

New Zealand Tablet

VOL. II.—No. 74.

SATURDAY, SEPTEMBER 26, 1874.

PRICE 6d.

J. T. ROBERTS,
HOUSE AND ESTATE AGENT,
VALUATOR, SHAREBROKER, &c.,
Corner of Princes and Walker Streets.

JAMES WALSH,
BLACKSMITH, HORSESHOER, WHEEL-
WRIGHT and WAGGON BUILDER,
Princes Street South, Opposite Market Reserve.

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.

DRUMMOND & WATSON,
Octagon.

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 (lately occupied by Messrs Harrop and Neil, Jewellers), where by strict attention to business and first-class workmanship, he hopes to merit their patronage.

GRIDIRON HOTEL,
Princes-street
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 Tokomairi, leave the Hotel daily.

EDMONDS AND BARRY,
WOOD & COAL MERCHANTS,
ST. ANDREW STREET,
DUNEDIN.

BEG to inform the Public that they are prepared to supply the very best qualities of Wood and Coal at lowest rates.

All Orders will receive prompt attention.

UNIVERSAL HOTEL,
Maclaggan street, Dunedin.

Board and Lodging £1 per week.
Meals at all hours, 1s each; Beds, 1s.

Baths free of charge.

Alcock's Billiard Table on premises.

Wines and Spirits of best quality.

J. PAVLETICH, Proprietor.

GLOBE HOTEL,
Princes street
(Opposite Market Reserve).

Superior Accommodation for Travellers. Private Rooms for Families.

MRS DIAMOND, PROPRIETRESS.

First-class Stabling.

CALEDONIAN HOTEL,
PALMERSTON STREET,
RIVERTON.

Good Boarding, Lodging, and Stabling.
Undrugged Genuine Liquor Supplied.
No Inebriates Tolerated.

'London Tablet,' 'Glasgow Gael,' 'Inverness Highlander,' 'New Zealand Tablet,' 'Invercargill News,' and 'Riverton Star,'
Contributing to the "Feast of reason and the flow of soul."
D. M. CAMERON.

VICTORIA HOTEL,

REDS STREET, - QUEENSTOWN.

FIRST-CLASS accommodation for Travellers.
Wines and Spirits of the best quality.
First-class Stabling.

D. P. CASH,

Proprietor.



TO THE PROVINCIAL GOVERNMENT.

H. GOURLEY AND J. LEWIS,
(Late of Spicer and Murray, and D. Taylor)
UNDERTAKERS,
GEORGE & MACLAGGAN STREETS.

THE IMPERIAL LIVERY AND BAIT STABLES,
Princes Street South, Dunedin.
G. DODSON - Proprietor.

OTAGO PLUMBING, COPPER AND BRASS WORKS,
PRINCES STREET NORTH, DUNEDIN.
A. & T. BURT,

Plumbers, Copper-smiths, Brassfounders,
Hydraulic and Gas Engineers.
Plans and specifications and price lists contained on application.
Experienced workmen sent to all parts of the colony.

MONEY.—The undersigned has several small sums from £50 to £500 to lend on Mortgage of Freeholds, at current rates. No commission charged in any case.
W. H. McKEAY,
Solicitor, Princes street, Dunedin.

GROVES BROTHERS,
ENGLISH AND AMERICAN COACH MAKERS,
HIGH STREET, DUNEDIN.
Repairs receive prompt attention.

MR JOHN MOUNT,
(Late of Lawrence),
SOLICITOR,
Corner of Jetty and Bond Streets,
DUNEDIN.

J. A. MACEDO,
PRINCES STREET DUNEDIN,
Begg to announce to the Catholic Public that he has always on hand a large assortment of—
CATHOLIC BOOKS OF EVERY DESCRIPTION
Prayer Books Douay Bibles
Irish National Books Christian Brothers' School Books
Crucifixes Statues
Holy Water Fonts Medals
Rosary Beads Sculptures
Pictures (Religious and Secular)
Carte de Visites 6d to 1s 6d, in great variety
AGENT FOR THE—
Lamp, Catholic Illustrated Magazines, Dublin Review, and London Tablet.
A Large Assortment of STATIONERY always in Stock.
A. J. has also added to his business
CIRCULATING LIBRARY,
Subscription - 2s per Month.
Agent for NEW ZEALAND TABLET.

PROVINCIAL TEA MART.
JOHN HEALEY,
Family Grocer, Baker, Wine, Spirit, and Provision Merchant.
(Corner of Manse and Stafford Streets),
DUNEDIN.

ROBIN AND CO.,
Coach Builders and Importers
Stuart street,
Have on Hand and for Sale—
BUGGIES AND EXPRESS WAGGONS,
Repairs receive prompt attention.

FRANCIS MEENAN,
Wholesale and Retail
PRODUCE AND PROVISION MERCHANT.
George Street.

MR CHARLES SYKES,
PIANIST.
(Organist of St. Joseph's Church, Dunedin.)
Teacher of the Pianoforte and Organ.
Private Residence, Filleul street, opposite lower end of Oargill street.

B. BAGLEY AND SON,
CHEMISTS & DRUGGISTS,
IMPORTERS OF DRUGGISTS' SUN-
DRIES, PATENT MEDICINES,
PERFUMERY, &c.,
GEORGE STREET, DUNEDIN,
Are constantly in receipt of shipments from the
GLASGOW APOTHECARIES' CO.,
and other firms of established reputation; while the extent of their own business transactions enables them to give their customers the advantage of a large and varied stock of the very best quality and most recent manufacture.

ESTABLISHED 1862.

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.

HOGGEN'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.

REVES & 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 eleven 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, HDSD., & QR-CASKS:—
Ginger Wine Quinine Champagne
Ginger Brandy Bitters
Raspberry Vinegar Peppermint Cordial
Orange Bitters Clove Cordial
Duke's Tonic Bitters Citron 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.

[A CARD.]

J. M. J. L. N. E. B.

AUCTIONEER, VALUATOR,

and

GENERAL SALESMAN.

GEORGE YOONG,

V. R.

JEWELLER

to

HIS EXCELLENCY SIR JAMES FER-
GUSON, K.G.C.M.

PRINCES STREET, DUNEDIN,

(Opposite Bank of New South Wales.)

Awarded First Prize for Clocks and Watches,
New Zealand Exhibition, 1865.

GEORGE YOUNG, Princes Street

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.

J. O. H. N. H. I. S. L. O. P.,

(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.

C. R. A. I. G. A. N. D. G. I. L. L. I. E. S.

Wholesale and Retail
CABINET-MAKERS & UPHOLSTERERS.

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

A. M. E. R. C. E. R. A. N. D. S. O. N.,

BAKERS,
Family Grocers,
Wine, Spirit, and Provision Merchants,
PRINCES STREET, DUNEDIN,
(Adjoining Messrs Cargills and McLean's)
Dunedin.

Shipping Supplied.
Families waited on for orders.
Goods delivered with despatch.
Agents for Peninsula Lime.

GOVERNMENT LIFE INSURANCE:

Security of Policies guaranteed by the
Colony.
Low rates of Premium.

Conditions of Policies free from all needless
restrictions.
Settlement Policies in favor of wife and children
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

O. A. M. A. R. U. H. O. U. S. E.

D. TOOHEY,
DRAPER, CLOTHIER, & OUTFITTER,

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

D. U. N. E. D. I. N. B. R. E. W. E. R. Y.

Filleul Street.

KEAST AND MCCARTHY,

BREWERS, ALE AND PORTER
BOTTLEERS.

M. A. R. S. H. A. L. L. & C. O. P. E. L. A. N. D.

Brewers, Bottlers, Maltsters and Importers.

Agents for Messrs ALCOCK AND Co.,

Billiard Table Manufacturers.

THE NEW ZEALAND DISTILLERY COMPANY

Cumberland Street, Dunedin.

Have always on hand

OLD MATURED MALT WHISKY, GIN,

TOM, SPIRITS OF WINE.

THE GREATEST

WONDER OF MODERN TIMES!

HOLLOWAY'S OINTMENT

Is the most effectual remedy for old sores, wounds, ulcers, rheumatism, and all skin diseases; in fact, when used according to the printed directions, it never fails to cure alike deep and superficial ailments.

