainment of heavenly bliss, and in forbidding as far as possible, what is contrary to them. But what things conduce to the bliss of heaven, and what things are a hindrance to its attainment, are to be known not of the Divine law, the teaching of which belongs to the office of priests" (7).

From these principles we see the difference between the pagan Cæsarism and what I will call the Christian Cæsarism. 1. The first regards the State as its own creation, the second as the creation of God. 2. The first—i.e., Pontiff and King over body and soul absolute and exclusive; the second is subject in all that belongs to the soul to the Divine law and to the Church of Jesus Christ. 3. The first makes religion an instrument or department of the State; the second makes it the limitation of civil power, and the protection of human liberty. 4. The first treats the Church as subject to itself; the second treats all civil power as subject to God and His law, of which the Church is the guardian and the interpreter. 5. The first regards all power, civil and religious, as derived from the people; the second regards civil power as formally from God, and the spiritual power as exclusively from God, and therefore dependent on God alone.

This is Ultramontaniam, the essence of which is that the Church, being a Divine institution, and by divine assistance infallible, is, within its sphere, independent of all civil powers; and, as the guardian and interpreter of the Divine law, is the proper judge of men and of nations in things touching that law in faith of morals. Inasmuch as at this moment the term "Ultramontaine" is cited as a nickname to kindle persecution against the Church by false accusations and misleading the public opinion of this country, I will draw out a proof that Ultramontaniam and Catholicism are identical, as are also Catholicism and true Christianity. Christianity, or the faith and law of Jesus Christ, has, as I have said, introduced two principles of divine authority into human society: the one the absolute separation of the two powers, spiritual and civil, the other the supremacy of the spiritual over the civil in all matters within its competence or divine jurisdiction. I do not know how any man without renouncing his Christian name or the coherence of his reason, can deny either of these principles. I can indeed understand that, admitting both, he may dispute as to the range or reach of that jurisdiction. He may contend that it is wider or narrower, that it does or does not extend to this or that particular matter. But on this, also, I will speak hereafter. For the present it is enough to say that these two principles are held by all Christians, except Erastians, who deny the spiritual office of the Church, if not also its existence. But I hope to show that these two principles are Ultramontaniam; that the Bull "Unam Sanctam" contains no more, that the Vatican Council could define no less, than in its definition it enunciated nothing new, that its two constitutions were, as Parliament would say, not enacting but declaratory Acts, that they have changed

(3) St. Gelasius ad Anastasium. Labbe et Cossart. Concil., tom. v., p. 308.

(4) Gelasii Cyric. Hist. Concil. Nice, apud Labbe et Cossart. Concil., tom. ii.

(5) St. Bernardi Epistol., cxxliii.

(6) Gelasii Cyric Hist. Concil. Nicaen, apud Labbe et Cossart Concil., tom. ii., p. 175.

(7) St. Thomas Aq. de Regimine Principum, lib. i., chap. xiv.

(1) Röhrbacher. Hist. Univ. de l'Eglise. Tom. xviii., pp. 1 & 2.

(2) Terrasson. Histoire de la Jurisprudence Romaine—p. 241. Ulpian—lib. i., § de Const. Princip.



nothing and added nothing either to the constitution of the Church or to the relations of the Church with the civil Powers of the world.