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



HOLLOWAY'S PILLS

Occasional doses of these Pills will guard the system against those evils which so often beset the human race, viz.:—coughs, colds, and all disorders of the liver and stomach—the frequent forerunners of fever, dysentery, diarrhoea, and cholera.

These Medicines may be obtained from all respectable Druggists and Storekeepers throughout the civilised world, with directions for use in almost every language.

They are prepared only by the Proprietor, Thomas Holloway, 533, Oxford street, London.

. Beware of counterfeits that may emanate from the United States.

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	...	Herbe. & Co.
Waikouaiti	...	W. C. Ancell
Palmerston	...	John Keen
Oamaru	...	Geor. Sumpter
Kakanui	...	Jam. Matheson
Otakia	...	Her. Palmer
Naseby	...	J. & R. Bremner
Queenstown	...	T. R. R. R. R.
Otepomi	...	Chas. Beckingsale
Cromwell	...	Chas. Colclough

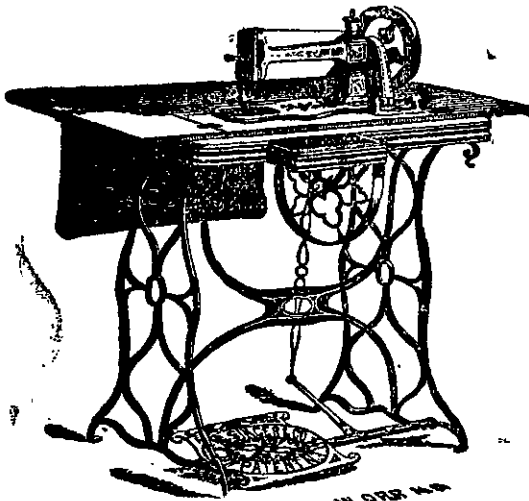
This Company has prior claims upon the patronage of New Zealand Colonists, as it was the first Insurance Company established in New Zealand; and being a Local Institution, the whole of its funds are retained and invested in the Colony. The public, therefore, derive a positive benefit by supporting this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

GEORGE W. ELLIOT,
Agent for Otago.

SINGERS' SEWING MACHINES.

M. A. ALDRICH,

PRINCES AND DOWLING STREETS,
DUNEDIN.



SHORELAND STREET, AUCKLAND; AND
BROUGHAMST., 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 & CO., Melbourne.

NATIONAL PIE HOUSE

MacLaggan street.

JOHN WALLS begs to inform the public that he has opened the above establishment, and trusts, by providing the best of everything, to merit a share of public patronage.

Pie and Cup of Coffee Sixpence.

JOHN WALLS.

DR. CRAWFORD, Consulting Surgeon and Accoucheur, begs to intimate to his old patients in the City, Suburbs and Country that he has resumed the practice of his profession (after his visit to the Home Country and Continent), and that he may be consulted in all the branches of his profession, at the New Medical Dispensary, corner of Princes and Walker-streets. Dr. C. need not remind the public that he is a specialist, and at the head of his profession in the following diseases, viz:—

- Diseases peculiar to women and children.
- " of the throat, lungs, and heart.
- " of the eyes, skin, and blood.

Advice Gratis from 9 to 12 a.m., and 6 to 10 p.m.

BASKETS! BASKETS! BASKET

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 title pastoral, agricultural, or other approved securities; and to act Agent for absentees, trustees, or executors.

JONES, BASCH, AND CO.,

BROKERS AND GENERAL AGENTS,

TEMPLE CHAMBERS,

PRINCES STREET,

Dunedin.

SILKS EXTRAORDINARY!

BEST CHOICE IN DUNEDIN

AT

THOMSON, STRANG & CO'S.

Good Black Silks, 3s 6d, 4s 6d, 5s, 5s 6d,

Warranted free from Jute or other mixture.

Rich Black Silks, 5s 9d, 6s 6d, 7s, 7s 6d, 8s 6d.

Specially selected for permanent brilliancy.

Choicest Black Silks, 9s 6d, 10s 6d, 12s 6d, 16s, 18s.

Better goods money cannot buy.

Our Stock of Black Silks comprises a most extensive choice of all the best makes, Glacés, Ducapes, Grograins, Radzmeres, Gro Royals, Gro de Suez, Gro D'Indienne, Drap de France, Poulx de Soie, Gro de Naples, Drap de Lyon, &c. and have been carefully selected by our Home Buyer, from the most celebrated makers, so as to secure to our customers BLACK SILKS THAT WILL WEAR.

LARGEST CHOICE IN DUNEDIN.

Rich Fancy Silks for Marriage Silks, Dinner Silks, Walking Silks in New Stripe Silks, New Brocades, New Chenes, New Shots, New Shades, Gro-grains, Glacés, &c. The choice in these goods is unequalled in the city, and the prices the most moderate.

REAL IRISH POPLINS.

A good old standard dress, which for wear no rival can approach. We are showing a most complete assortment of these goods in Black and Colors, and can recommend them as the most durable and economical dress that any lady can invest in.

RICH MOIR ANTIQUES.

A splendid selection of high-class goods in Black, White, and Colors, suited for evening and street wear. The qualities are the best, and the colours rich and permanent.

BLACK SILK VELVETS,

From Lyons.

BRIDAL MILLINERY.

High-class goods. Undoubted taste. Moderate charges.

DRESSES AND COSTUMES.

We are showing an immense Stock of Made-up Dresses and Polonaise Costumes, in a large variety of material, in all the newest shapes, received BY LAST MAIL.

IN DOMESTIC GOODS

We continue to give the same good value as we have always done, and which has earned for us a reputation throughout Otago and Southland, and even as far as a portion of Canterbury. We can commend our present Stock of Flannels, Blankets, Sheetings and Quilts, as of VERY SPECIAL VALUE.

Best Value in Grey Calicoes.

Best Value in Brown Hollands.

Best Value in Table Cloths.

Best Value in Crimean Shirtings.

VERY SPECIAL VALUE WINDOW CURTAINS.

MEN'S MERCERY.

YOUTHS' APPAREL.

BOYS' CLOTHING

For Clothing of every kind, Underclothing, Hats, Braces, Shirts, Sox, Scarfs, Ties, Collars, the right place to get a really good article at a moderate price, is at

THOMSON, STRANG AND CO'S.,

IMPORTERS,

WHOLESALE AND RETAIL DRAPERS,

NEW BUILDINGS, CUTTING, DUNEDIN.

New Books and New Editions received per "Buckinghamshire,"
"Atrato," and Overland Mail, by

R E I T H A N D W I L K I E D U N E D I N .

The Wild North Land by Captain Butler, demy 8vo
Stanley (H. M.) My Kalulu, cr. 8vo
" " How I found Livingstone, 8vo
Hutchinson (J. T.) Two years in Peru, demy 8vo
Cassell's Popular Recreator, Vol 1
Schweinfurth's Heart of Africa, translated by E. E. Frewer,
2 vol, 8vo
Enquire Within Upon Everything, 12mo
Roscoe (H. E.) Lessons in Elementary Chemistry, 18mo
Abbott (E. A.) Shakespearian Grammar, fcap. 8vo
Holmes (O. W.) Autocrat of the Breakfast Table, 12mo
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Macrae (D.) Americans at Home, post 8vo
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Lytton (Lord) The Caxtons, post 8vo
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Cunningham (J.) A New Theory of Knowing and Known, post 8vo
Carson (J. C. L.) Heresies of the Plymouth Brethren, 12mo
The Gudemun O'Ingilis Mill
Marsh (Mrs) Crossing the River, 12mo
Marryat (Captain) The Phantom Ship, post 8vo
ow to Economise Like a Lady, 12mo
Bruce (J.) Life of Gideon, 12 mo
Lamb (Chas) Eliana, 12mo
Haydn's Dictionary of Dates, 8vo
" " Biography, 8vo
Brown (John) Bab and his Friends, 12mo
" (Dr T.) Lectures on the Philosophy of the Human Mind,
8vo
Seton (C.) Gossip about Letters, 12mo
Vaughan (C. J.) Rays of Sunlight, 12mo
De Quincy's Works, 16 vols
Brown's Book of Landed Estate
Nasmyth and Carpenter, The Moon 4to
Church (A. H.) The Laboratory Guide, post 8vo
Purbidge (F. W.) Cool Orchids, 12mo
Cox (G. W.) A History of Greece, 2 vols 8vo
Maudsley (H.) Responsibility in Mental Disease, post 8vo

U N I O N P E R M A N E N T B U I L D I N G S O C I E T Y . — E S T A B L I S H E D , 1868.

THE Investors' Shares in this Society are the following :—

Terminating Shares of the ultimate value of Fifty Pounds each, which are realised after seventy-five monthly payments of Ten Shillings each. These Shares may be withdrawn at any time, with interest at the rate of eight per cent. per annum after the first year, upon giving one month's notice. No withdrawal fee is charged.

Permanent Shares of Fifty Pounds each, payable in one sum, are also issued. On these Shares Half-yearly Dividends are paid at the rate of eight per cent. per annum, together with Annual Bonus out of Surplus Profits.

Deferred Paid-up Shares, to be realised at the end of three, five, or seven years, at the option of the Shareholder. These Shares may be withdrawn at any time, with compound interest, at the rate of six per cent. per annum, on giving three months' notice.

The Society grants loans on mortgage upon most favorable terms, repayable by monthly, quarterly, or half-yearly instalments, commencing immediately; or the repayment instalments may be deferred for one, two, or three years. To facilitate building operations, the Society will make payment of advances during the progress of buildings.

The Society also receives deposits, secured by the Society's Debentures, pursuant to the Building and Land Societies Act, at current rates of interest.

Prospectuses, Rules, Forms of Application for Shares, Advances, &c., and all other information, may be obtained from
M. W. HAWKINS, SECRETARY,
Princes street, Dunedin.

R. A. LOUGHNAN,

ACCOUNTANT AND GENERAL AGENT

IS PREPARED TO UNDERTAKE ALL BUSINESS PUT INTO HIS HANDS

OFFICE:

TEMPLE CHAMBERS, PRINCES STREET.

THE NEW ZEALAND TABLET.

SUBSCRIBERS and others are informed that bound copies of Vol. I. of the 'New Zealand Tablet,' are now on sale at the Office, Stafford street. Price, £1 5s. As only a limited number are available, an early application is necessary.

Those Subscribers who may have unbound numbers, can have them bound neatly and moderately at this office.

V.



R.

NEW ZEALAND RAILWAYS.

STATIONMASTER'S HOUSE AT GREEN ISLAND.

TENDERS are invited by the Colonial Government for the ERECTION of a Stationmaster's House at Green Island. Drawing and specification may be seen at this Office, where Tenders will be received till NOON on Monday, 28th September, 1874. The lowest or any tender not necessarily accepted.

By command,

W. N. BLAIR,

District Engineer.

Public Works Office,

Dunedin, September 17th, 1874.

TENDERS INVITED for the Erection of Residence in Royal Terrace for Keith Ramsay, Esq. To be lodged with the undersigned on or before the 30th inst., at 4 p.m.

R. A. LAWSON,

Architect.

N O T I C E .

THE 'NEW ZEALAND TABLET' COMPANY (LIMITED)

CAPITAL: £1,500,

In Shares of £1 each, fully paid up.

APPLICATION LISTS FOR SHARES ARE NOW OPEN

At the Head Office, and the several Agencies throughout New Zealand.

THE

CONCERT AND MOONLIGHT EXCURSION

has been

POSTPONED

until

MONDAY EVENING, SEPTEMBER 28th.

Steamer to start from Jetty Street Pier at 6.45 p.m., instead of 6.30, as formerly advertised.

B I R T H .

PERRIN.—On the 22nd inst., at her residence, Rattray street, Mrs John F. Perrin, of a son.

New Zealand Tablet.

FIAT JUSTITIA.

SATURDAY, SEPTEMBER 26, 1874.

A BUSY TIME.

We have a busy time of it, endeavoring to keep our contemporaries within the bounds of common sense, and defending the principles of religion and Christian society from their almost incessant attacks. These enemies of Christianity and social order—albeit some of them know not what they do—led away by a prevailing tone, deceived by anti-social and anti-Christian theories, and blinded by their prejudices against the Church, lose no opportunity of assailing her and the principles on which the Christian social order rests. In defiance of logic and facts, notwithstanding denials and protests, in contempt of reason, many amongst these enemies reiterate, we may say, week after week the same falsehoods, and continue month after month the same course of misrepresentation. Their persistency is wonderful, and would be admirable were it exerted in a good cause.

Our work is a weary one, and were we influenced by no higher motive than a hope of success in our effort to convince men against their will, it would be most irksome and discouraging. Our attention is constantly distracted between the Dunedin daily papers and their correspondents, and our country contemporaries. At one time it is the 'Guardian' that calls for animadversion; at another, the 'Daily Times' is provoking. The 'Evening Star' is frequently very pretentious and supercilious in its treatment of social and ecclesiastical questions, and requires a check. This paper takes great airs, and has often reminded us of an upper servant of a good family out of place. Then there is the 'Bruce Herald,' which, of course, imitates the

manners of its betters, but out contemporary of the Plain lacks the ability of its leaders, and falls into great follies. It would occupy too much space, however, to give here a complete list, with their respective characters, of all those to whom we have to administer reproof every now and then.

The 'Bruce Herald' is, we believe, the last that has made an onslaught on us, and the principles we defend. We do not complain of being attacked, nor are we surprised to find our principles impugned; but we do complain of unfair and shabby treatment. The editor of that journal, in his issue of Friday week, quotes—and incorrectly, too—one sentence from our leader concerning Catholic teaching as to Church and State, and forthwith proceeds to deliver a Philippic on our intolerance and tyranny. The TABLET might say, in reply, *retorqueo argumentum*, but will not do so in so many words. One or two passages, from the article, which the 'Bruce Herald' unfairly suppressed will be more than sufficient for our justification.

The editor of the 'Bruce Herald' begins his leader with the spicey and rather strong words—"Our contemporary, the NEW ZEALAND TABLET, exists for the propagation of intolerance." This is the thesis, and the only proof brought forward is the following, from our issue of the 15th of last month, which, as has been said above, is given incorrectly by our contemporary:—"The Church, the guardian and interpreter of the natural"—not national—"and Divine law, possesses the right to control all the acts of the State, without exception, which necessarily belongs to her under the point of their morality." * * * * *

A little further on the 'Bruce Herald' makes a show to quote other words of ours, but in reality fails to do so, and attributes to us what we have not said. We shall first give the words of the 'Herald,' and then our own:—"The TABLET lays down the doctrine that when a State make laws that the Pope disapproves of, and considers contrary to morality, it becomes a duty for the Holy Father to declare that such iniquitous laws can not only not bind the children of the Church in conscience, but that it would be a crime on their part to obey them."

We ask such as feel an interest in the subject to be so good as to read our leader from which the above purports to be a quotation. It will be seen at once that we have not written what our contemporary attributes to us. Here are our own words: "If laws emanating from the civil authority, as not unfrequently happens in our day, should be in *flagrant contradiction* to the Natural or Divine Law, not only has the Holy See the right to remonstrate, but in the cases where Governments remain deaf to such remonstrances, it becomes a duty for the Holy Father to declare that such iniquitous laws can not only not bind the children of the Church in conscience, but that it would be a crime on their part to obey them. As His Eminence says further on: "To obey such laws would not give to CÆSAR what belongs to CÆSAR, but would rob God of what belongs to God." Such, then, is the doctrine, for maintaining which we are charged by the 'Bruce Herald' with intolerance and tyranny. What do we claim, in this passage, for the Head of the Catholic Church, that every man in existence, Turk, Jew, Mahometan, Pagan, and Christian does not claim for himself, and that every Church that exists, or ever existed, does not claim for itself? Absolutely nothing.