To make this clear let us shortly examine these two principles. First, as to the spiritual and civil power the whole history of Christendom is sufficient evidence. The Civil Sovereignty is coeval with man. Society is not of man's making. The relations of authority, submission, and equality lie in the human family, and from it are extended to commonwealths, kingdoms, empires. The Civil Sovereignty resides materially in society at large, formally in the person or persons to whom society may commit its exercise. Immediately, therefore, Sovereignty is given by God to society; mediately, through society, to the person who wields it. Both materially and formally, mediately and immediately, Sovereignty is from God, and within its competence is supreme and sacred. Civil allegiance to Sovereigns is, therefore, a part of Christianity, and treason is both a crime against a lawful authority and also a sin against God, who has ordained that authority. Ultramontaniam teaches that within the sphere of its competence the civil power is to be obeyed, not only 'for wrath but for conscience sake' (8). It is a part of the Christian religion to obey "the powers that are." As to the independence of the Spiritual power we need waste no words. The existence of the Church and the primacy of its head in these 1,800 years are proof enough. Further, no Christian of sound mind will deny that these two distinct and separate powers have distinct and separate spheres, and that within these spheres respectively they hold their power from God. Where the limits of these spheres are to be traced it is easy enough to decide in all matters purely civil or in all matters purely spiritual. The conflict arises over the mixed questions. And yet here there ought to be no real difficulty. Nobody can decide what questions are pure or what questions are mixed except a judge who can define the limits of the two elements respectively, and therefore of the respective jurisdictions. In any questions not within the competence of the two powers either there must be some judge to decide what does and what does not fall within their respective spheres, or they are delivered over to perpetual doubt and to perpetual conflict. But who can define what is not in the jurisdiction of the Church in faith and morals, except a judge who knows what the sphere of faith and morals contains and how far it extends? And surely it is not enough that such a judge should guess, or opine, or pronounce upon doubtful evidence, or with an uncertain knowledge. Such a sentence would be, not an end of contention, but a beginning and renewal of strife.

It is clear that the civil power cannot define how far the circumference of faith and morals extends. If it could, it would be invested with one of the endowments of the Church. It must know the whole deposit of explicit and implicit faith; or, in other words, it must be the guardian of the Christian Revelation. Now, no Christian, nor any man of sound mind, claims this for the civil power; and if not, then either there is no judge to end strife or that judge must be the Church, to which alone the revelation of Christianity in faith and morals was divinely intrusted. And if this be so still, unless the Church be divinely certain as to the limits of its jurisdiction, its voice in such matters is final. But an authority that can alone define the limits of its own office is absolute because it depends on none, and infallible because it knows with a divine certainty the faith which it has received in charge. If then, the civil power be not competent to decide the limits of the spiritual power, and if the spiritual power can define with a divine certainty its own limits, it is evidently supreme. Or, in other words, the spiritual power knows with divine certainty then limits of its own jurisdiction; and it knows, therefore, the limits and the competence of the civil power. It is, thereby, in matters of religion and conscience supreme. I do not see how this can be denied without denying Christianity. And if this be so, this is the doctrine of the Bull *Unam Sanctam*, and of the *Syllabus*, and of the Vatican Council. It is, in fact, Ultramontaniam, for this term means neither less nor more.

The Church, therefore, is separate and supreme. Let us, then, ascertain somewhat further what is the meaning of supreme. Any power which is independent and can alone fix the limit of its own jurisdiction, and can thereby fix the limits of all other jurisdictions, is *ipso facto*, supreme. But the Church of Jesus Christ, within the sphere of revelation, of faith and morals, is all this, or is nothing, or worse than nothing, an imposture and usurpation—that is, it is Christ or Antichrist. If it be Antichrist, every Cæsar from Nero to this day is justified. If it be Christ, it is the Supreme power among men; that is to say (1), it holds its commission and authority from God; (2), it holds in custody the faith and law of Jesus Christ; (3), it is the sole interpretation of that faith and the sole expositor of that law; it has within the sphere of that commission a power to legislate with authority; to bind the consciences of all men born again in the baptism of Jesus Christ; it alone can fix the limits of the faith and law intrusted to it, and therefore the sphere of its own jurisdiction; it alone can decide in questions where its power is in contact with the civil power—that is, in mixed questions; for it alone can determine how far its own Divine office, or its own Divine trust, enter into and are implicated in such questions; and it is precisely that element in any mixed questions of disputed jurisdiction which belongs to a higher order and a higher tribunal. For instance, a Catholic Professor of Theology in a State University, salaried by the State, refuses the definitions of the Vatican Council. The Bishop excommunicates him, the State supports and pays him in spite of the excommunication of the Church as a Professor of Catholic Theology. Here is a mixed up question made up of stipend and orthodoxy. Surely orthodoxy is a higher element than stipend; faith is of a higher order than thalers; and to judge of orthodoxy and faith belongs not to the Civil but the Spiritual Tribunal, which is (in that sphere) superior, absolute, and final? The same is true of every mixed question of the benefice—in a word, to every question of contract between the Church with the State, so far as faith and morals enter; and it belongs to the Church to determine whether they enter or no, and how far they enter and are implicated in the conflict.

(8) Romans, xiii. 5.

(To be continued.)

## HISTORY OF OUR SAVIOUR JESUS CHRIST.

By the Abbé J. E. DARRAS.

(Translated from the French for the 'New Zealand Tablet'.)

### 20.—MASSACRE OF THE CHILDREN OF BETHLEHEM.

"HEROD, seeing himself deluded by the Magi," continues St. Matthew (1) "was exceeding angry; and sending, killed all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying: 'A voice in Rama was heard, lamentation and great mourning; Rachel weeping for her children, and would not be comforted because they are not.'" (2.) The massacre of the innocent victims of Bethlehem was resolved on by Herod, from the day in which the reply of the Sanhedrim had drawn the attention of the tyrant to the royal city, indicated by the Prophets as the future birth-place of the Messiah. The bloody execution must have followed close on the departure of the Magi. It is one of the historical facts the most firmly established by extrinsic evidence. None can be ignorant of the words of Augustus on this subject. The news of the massacre at Bethlehem reached the court of the Emperor at the same time as that of the execution of Antipater, eldest son of Herod. "On learning," says Macrobius, "that the King of the Jews had just caused the massacre, in Syria, of all the children of two years old and under, and that his own son had been put to death by order of his father, Augustus exclaimed: 'It were better to be Herod's hog than his son.'" (3.) A cruelty such as this revolts the delicacy of our modern rationalists. They believe neither in the miracles of the divine power, nor in the monstrous errors of human ambition. And yet the barbarous treatment which the Idumean tyrant adopted towards the children of Bethlehem alone, had been, fifty years before, decreed by the Senate of Rome, against all those who should be born in the prophetic year, in which, according to the Sibylline oracles, "Nature was to give birth to a King." Augustus was not ignorant of it, for this decree, sanctioned by the fierce overbearingness of the republican senators, but rejected by the conscience of the people, had been issued in the very year which preceded the birth of that emperor. Accordingly, in his ironical exclamation, there is not the shadow of blame intended to be cast on the cruel policy of Herod; there is not even an accent of pity in favor of the young victims and the tears of their mothers. In the eyes of Augustus, Herod acted prudently mowing down these tender flowers; his only fault lay in putting to death his own son even this, the imperial pleasantries will suffice to dissolve him from. Such was the humanity exercised by the despotism of Rome and of the crowned agents, whom the Capitol maintained in all the provinces! Vespasian, the day following the taking of Jerusalem, caused all the members of the royal family of David to be sought out, and, in cold blood, ordered them to be strangled, to suppress, at its very source, the persistence of the popular aspirations, which were bent on expecting a liberator to spring from the root of Jesse. (4.) So true is it that the Romans "had long believed in the existence in their midst, of some unknown representative of the ancient Jewish dynasty!" (5) So true is it that the coming of the Saviour, promised on the threshold of Eden, and predicted and expected by the oppressed world, troubled the slumbers of the oppressors, and caused Satan, then holding unswerving sway, to tremble on his throne!

### 21.—SALVETE FLORES MARTYRUM

The lamentation of Rachel, heard, on that day, throughout the plains of Rama, will resound even to the end of time, as an accusing witness of ferocity, truly diabolic, from which Jesus Christ came to deliver the universe. The tomb of Rachel is distant a few steps from the Præsepium where the infant God would have his birth-place. The ruins of Rama crown the heights. There is shown on the side of the mountain, a grotto, where, local tradition tells us, several mothers, pursued by the soldiers of Herod, sought a refuge, and were strangled with the infants they sheltered in their arms. And yet, what has become of the sanguinary royalty of Herod? Who is the sovereign that reigns to-day over the capitol, on the spot where the imperial justice of Augustus thought, by a frivolous jest, to punish sufficiently the crime of Bethlehem, and the crowned author of such a butchery? The Vicar of Jesus Christ occupies the throne of Augustus, becometh the seat of the holy paternity which beams upon the world. He sends to the shores of the rivers of China, messengers to gather the thousands of children, abandoned each year, by idolatrous barbarity, without pity and without remorse. In the name of the Infant God, escaped from the fury of Herod, how many victims are thus snatched from death! In the name of the Innocents, massacred at Bethlehem, how many souls, redeemed from heaven, go, each day, to swell the cortège of the Lamb! With justice, then, may the entire human race repeat the Cantic of the Church