In the first place, does not every man and every church claim the right to remonstrate against laws which are in *flagrant contradiction* to the Natural and Divine Law? Does not every man and every church consider it a duty to declare, if called upon to do so, that such iniquitous laws cannot bind any man in conscience, and that it would be a crime to obey them? There can be no doubt whatever that such is the case, the history of religion and mankind proves it beyond a doubt; and even though no history existed, the reason and instincts of humanity establish beyond the possibility of cavil, the justice of such a claim by men, considered both individually and collectively. Does the 'Bruce Herald' mean to say that the civil authority can repeal the laws of God, and that men are bound to obey iniquitous civil laws; and, at the bidding of the civil power, trample on the laws given to men by God? He must either mean this, or all the strong writing of our contemporary is absolutely without meaning,—wild unreason, sheer vulgar abuse. In this article to which the 'Bruce Herald' takes such exception, we have claimed nothing for the Holy Father which every man, even the

Editor of the 'Bruce Herald,' does not claim for himself. But in the claim set up by us there is a great security for civil authority, for which that authority ought to be grateful. According to our doctrine the ultimate appeal lies not to the individual, who may, not unlikely, be a partial judge in his own case, but to a high, learned, responsible authority,—an authority as old as Christianity, and respected, revered, and trusted throughout the world.

Now we may ask which is the tyrant? which is intolerant? The N. Z. TABLET, or the 'Bruce Herald'—the man who denies to all Catholics, individually and collectively,—in their capacity as individual citizens, as well as in that of members of the most numerous, learned, ancient, venerable, and consistent Church in existence,—the rights he claims and exercises for himself; or the writer who claims these rights for all Christians, to be exercised by them under the safe guidance of an everlasting and infallible Church. But the 'Bruce Herald' will not, of course, grant that the Church is infallible. Well, at all events, it is a very numerous and learned body, the most numerous and learned in the world, and, at the lowest, must be as able to form a judgment on reason, law, and religion as the Editor of the 'Bruce Herald.' Again, how can it be intolerant and tyrannical in us to teach the doctrine which in all its essentials is taught and acted on, it may be said daily, by the Editors of all the newspapers in the world? But so it is; the Editor of the 'Bruce Herald' is not the only man who has lost his head at the contemplation of the majestic fabric of the Catholic Church.

HARD UP FOR A MASON.

For some reason, which is not very evident, certain people in Otago have evinced a great anxiety of late to make the world believe that our Most Holy Father PIUS IX. is, or was, a Freemason. The whole affair is absurd. For more than one hundred and fifty years the Church has excommunicated all members and aiders and abettors of that accursed society; and this excommunication has been renewed by PIUS IX. himself, who has besides, on various occasions, denounced this and other secret societies in the strongest terms. What object, then, these people can have in so persistently stating this calumny, we cannot see, unless, indeed, it be for the purpose of deceiving some unwary Catholic into disobedience to his religion.

In our last issue, we laughed at the reasoning of the 'Guardian' on this subject. This week, we have to deal with an extraordinary letter from Dr. BAKEWELL, to that paper, in which he repeats the statement of our contemporary. Dr. BAKEWELL says:—"In corroboration of your statement that His Holiness POPE PIUS THE NINTH is, or was, a Freemason, I may state that, when in Trinidad, I made the acquaintance of an Englishman who had been a Freemason in an Italian lodge. He told me he had visited the lodge in which the POPE was initiated, passed and raised, and had himself seen the signature of the POPE, and the record of the ceremonies in the archives of the lodge." And so, the Doctor thinks the matter proved. Well done, Dr. BAKEWELL! Who proved the authenticity of the signature? who proved that the present POPE was the very identical individual? We are left in the dark as to all this, and the Doctor thinks his cock-and-bull story has clearly proved the POPE to be a Freemason in spite of the laws of the Church, and His own express sentence of excommunication. Wonders will never cease!

But the Doctor is not satisfied with his logical argument as to the POPE's Freemasonry—he must go a step further, and eulogise the principles of the sect. The Doctor says, that the principles of Freemasonry are those of the purest morality and the most exalted charity, and that there is nothing in them opposed to Christianity." Take care, Doctor, you are on slippery ground. We do not know, to be sure, what Dr. BAKEWELL's standard of morality and charity is, and cannot, therefore, say whether he may not be logically consistent in eulogising the principles of Freemasonry as to these; but when he says there is nothing in them opposed to Christianity, we are sorry to be compelled to differ with him. We do know for certain that the principles of Freemasonry are in direct antagonism to Christianity; that, in fact, the real *ratio existendi* of Freemasonry is the destruction of Christianity and Christian society.

In Mgr. DE SEGUR's work on Freemasonry, chap. 28, as practised on the Continent of Europe, the following will be found:—"The moment is the initiation of the Mistress

Mason into the *secret grade of Perfect Mistress*. Before all else, they require from them the terrible oath which chains them to the sect for their whole lives. 'I swear,' she says. 'I promise to keep faithfully in my heart the secrets of male and female Masonry. I oblige myself to this under pain of being cut to pieces by the sword of the Exterminating Angel.' The G.* M.* immediately proclaims her *Perfect Mistress*, and addresses those words to her:—'My dear, now that you have been initiated into the symbolic arcanum of Masonry; now that the light of truth has shone upon your eyes, superstitions (that is to say, the faith in and the fear of God), which you perhaps had still preserved in the corner of your brain, are dissipated, *an arduous but sublime task is henceforth imposed upon you. This is it: listen. The first of your obligations will be to embitter the people against priests and kings.* In the café, theatre, soirées, ever labor for this sacred and holy intention. There remains but one secret for me to reveal to you, and we shall speak of it in a low voice.' And he announces that the final completion of the secret mission of Masonry 'is the annihilation of all religious and moral authority.' Our readers will now be able to judge as to the truth of Dr. BAKEWELL'S statement that there is nothing in Freemasonry opposed to Christianity.

HIS HONOR AND THE CITY COUNCIL.

It is a matter for regret that the praiseworthy efforts of His Honor the Superintendent to mitigate the crying want of house accommodation, has met with so little sympathy at the hands of the City Fathers. Indeed, the tone of the discussion evoked by the receipt of Mr MACANDREW'S letter, asking for their co-operation in meeting the difficulty, while being scarcely courteous in its bearing towards His Honor, was far from creditable to either the liberality or good sense of those engaged. Setting aside the object sought to be effected, for which the temporary use of the land had been asked, and viewing the matter from purely a commercial point of view, we should be inclined to imagine, judging from the selfishness which was apparent throughout the debate, that the very liberal offer of the Government would be accepted by the Council without hesitation. The terms upon which the land has been applied for are so clearly advantageous to the Corporation, that it is almost impossible to believe that its members were totally uninfluenced by private motives, and were acting purely as the guardians of the interests of the citizens. The argument advanced by Councillor FISH, that neither the Government nor the Corporation were justified in entering into competition with private enterprise would, no doubt, under ordinary circumstances, entitle it to support; but that gentleman seems to have totally ignored the fact that private enterprise had shown no disposition whatever to meet the difficulty; and that the Government had not stepped in until matters had reached such a stage as to make any further inaction on their part highly culpable. Had Mr FISH carried his argument somewhat further, and maintained that the Government had no right whatever to enter into competition with those colonists who had paid their passage, by importing opposition labor, he might not find many to endorse his views, but his reasoning would at least have the merit of consistency. To urge, however, that while the funds of the Colony should be freely expended in the introduction of labor, but that because capitalists would not, the authorities should not take such means as were necessary to permanently settle those for whose introduction they had paid, is a line of policy worthy of Mr FISH, but not at all creditable to him as a politician. Though we are far from endorsing the opinions expressed during the discussion, were we satisfied of their sincerity, we would be most happy to accord them our respect; but inasmuch as the City Council have hitherto entered rather extensively into competition with citizens—and not always on the advantageous terms now offered—we are at a loss to account for its newly-awakened scrupulousness. Notwithstanding the law which gives to the owner of land any structure built thereon, we know of instances of property built on Corporation ground which does not revert to the ground landlord at expiry of lease without adequate remuneration. The land, the temporary use of which has been applied for by the Government, is at present lying vacant, returning no rental, and were the request acceded to—besides obviating the present serious evil—when the outlay of erection

was returned, together with the cottages, would become the property of the Council. We regret to say the action of the municipal body on this, as on another occasion, has had the tendency to impede rather than to assist the Provincial Government in their efforts to meet the necessities and make provision for our immigrants. With all respect for the dicta of Councillors FISH and ISAACS, we maintain that the Provincial Government are simply performing their duty in seeking to make provision for the permanent stay of those they have been the means of introducing; and we imagine that Councillor MERCER will find but few to endorse his statement that in erecting these necessary cottages, the Government were taking the bread out of the citizens' mouths. It must not be lost sight of that the cottages which are sought to be provided will be only obtainable by the payment of a very high weekly rental; and it certainly seems to us that the conduct of the Councillors, so far from being in the interests of the citizens, is in reality of a detrimental character; and instead of the mass being effected otherwise than beneficially, the only persons who will have cause to complain are those who are at present profiting by the exorbitant demands made. The Provincial Government do not undertake the task with a view of making profit by it, and the keepers of the city purse have the option of either assisting the authorities in the manner proposed, or by taking the matter into their own hands, to take advantage of the present high rents ruling, and receive a good profit on their outlay. We are quite sure their acquiescence in either modes would meet with the general approval of the ratepayers, and be far more acceptable than the dog-in-the-manger policy advocated.

NEWS OF THE WEEK.

THE expression of opinion so freely and unmistakably evinced by the Corporation with regard to the application made by His Honor for cottage sites, has been further endorsed by the recommendation of the Reserves Committee, for whose consideration it was submitted; and, acting on the advice of that committee, the Council have respectfully declined to accede to the proposal. In the face of this refusal, it is gratifying to find the Government determined and prepared to meet the difficulty, and by taking the matter at once in hand, allow no time to elapse in carrying out their designs. The object of the application was with the view of erecting the cottages in a somewhat central position of the city, the Council having much ground at its disposal in the vicinity of the wharves and railway station. The proposal, however, having met with such disfavour at the hands of the representatives of the citizens, the railway workshop, at Hillside, is to be appropriated to the purpose, on which 30 cottages are to be forthwith erected, one half containing three, and the remainder four rooms. We are pleased to learn that the evils which we pointed out in connection with the cottages erected on the Anderson's Bay road will be carefully avoided. Each house will have a separate yard, and the larger ones furnished with a garden in front; while the provision of wide and properly-metalled streets will allow of sufficient access to each dwelling. Altogether the buildings are to be of a superior kind to any yet erected by the Government; and not only will the accommodation be more suitable to the class of persons likely to occupy them, but they will be obtainable at much lower rates than have been hitherto demanded for the inferior buildings. There cannot be the least doubt, that, even at a greatly reduced rental, the Government will receive a very liberal interest on their outlay, while their proximity to the railway workshop is bound to ensure permanent tenants, when the present demand for accommodation shall have passed away.

OWING to the extreme inclemency of the weather, the Concert and Moonlight Excursion which was to have taken place last Wednesday evening, had necessarily to be postponed. By an advertisement which appears elsewhere it will be observed that the Committee have made arrangements for the carrying out of the programme on Monday evening, when it is to be hoped the weather will be more propitious. It will be noticed also, that a slight change in the time of starting has been made, the steamer leaving the Jetty-street Pier at 6.45 p.m., instead of 6.30 p.m., as previously advertised.

BY THE last mail, his Lordship the Most Rev. Dr. Moran received a letter from the Vicar-General, dated London, advising him of the departure of four priests for Dunedin. The rev. gentleman was unable to secure four berths in the same vessel, but the Rev. Michael Walsh and Rev. Patrick O'Leary, sailed in the Calypso, which left London on the 2nd August; and the two other clergymen were to follow either by the E. P. Bouverie or the May Queen. The introduction of the Christian Brothers will not take place for some time yet, but, before returning, Father Coleman will make arrangements for the placing of a number of youths in College, to be trained as priests for the diocese. It is also likely the Vicar-General will be accompanied by two or more clergymen. His arrival may be looked for in November.

THE usual fortnightly meeting of the H.A.C.B. Society, was held in St. Joseph's Schoolroom on Monday evening, at which a deputation from the Juvenile Contingent in connection with the Association was introduced. The president of the juveniles stated that the members of the Contingent hearing that Bro. Bunny, the President of St. Joseph's Branch, was about leaving the district, were anxious to give expression to their gratitude for his efforts in the organisation of the Contingent, and his unceasing care since its establishment in its gui-

dance and direction. He then, on the part of the Contingent, presented Bro. Bunny with two richly-bound volumes of Mitchell's "History of Ireland," with a written inscription setting forth the object for which it was presented. As the matter had unanimately amongst the boys, the matter was as much a surprise to the H.A.C.B.S. as to the recipient, and is a pleasing proof of the earnestness which prompted the testimonial.

THE 'Guardian,' in its issue of Monday, thus meets our contradiction of its statement with regard to His Holiness and Freemasonry:—"Our irate contemporary asseverates that the first name of His Holiness is not Paul, but John. It is scarcely worth while to cavil about so small a matter. It is just possible that the telegraphic intelligence may have erred to that extent. We await the arrival of the Home papers, which will definitely settle the main point at issue." Just so! To cavil at a journal, whose facts are based on such frail material, for a slight inaccuracy with regard to names or persons, is certainly being needlessly exacting. But would it not have been wiser on its part to have "waited the arrival of the Home papers," before publishing the "further particulars," about which it was so jubilant.

FROM the local paper we learn that the anniversary of the Christchurch Branch of the H.A.C.B. Society was celebrated in the Catholic Schoolroom, Barbadoes street, on the evening of the 16th inst. Isaac B. Shenth, Esq., presided, and an interesting programme was provided. During the course of the evening, the president of the branch, Mr James Taate, in thanking those ladies and gentlemen who had taken part in the concert, embraced the opportunity to explain the objects of the society, which were similar to those of other mutual benefit societies. The society started on September 8, 1873, with 36 members, and the number was now upwards of 100. The amount received since then in the shape of entrance fees, contributions, &c., was £381 18s, and the expenditure, £141 16s 8d. There had been only one sick member on the books, and the amount in the bank to the credit of the society was £240 1s 4d, so that the society was in a very flourishing condition. Mr F. Weber presided at the piano.

AN adjourned meeting of persons interested in the establishment of a Marine Store and Piggery, in Dunedin, was held at the Universal Hotel, on Monday evening; Mr Hildreth in the chair. The principal speaker, and, in fact, the promoter of the Company, was Mr Paveletich, who dwelt at some length on the advantages to be derived from such an undertaking. After a somewhat noisy and demonstrative discussion, not exactly relevant to the question before the meeting, the following resolution was carried:—"That a piggery may be started in Dunedin with profit to the proprietors, and also to the public, knowing that there was any amount of refuse which might be turned into profitable channel." The promoter thereupon called upon all those who had voted for the resolution to prove their sincerity by immediately taking and paying for shares in the company, but the meeting evidently not holding the sanguine expectations of the speaker, it was ultimately arranged that all those persons desirous of partaking in its profits should give their names to Mr Paveletich during the week. In the meantime a report would be prepared to be submitted to the next meeting, which it was hoped would meet with the approval of all commercial men.

SIR CRACROFT WILSON, in his post-session speech to the electors of Heathcote, let in a little light upon the hitherto somewhat inexplicable rupture between the Premier and the ex-Minister of Justice. The statement is rather a strange one, and we imagine should be taken *cum grano salis*. According to the worthy knight, the celebrated indignation speech of Mr O'Rorke was the result of a letter he received while the Premier was addressing the House. The authority for this supposition is the statement of a member of the Legislative Council, who happened to be in the gallery immediately above the Ministerial Benches, and who distinctly asserts that, during Mr Vogel's speech, a document was handed to Mr O'Rorke, which contained the Philippe against his Chief, which caused such consternation among hon. members, and ending in the irate orator crossing the floor of the House, and taking his seat on the Opposition benches. It is to be regretted that Sir Cracroft was obliged to confess that both he and his informant had failed to discover either the author or sender of the mysterious document. The story bears improbability on the face of it, and, with the sceptical Hibernian, we confess—"It's wonderful—if it be true."