"Ye primal flowers of Martyrs, hail!  
All hail! ye tender guileless band,  
Sweet roses apt in your first bloom,  
By the stern tyrant's cruel hand.

Ye flock of gentle Marys, hail!  
Hail! you for Christ the first cut down;  
You guileless 'neath the altar's foot  
Gladly with joy your pain and crown." (6)

(1) Matth., ii, 16-18.

(2) Jerem., xxi, 15.

(3) Macrobius, Saturnalia, lib. ii, cap. iv.

(4) Eusebius, Hist. eccl., lib. iii, cap. xii.

(5) Vie de Jésus, pag. 238.

(6) "The number of the children massacred at Bethlehem, in this circumstance, has not been absolutely fixed. Dr. Sepp estimates it as follows: Bethlehem, as we know, was the smallest town of Judæa; its population amounted probably to two or three thousand; for even to-day, when it is pretty considerable, it scarce numbers two thousand. Now, out of one thousand inhabitants, we cannot suppose more than 15 to 20 male births in the year. The victims massacred by Herod, not counting the fathers and mothers, can hardly have amounted to more than from sixty to seventy." (Sepp, Life of our Lord Jesus Christ.)



## EXTRAORDINARY CLEARING SALE.

£37,000 WORTH

OF

DRAPERY AND CLOTHING MUST BE SOLD WITHOUT REGARD TO THE ORIGINAL COST.

## BROWN, EWING AND CO.,

Being about to pull down their present building, previous to the erection of larger and more commodious Premises, are compelled to offer the whole of their VALUABLE STOCK at an IMMENSE REDUCTION, in order to effect a THOROUGH CLEARANCE before the 1st OF MARCH.

B., E. and Co. would intimate to their Customers and the Public generally that this being a COMPULSORY SALE, every article will be subjected to the same Sweeping Reductions.

## BROWN, EWING AND CO.,

PRINCES STREET AND MANSE STREET, DUNEDIN.

SALE WILL COMMENCE WEDNESDAY, 11th INSTANT.

N.B.—Orders from the Country executed at sale rates, as if the purchaser were present.

## BASKETS! BASKETS! BASKETS,

Undersigned has always on hand, Baskets of every description. Orders promptly attended to.

Note the Address—

M. SULLIVAN,  
Wholesale and Retail Basket Maker,  
Princes street South, Dunedin (opposite Guthrie & Asher's).

## M. W. HAWKINS

ACCOUNTANT AND COMMISSION AGENT.

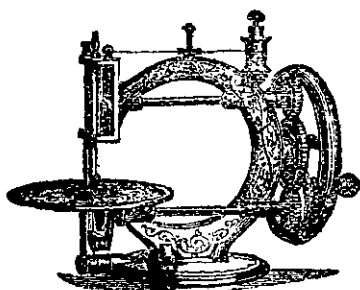
Office: Princes-st., Dunedin.

MR. HAWKINS is prepared to undertake all kinds of financial business; to negotiate Loans on freehold or leasehold properties, repayable by instalments if required; to make Advances on mercantile pastoral, agricultural, or other approved securities; and to act as Agent for absentees, trustees, or executors.

## NOTICE OF REMOVAL.

J. MOYLAN,  
TAILOR AND CLOTHIER,  
Late of Frederick Street,

BEGS to inform his friends and the public that he has removed to more central premises, situate in George street (late occupied by Messrs Harrop and Neil, Jewellers), where by strict attention to business and first-class workmanship, he hopes to merit their patronage.