THE following fact, the truth of which we have learned from a source which places it beyond a doubt, may be interesting to ornithologists. A resident of this city is the possessor of a magnificent specimen of a Spanish fowl, which had been generally admired for its sable plumage. One day he noticed that the tail had entirely disappeared, and naturally attributed its loss to some rough treatment it had received. A few days afterwards, however, a caudal appendage became visible—if such a term be applicable to the feathered tribe—with almost the same celerity with which it had disappeared; but the strangest part of the story is that the feathers were of snowy whiteness. This naturally created some curiosity with respect to the bird, the glossy black of the body forming such a contrast to the whiteness of the tail. It remained in this state for some weeks, when the same transformation occurred with regard to the body, and the fowl from being at one time of a black without one white feather, is at the present time exactly *vice versa*.

THE conversation said to have taken place between the Premier and Mr Stafford in which Mr Vogel offered to resign the reins of State, has been a matter for various contradictory statements by the Press. The 'Lyttelton Times' asserted a few days since, that the conversation as published was substantially correct, and that view was borne out by the absence of all official denial. The 'Hawkes Bay Herald,' however, which assumes to be behind the scenes, gives the following "true account" "on authority":—"It says 'That Mr Stafford was asked to preside at the Executive during Mr Vogel's temporary absence in London, we believe is correct, but that Mr Stafford made any such reply to the offer as the 'Post' puts into his mouth, is, we believe, utterly without foundation. Mr

Stafford declined the offer for very good reasons, no doubt—the principal one of which will very likely be found to be that he is himself about to visit the old country; of which intention, indeed, he has made no secret for some time past. In all probability, therefore, when the offer was made Mr Stafford simply said he could not accept it, as he was going home. This would put a very different complexion on the matter to that which the 'Post' attempts to give it, and is, we believe, far nearer the truth." It may be so, but it must be remembered that when the report gained currency, the intention of the Premier to visit the home country was distinctly denied. Time has since, however, proved that to have been correct.

A TELEGRAM from Queenstown received in town on Tuesday states that Mr Robert Clark has resigned his seat for the Lakes in the Provincial Council. The same authority also mentions the probability of the vacant seat being contested by Messrs Innes, Manders and Millar.

SUNDAY, the 6th instant, being the anniversary of the establishment of the Shortland Branch of the Hibernian Society, its members formed into procession and marched to St. Francis's Church. A request had been sent to the Rev. Father Londorgan to preach a special sermon on the occasion, with which he complied; but he took occasion to strongly condemn sensational displays, and read the body a useful lesson on the necessity of attending to their religious duties. On the following evening an entertainment was given by its member in the local Academy of Music, at which the Society's brass band contributed the requisite music, and which proved a thorough success.

WELLINGTON CATHOLIC YOUNG MEN'S SOCIETY.

THE annual meeting of the above society was held in the Cathedral, on the afternoon of Sunday, the 13th instant. In the morning about forty members attended the Holy Sacrifice, at which the Rev. President officiated, and by whom the Holy Communion was administered to its members. It was gratifying to see so many with their scarfs, with the sign of God's redemption marked in gold in front. The Vice-President, Secretary, and Treasurer had theirs fringed with gold lace, and were first in entering the church; behind them walked the rest, two by two, up the centre to the front seats, which are always reserved on such occasions. After the Sisters and other communicants had received, the members of the society went up to the altar ten at a time.

As I have mentioned already, the annual meeting was held in the afternoon, at their rooms. As the elections were conducted in a somewhat different system to formerly, I may mention that at the regular weekly meeting, held the previous Thursday, it was resolved, on the motion of Mr Hurley, seconded by Mr Sheridan, that "the Vice-President be first elected by the general body, and the other eight officers in a body afterwards, and that then—the Vice President acting as chairman—nominate Secretary, Treasurer, Librarian, and General Steward from among ourselves."

On their re-assembling, at 3 p.m., the annual report was read, which showed that the society is in a very satisfactory condition; and the V.P., in the absence of the President, declared the Council dissolved.

Mr Sheridan then proposed, and Mr Hurley seconded, "That Mr J. S. Prendeville take the chair;" and a cordial vote of thanks was passed to the late members of the Council, who were all present, and who returned suitable replies.

The election of Vice-President was first proceeded with, and Mr E. Macdonald, late V.P., was unanimously elected Vice-President for the next twelve months. The election of eight other Councillors was next proceeded with, who were returned in the following order:—P. Sheridan, J. Hurley, R. H. W. Vincent, S. Coffey, T. Hodgins, G. Whittaker, T. Horan, and a tie between R. Duignan and D. Macnamara. The chairman gave his casting vote to the latter, having been a Councillor before. The chairman then, after congratulating the members on their selection, left the chair, and the V.P. was duly installed therein amid a loud clapping of hands.

This being the only business to be transacted at the general meeting, the usual prayers were offered up, and the meeting adjourned.

The Council-elect afterwards met, the V.P. in the chair, when Mr Vincent was unanimously appointed Secretary, Mr Hurley Treasurer, Mr Sheridan Librarian, Mr Horan Assistant do., and Mr Whittaker General Steward.

YOUR CORRESPONDENT.

A "Cremation and Urn Society, Limited," has been registered in London, with a proposed capital of 50,000 to carry out the necessary arrangements.

The 'Brooklyn Eagle' (United States) states that 150 persons were received into the Catholic Church in one day.

The Hon. Mr Waterhouse divides his honorarium of 100 guineas, this year, between the Wairarapa Institute and the Hospital.

The Newspaper Press Fund anniversary was celebrated in London on June 6. As usual there was a notable gathering of eminent men. Archbishop Manning was to have responded to one of the leading toasts of the evening, but in his absence, Sir Samuel Baker, the great African traveller, responded. Grace before dinner was said by Monsignor Capel.

France allows its soldiers to work for farmers during harvest-time. The price fixed upon this year is eight francs a week and board.

There are 42 catacombs in and around Rome, with galleries 587 miles long, and it is estimated that from four to seven millions of bodies have found sepulture therein.

Eugene Scribner, the French dramatist, produced no fewer than four hundred pieces, being surpassed by Lope de Vega alone, whose list of plays before his death reached the astonishing number of one thousand and sixty.

MR FROUDE AND THE IRISH.

In the June number of 'Macmillan's Magazine' appeared an extremely able and crushing review of Mr Froude's last volume, from the pen of one of the best Protestant writers, Mr W. E. H. Lecky. We take the following extract:—

Of the immense evils of popular institutions, Ireland, in Mr Froude's judgment, forms a striking example. He certainly shows himself an admirer of the British Government in Ireland. He dwells with indignation on "the iniquitous trade-laws of England, her scandalous misappropriation of Irish affairs, her long contemptuous neglect of every duty which a ruling country owes to an annexed dependency." He tells us that the wrongs "of which America had to complain were but mosquito bites by the side of the enormous injuries which had been inflicted by English selfishness on the trade and manufactures of Ireland;" that "never in the history of the world had any subjects more just cause of complaint" than the English settlers in Ireland; but he maintains that no evil was so great as "the delusion that Ireland could be honorably governed by a Parliament of her own," "the mischief of conferring free institutions on a people who were confessedly liable to corrupt influences." There was a "proved impossibility of so much as commencing the reformation of Ireland so long as a separate legislature existed there." "The fatal privilege of constitutional self-government which she wanted honesty to use plunged her into a deeper abyss" than that she had before escaped, and if the upper classes of the community were very corrupt, "political liberty was the cause of the corruption." (Vol. ii. 64, 83, 144, 183; vol. iii. 472, 420).

And now let us examine for a moment what was the constitution of that representative body the corruption of which furnishes a decisive proof of the eternal incapacity of the Irish for self-government, and a strong presumption against constitutional freedom in general. It was a Parliament in which the Catholics, who formed four-fifths of the people of Ireland, were absolutely unrepresented. They could not sit in it, or, until 1793, vote for its members. It was a Parliament in which the Nonconformists, who formed about half of the remainder of the population, were almost equally unrepresented. They had little or no county influence, and most of the borough members were elected by the corporations from which by the Test Act they were excluded. It was a Parliament which it would be an absurd mockery to describe as a faithful representative even of the half million of Protestants who adhered to the Establishment. Its constitution had been specially moulded by royal prerogative in order to render it amenable to corrupt influence. No less than 40 boroughs were created by James I., and 36 by the other sovereigns of the House of Stuart. Out of the 800 members who composed it, 216 were returned by boroughs or manors, and of these borough members 176, according to the estimate of Mr Froude, were nominated by individuals (vol. ii. 366); according to another authority, 200 were elected by 100 individuals, and nearly 50 by ten. (Grattan's Life, vol. iv. 116, 117.) Until 1768, when the Octennial Bill was carried, the Parliament was secure from popular control for a whole reign. That of George II. lasted for 33 years. The Castle, directly or through the instrumentality of the Bishops, who were large borough-owners, habitually controlled a large proportion of the boroughs, and the vast patronage at its disposal was systematically employed in corruption. "From the peerage downwards through all the branches of the State, promotion had been the recompense of dishonesty. Employment under the Crown had been either bought and sold in the open market, bartered away for political support, flung as bribes to political agitators, or bestowed on some member of a powerful family who could not decently be provided for in England." (Vol. iii. 471.) It was the confession or the boast of Fitzgibbon, the great hero of this book, that one important division under Lord Townshend had cost the Government half a million of money; and it is said that out of the majority of 158 who rejected Blood's Reform Bill in 1784, no less than 138 held places or pensions from the Government.

It certainly requires some courage to represent the corruption of such a body as this as a consequence of political liberty or a proof of the incapacity of a nation for self-government. Men are in the main what their circumstances have made them, and in no age could a Parliament so constituted have been other than corrupt. The real wonder is that it should have proved itself, as it unquestionably did, a vigilant guardian of the material interests of the country, that it should have contained a certain number of very honest and very able statesmen, and should have made itself a centre of strong national enthusiasm. * * * The greatest danger, however, of the situation [1782] lay in the laws against Catholics. A legislation which was deliberately intended to paralyse the energies of the great majority of the people, which was in open hostility to their religion, and which made it impossible for Catholic talent and ambition to make a career except at the price of religious apostasy, could not fail to generate rebellious instincts and lawless habits. Authority was deprived of all reverence, and every department of national life was vitiated in turn. A Parliament was necessarily corrupt which disposed of the national revenues without any real control from the body of the people. Landlords planted in the midst of serfs inevitably contracted the vices of slaveholders. The professions were filled with men assuming for emolument a religion they did not believe. The poor were taught to look on law as the natural enemy of religion, while the tithes that were wrung from their misery made the most wretched cottier perpetually sensible of the injustice of his lot. Considered as a proselytizing agency, the code had utterly and ignominiously failed. The Charter Schools, which were intended to give a good industrial education to the people, had sunk into complete decay because (to Mr Froude's great admiration) they made instruction in the Protestant creed the condition of obtaining it. The effects of the code were purely temporal and purely evil. Mr Froude, who speaks with much truth of the pre-eminent necessity in Ireland of just laws firmly enforced, is the apologist for this, the master-injustice of Irish legislation; and appealing to the Continental laws against the Protestants, he is very angry with Burke for having spoken of its unexampled in-

humanity. The answer is evident. The continental laws, atrocious as they were, were directed against a small fraction, the Irish laws against the great majority of the nation.

In Mr Froude's judgment, the penal code, in its essential parts, ought to have been preserved to the present hour. He tells us, in language not very consistent with his denunciations either of Irish ingratitude or of Irish rebels, but which will doubtless be repeated in every Fenian newspaper, that "it is only when ceasing to be Catholics that it was possible for the Irish to become loyal subjects to the British Crown." The Irishman who was at once a Celt and a Catholic received a legacy of bitterness from the past which he was forbidden to forget. The invaders were in possession of the land of his fathers. He had been stripped of his inheritance for his fidelity to his creed. He saw himself trodden down into serfdom on the soil which had been his own, and England—England alone—he knew to be the cause of his sorrows." "Centuries of injustice and neglect had divided the Irish nation into a proletariat to whom law was synonymous tyranny, and into an aristocracy and gentry who, deprived of the natural inducements to honorable energy, lived only for idle amusements, and used political power as a means of recruiting their exchequer." (Vol. ii. 195, 436.) Mr Froude accordingly assures us that Duigenan only spoke "the bitter truth" when he said that "no Irish Catholic either is, or ever will be, a loyal subject of a British Protestant king or a Protestant Government;" that "however English statesmen may please to quarrel with it, it was, is, and ever will be, the exact truth" which Fitzgibbon spoke when he declared that "as long as the claims of Rome to universal spiritual dominion over the Christian world shall be maintained, it is impossible that any man who admits them can exercise the legislative powers of a Protestant state with temper and justice;" that Camden knew "that Catholic loyalty when most loudly professed was from the lips outwards;" that "no sincere Irish Catholic could ever, as Lord Clare said, be voluntarily loyal to a Protestant Sovereign." (Vol. iii. 83, 97, 102, 323, 183.) An admirer of Mr Froude in the 'Pall Mall Gazette,' May 8, has the astonishing hardihood to assure us that "Mr Froude has nowhere said or implied that Catholic Emancipation was a bad thing in itself." It is necessary that the Catholics should be "bridled and bitted," that the "claws" of the Catholic clergy should be "pared," and "their teeth drawn;" and Mr Froude accordingly regards with evident disgust the Bill of 1778 enabling Catholics to hold leases of 999 years as "the final surrender of the policy which was designed to throw the whole soil of Ireland into Protestant hands"—the first serious departure from that happy state in which (four-fifths of the nation being Catholics) "intellect, education, property, political power—everything that could make itself felt as a constituent of national life—was still Protestant."

A writer who seriously regrets the penal code and implies that the whole Catholic population of Ireland ought as far as possible to be deprived of every description of political representation, is not deserving as a politician of a serious answer. However much it may please literary gentlemen in search of sensational paradox to coquet with such views, any responsible statesman who acted on them would be very properly regarded as more fit for a place in Bedlam than for a place in Downing street. Their principal importance arises from the fact, that in exact proportion as it is believed in Ireland that these opinions are held by large sections of Englishmen will the Irish Catholics inevitably pass into the ranks of Home Rule. It is, indeed, hardly possible that any Irish Catholic can read this book without being more or less alienated from Great Britain. The passages that have been cited amount to nothing less than a distinct charge of treachery and hypocrisy against every sincere member of his creed who has ever filled an office under the State, fought under its banner, or possessed his loyalty to its sovereign. The reader must form his own estimate of a writer who, with the obvious effect of sowing dissension among his fellow-subjects, deals in such charges as these.

"THE LITTLE SISTERS OF THE POOR."

DURING a debate in the American Congress on the Sundry Civil Appropriation Bill, when the item of 25,000 dollars for "The Little Sisters of the Poor" came on for consideration, the most strenuous opposition was shown to the passing of the vote, and it was rejected, notwithstanding a similar amount had been voted to the Women's Christian Association. The same question, however, came before the House when the Senate's amendments to the Bill were considered, and during the discussion which ensued, the following eloquent appeals were made in favor of the bestowal of the vote. Mr Parker, of Missouri, said:—"I am no Catholic, and practically, I am not much of a Protestant; but, sir, I want to call the attention of this House to one fact, and especially that of my friend from Ohio (Mr Garfield), but gallantly led one of the divisions of our army during the late war, and that is, when the noble women of these different orders were upon the battle-fields of our country, gathering up the wounded and the dying and pouring consolation into their souls, moistening their lips with cold water, talking to them of home, mother, and friends, cheering their dying moments by leading their minds to the mercy of that God who was so soon to judge them—when they kneeled before our brave soldiers upon their dying beds, did the gentleman or the loyal people ever stop to inquire what was the religious faith of these people? Did they stop to inquire whether they were Catholic or Protestant, Jew or Gentile? When the white-bonneted nuns were seen carrying consolation to the gallant soldiers of the Republic upon every battle-field where our patriots struggled for the national existence, they were not asked as to their religion. Now, for the American Congress, made up of distinguished men from all parts of the country, wedded to our institutions, devoted to the cause of liberty, after what we have done already here to-day, to refuse to give this institution what is asked here, must be done upon grounds which we cannot justify. It is too narrow a view to take of it. Patriots and gallant men cannot do this. No citizen of this Republic can undertake to maintain any such position as that. The title to this property is in these people. This