THE "WANZER" AND "LITTLE WANZER" SEWING MACHINES.

Awarded the highest Prize Medal given to Sewing Machines at the Paris Exhibition, 1867, and Two Gold Medals at the late Vienna Exhibition.

THE undersigned begs to intimate to the Public his appointment as Sole Agent for the above machines. They both make the celebrated lock-stitch, and are not surpassed for beauty of finish, stitch, or workmanship. The "LITTLE WANZER" works by hand or foot.

J. J. GRESHAM,  
GEORGE STREET, DUNEDIN,  
(Second house from Dundas street).

Adopted in the National Schools of Ireland.

## T. J. LEARY.

DISPENSING CHEMIST,

Princes street South.

Importer of Pure Drugs and Chemicals.  
Patent Medicines, Perfumery, etc.

OTAGO DYE WORKS,  
GEORGE STREET, DUNEDIN.

Opposite the York Hotel.

MESSRS ROBERTSON AND CO.  
DYERS, FINISHERS, AND HOT-PRESSERS,  
Beg to announce to the Public of Dunedin and up-country Districts that they have opened the above Premises, where they are carrying on Dyeing and Finishing in all its branches.

Town and Country orders punctually attended to. Up-country agents wanted. Terms liberal.

**HISTORICAL!**—Vide "Jurors' Reports and Awards, New Zealand Exhibition." Jurors: J. A. Ewen, J. Butterworth, T. C. Skinner. "So far as the Colony is concerned, the dyeing of materials is almost entirely confined to the re-dyeing of Articles of Dress and Upholstery—a most useful art, for there are many kinds of material that lose their colour before the texture is half worn. G. HIRSCH, of Dunedin (DUNEDIN DYE WORKS, George street, opposite Royal George Hotel), exhibits a case of specimens of dyed Wools, Silks, and Feathers, and dyed Sheepskins. The colours on the whole are very fair, and reflect considerable credit on the Exhibitor, to whom the Jurors recommended an Honorary Certificate should be awarded." Honorary Certificate, 639: Gustav Hirsch, Dunedin, for Specimens of Dyeing in Silk, Feathers, &c.

## OAMARU HOUSE.

D. TOOHEY,

DRAPER, CLOTHIER, &amp; OUTFITTER,

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

## DUNEDIN BREWERY

Filleul Street.

KEAST AND MCCARTHY,

BREWERS, ALE AND PORTER  
BOTTLEERS.

WELL PARK BREWERY,  
Dunedin.

We beg to inform our numerous customers that our premises are now completed, and fitted with a new and most perfect brewing plant.

Our various qualities of Bulk and Bottled Ales and Stout are not surpassed by any brewed in New Zealand.

JAS. WILSON &amp; CO.,

Brewers and Maltsters.

Offices adjoining Shamrock Hotel, Rattray street.

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PIANIST.

(Organist of St. Joseph's Church, Dunedin.)

Teacher of the Pianoforte and Organ.

Private Residence, Filleul street, opposite lower end of Cargill street.

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Family Grocer, Baker, Wine, Spirit,  
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(Corner of Manse and Stafford Streets),

DUNEDIN.

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H. N E A L E,  
BOOT AND SHOE MAKER,  
George street,  
DUNEDIN.

N.B.—Monthly arrivals of the Best Boots and Shoes from England.  
ESTABLISHED, 1860.

NOTICE.

**NO MORE HEADACHES.**—The Panama Hat is a certain cure for troubles in the head, brought on by profuse perspiration. The superior ventilating qualities of the Panama, and its lightness obviate all uneasiness in the upper storey.  
Can only be had at V. ALMAO & CO.'s, Princes-st., Opposite Bank of New Zealand. 6 Doz., Brussels Leather Hat Cases.

Hats of all kinds on sale at the above Manufactory.  
All Hats made to order of the best material.

**EDWARD SHEEDY,**  
General Storekeeper,  
WALKER STREET.  
Successor to A. LAWSON.

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Rattray Street, Dunedin.

**T. HETHERINGTON** begs to announce to his friends, travellers, and the public generally, that he has purchased the above well-known Hotel from Messrs Murphy and Co., and is now prepared to offer the best accommodation that can be had in New Zealand.

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

Suite of Rooms for private families, and large Commercial and Sample Rooms.  
T. HETHERINGTON - - Proprietor.

**GRIDIRON HOTEL,**  
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M. McILROY, PROPRIETOR.  
The above Hotel having recently been enlarged, is now replete with every comfort and convenience for the accommodation of boarders and travellers.

PRIVATE APARTMENTS FOR FAMILIES.

The bar and cellar are stocked with the choicest liquors. The stabling is of the best description, and an experienced groom is always in attendance.

Coaches for all parts of the Taieri, and Tokomairiro, leave the Hotel daily.

**LYON'S UNION HOTEL,**  
Stafford-street, Dunedin.  
Good Accommodation for Boarders.  
Private Rooms for Families. Charges moderate. Wines and spirits of excellent quality. Luggage stored free. One of Alcock's Billiard Tables.

TO SUIT THE TIMES.

**JAMES HUTTON** is to be found at Home at the Caledonian Hotel, late of the Australasian Hotel, and has much pleasure in informing his up-country friends, and the public in general, that he has taken the above house. Visitors patronizing him will find themselves at home. First-class Board and Lodging 18s per week. All meals, 1s, beds, 1s. Defy competition. Wines, Spirits, and Ales of the best brands.  
Good Stabling, charges moderate. Hot, Cold, and shower Baths.

**GLOBE HOTEL,**  
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Superior Accommodation for Travellers. Private Rooms for Families.

Visitors from the country will find the comforts of a home at this healthily situated Hotel.

MRS DIAMOND, PROPRIETRESS.

First-class Stabling.

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Meals at all hours. Beds, 1s. Meals, 1s. Board and Residence per Week, 18s; per Day, 8s 6d. Weekly Meals, 5s per Week. Warm, Cold, and Shower Baths free of charge to Boarders, by T. PAYLETICH (Late of Victoria). One of Alcock's Billiard Tables and Bowling Saloon on the Premises. Boarders' Luggage Free during Residence. Stabling.

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Noted for the superior quality of its Beer and Spirits.

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Accommodation for Boarders second to none in Dunedin.

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**MUNSTER ARMS HOTEL,**  
Corner of Walker and Princes Streets.

**P. O'BRIEN** begs to intimate to his friends, and visitors from the country having greatly improved the above Premises, he is enabled to offer cleanly and good accommodation to boarders and travellers on reasonable terms.

P. O'Brien does not mention the quality of his stock, but requests friends to judge for themselves.

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First-class Board and Lodgings, 18s per week; by the day (beds included), 3s. Meals, 1s. Single and double bedrooms.

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Choice Wines and Spirits, English Ales and Stout.

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The oldest and best Boarding Establishment in Town.

GOOD STABLING.  
ALCOCK'S BILLIARD TABLE.

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**NOTED** for the superior quality of its Liquors. Cheap and comfortable accommodation for Boarders.

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GOOD accommodation for Boarders. All Drinks of the best quality.

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Good accommodation for Boarders at moderate terms.  
One minute's walk from the centre of the city.

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**MESSRS KELEGHER & O'DONNELL,**  
having taken the above Hotel, and having made extensive alterations and improvements, are now in a position to offer unequalled accommodation to visitors from the country, at moderate charges.

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Good Stabling.

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Wines and Spirits of the finest quality:  
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**SHAMROCK HOTEL,**  
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UP-COUNTRY Travellers will find Comfort, Civility, and Attention at the above Hotel.  
All Liquors of the purest brand. Good Stabling.

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VISITORS to Lawrence will find Comfort and Civility at the above well-known establishment. None but the finest brands of Wines, Spirits, Beer, etc., kept.

**JAMES HARRIS,**  
WINE,  
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CHEMIST, DRUGGIST, BOOKSELLER,  
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BUILDER, WHEELWRIGHT & UNDERTAKER,  
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All Orders punctually attended to,

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**BEGS** to inform the Miners in and around Wetherstones that they can purchase Groceries and Provisions of the best quality on the most reasonable terms at her old established Store

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**CHRISTIAN LONG, - PROPRIETOR;**  
First Class Accommodation.  
Good Stabling and Accommodation Padlock.

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**STARKEY'S****KAWARAU HOTEL, CROMWELL.**

Gentlemen and Families visiting this prosperous mining district will find the above house replete with every comfort. The Proprietor has spared no expense to make the Kawarau Hotel a first-class establishment.

Horses and Buggies for hire, and none but first-class grooms kept.

One of Alcock's Prize Billiard Tables.

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S. GIBBS begs to inform visitors to Oamaru that they will find every comfort and convenience at his well-known establishment.

All Liquors of the Purest Quality.  
First-class Stabling.

**SHAMROCK HOTEL,**  
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Good Accommodation.

Provisions, Drapery, &c., at Dunedin prices.

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Strangers will find a first-class residence at the above establishment. The larder is stocked with the choicest viands, and the liquors sold by Host Goodger are of the purest quality.

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The best stone Stabling in the district.  
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Let the drink account for itself.

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**MESSEES RESTER BROTHERS** beg to state for the information of tourists and travellers, that they have spared no expense to make the above establishment comfortable in every respect.

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Established 1862

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In the above old-established Hotel travellers will find every comfort and convenience.

Wines, Spirits, and Beers of choicest brands.

EXCELLENT STABLING.

Extensive Grass Paddocks.

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Good Accommodation for Travellers.  
Good Stabling and Loose Boxes. Buggies and Horses for Hire.

JOHN COGAN.

**GOLDEN AGE HOTEL, CARDRONA**

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Commercial Travellers and Tourists will find every comfort and convenience at the above establishment.

Good Stabling and Loose Boxes.

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First-class Accommodation for Boarders.  
Superior Billiard Saloon.

Wines, Spirits, &c., of the Choicest description always in Stock.

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A Night Porter always in attendance.

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First-class Accommodation for Travellers, Visitors, and Families.

Wines, Spirits, Beers, &c., of the very best Brands.

Superior Billiard Table.

Good Stabling and Experienced Grooms.

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All drinks of the best quality.  
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Messrs MARKHAM & DOOLEY having taken the above hotel, are prepared to offer superior accommodation to Boarders & Travellers at moderate charges.

GOOD STABLING.

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"VALUE FOR MONEY."

**BRIDGE HOTEL**  
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**ALLIANCE HOTEL**

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Good Accommodation for Boarders, at Moderate Charges.

The Miners' and Mechanics' Home.

Good Stabling.

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Peel Street, - Lawrence

**ALEXANDER ARMSTRONG** begs to intimate to the inhabitants of Tuapeka and surrounding districts that he has leased the above Hotel, and trusts, by careful attention to the requirements of his customers, to receive a continuance of the support hitherto accorded to his predecessor.

This Hotel is unsurpassed for accommodation in any up-country township of Otago and every attention is paid to travellers and families.

In addition to the Hotel there is a splendid Billiard-room, fitted with one of Alcock's best tables. The Stable is large and well ventilated, and there is an experienced groom always in attendance upon horses.

Ales, Wines, and Spirits of excellent quality.

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Good Accommodation for Boarders.

Wines and Spirits of the best descriptions

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FIRST-CLASS STABLE ACCOMMODATION, AND LOOSE BOXES.

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This house is in the very centre of Oamaru, within three minutes walk of the Post Office.

Excellent accommodation for Boarders.

Meals at all hours. Charges Moderate.

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**YEEND'S SOUTHERN LINE OF**  
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**LEAVING** the Empire Hotel, High st., every Monday at 9 o'clock for Tokomairiro, Balclutha, and Tuapeka. The comfort and safety of his Patrons will be the sole study of the Proprietor.

HENRY YEEND, Proprietor.

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**THE NEW ZEALAND DISTILLERY**  
COMPANY

Cumberland Street, Dunedin.

Have always on hand

OLD MATURED MALT WHISKY, GIN, OLD TOM, SPIRITS OF WINE.

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