society of the "Little Sisters of the Poor" was organised in 1840. It was chartered in this District on the 15th day of July, 1873. The work of this order is to care for poor and aged men and women. No one can be admitted who is not over sixty years of age. There are now fifty-three persons in this institution, and if they do not care for these aged paupers the District of Columbus will have to do it, and it will cost the District 8000 dollars to do it. It is therefore a saving of expense if we vote in favor of this appropriation. Do you know, Mr Speaker, that it is a fact that these "Little Sisters of the Poor" are not permitted under the obligations of their order to partake of a single mouthful of their food until the inmates of their asylum are first fed? Do you know they go to the hotels and restaurants, and wherever they are permitted to go in this city, and gather what is left of the crumbs which have fallen from the tables for the purpose of feeding these poor aged outcast men and women who are not able to take care of themselves? I ask the House to stand by this appropriation. I ask the House to give this amount of money to this worthy object." Mr Butler, of Massachusetts:—"I desire to add a single word; I will detain the House but a moment. This question came up before in another form. I carried to New Orleans six thousand men. I had but six hundred Catholics among them. When these men were dying in that inclement climate of fever and of malaria from the swamps, they were taken care of in the hospitals by Sisters of Charity, and the question never was asked, 'What is their faith?' The only question asked was, 'Are these men sick and dying?' And when that question was answered the soldier was taken in and he was treated as well and as carefully as if he had been of their own faith. Now, sir, with that knowledge and with the remembrance of my friend from Missouri (Mr Parker) has called to my attention of how glad our boys used to be to see these white bonnets coming upon the battle-fields and into the hospitals where they nursed the sick and dying, I would cut off my right hand before I would strike down this appropriation in behalf of any prejudices against their religion. My friend from Ohio says nobody but a Catholic can belong to this association. That is true in this sense: nobody will undertake the self-denying vows, that entire devotion to charity, but those who have been driven by stern religious faith: but when they have once taken their vows they go forward to take care of the sick and dying without a question as to their religious faith. I hope and trust we will vote for this appropriation without any division." When General Butler ceased speaking, the cry of "vote" was raised, the House having evidently made up its mind on the question. The vote was accordingly taken, and the motion which the House had rejected a week before, was now agreed to by 102 to 43 votes.

THE VENERABLE ANNA MARIA TAIGI.

To the Editor of the London 'Tablet.'

SIR,—I have been honoured with a communication from the Most Rev. Postulator of the Cause of the above-named venerable servant of God, P. Andreas a St. Agnete, of the Discalced Order of the Most Holy Trinity at San Crisogono, where her body reposes, requesting me to render such assistance as might be in my power towards collecting subscriptions for defraying the expenses which must necessarily be incurred in carrying on the cause to a successful issue. The appeal, a literal translation of which is given below, has been widely responded to in France and elsewhere, but in England nothing has yet been done towards furthering so pious an object. I am, however, not without hopes that many who have become acquainted with the marvellous life of one who, not only is a saint of our own day, but may be regarded as especially associated by her predictions with the present crisis in the fortunes of the Church and with the trials of our beloved Pontiff, Pius IX., will be disposed to help in promoting her Beatification, and thereby also hastening the revelation of those "Great and beautiful things" which as her appointed confidant, Mgr. Natali, was wont to say, would be made known to the world whenever, in the good Providence of God, that event should take place.—Yours, &c.,

E. HEALY THOMPSON.

"In the name of the Most Holy Trinity. Amen.

"The undersigned, Procurator-General of the Discalced Order of the Most Holy Trinity for the Redemption of Captives, and Postulator of the Cause of the Venerable Servant of God, Anna Maria Taigi, makes known to all that the Cause of the said Venerable Servant of God, is advancing prosperously: indeed, the Apostolic process, in the said Cause, respecting the virtues *in specie* of the Venerable Servant of God is now hastening to a close, and then will be instituted, in due course of law, the discussion respecting the same virtues in an heroic degree, in order further to obtain from the Supreme Pontiff, as it is allowable to hope, a decree approving those virtues. This done, the next step must be to proceed to the examination of her miracles in order to her Beatification.

"These things considered, it is plain to all that no slight expenses must necessarily be incurred; wherefore the undersigned most humbly recommends to all the faithful of Christ that they may be pleased to assist this holy work by their contributions, according to their piety and devotion towards God, who is glorified in His Saints.

"Given at Rome, at San Crisogono, the seventh day of June, 1874.

"P. F. ANDREAS A. S. AGNETE,

"Procurator-General and Postulator of the Cause."

Subscriptions may be sent to the Lady Herbert, 38 Chesham Place, S.W.; E. Healy Thompson, Esq., Perry Lodge, Cheltenham, or to Messrs Burnes and Oates, 17, Portman-street, W.

A New York paper recently devoted a column to discussing the question of whether the earth passed through the tail of a comet in 1503.

A Chinese description of a European Court:—"One man is silent, another talks all the time, and twelve wise men condemn the man who has not said a word.

There is supposed to be enough iron in the blood of 42 men to make a plough.

OUR PROTESTANT CONTEMPORARIES.

MANCHESTER THEOLOGIAN.

WE must ask our readers to accompany us once more to Manchester. It is not generally considered an attractive place, and a tourist in search of the picturesque would probably avoid it; but it has a huge population, hurrying, like the rest of the world, to their final destiny, or waiting to be overtaken by it, and to thoughtful observers will just now repay a visit. It seems to be chiefly occupied at this moment, if we may judge by the space allotted to the subject by the local newspapers, with a more or less intelligent comparison of the merits of its two Bishops: the Catholic Bishop of Salford, and the Protestant Bishop of Manchester. The questions debated between them are of exceeding gravity, and deserve the attention of a larger audience than even the united boroughs of Manchester and Salford can supply.

We begin with an advertisement. It announces a lecture by the Rev. Brooke Herford, a Unitarian Minister, with this seductive title: "Bishop v. Bishop; the Rival Orthodoxies compared by a Heretic." The lecture is before us. "It is rather refreshing," Mr Herford observes, after being so long snubbed by a too prosperous Establishment, "and called schismatics by the Church of England," "to find a third party stepping in—a party of unimpeachable venerableness and respectability—and quietly setting down the Church of England as that Church had set down the Dissenters, treating it as merely a form of dissent, not a real clergy at all, and its Bishops not only not Bishops, but not even priests." Much exhilarated by this agreeable illustration of the *lex talionis*, Mr Herford avows his opinion, which is also ours, that Dr Vaughan is the more logical ecclesiastic." He comprehends, like the 'Westminster Review,' that Logic and Anglicanism dwell in separate spheres, and never move in the same orbit, even by accident. No Anglican can open his mouth without contradicting some other Anglican, even when he does not contradict himself. But Mr Herford adds that his "feeling," as far as he has any, is rather with Dr Fraser, because he has affinities with all sorts of Christians, including even, "the persecuted Cameronians," and wishes "to make his Church position broader," though it would seem to be broad enough already; while Dr Vaughan "has made himself felt in exactly the opposite way," taking the same narrow view of "sects" and those who belong to them as St. Peter and St. Paul, holding the exploded idea that there is only "one faith" and "one baptism," and being incurably intolerant of those who corrupt the one and defile the other. In spite, however, of general sympathy with Dr Fraser, apparently on the ground that he believes nothing in particular, except that the Church of England is rather a credit to its founders, Mr Herford is a little disturbed by his total indifference to logic. "Dr Fraser said," he remarks, "that at the Reformation his Church cast off the errors and corruptions of the Church of Rome. But how did it know what were 'errors and corruptions?' It must have had some means of knowing, he supposes, but what were they? How came it that the Church of Rome did not possess them too? Why was the Church of Rome, which was founded by Apostles, produced a legion of saints and martyrs, and converted all Europe, less qualified to judge what was truth than a Church founded fifteen centuries later by a few sensual apostates, which 'owed its origin,' as Mr Lecky says, 'to the intrigues of a corrupt court,' never produced either a saint or a martyr, and never converted anybody whatever? Mr Herford would like to have an answer to this question, and so should we. If the oldest and largest Church in the world, by whose ministry alone God has evangelized the nations, fell into "error and corruptions," what is the value of Christianity? And why should modern see to whom God promised nothing but judgment, be able to detect the error which she, to whom He promised everything, was not able to avoid? All that Dr Fraser can say in reply, Mr Herford continues, is this, that his Church "found out what was contrary to the Bible, and cast that off. But how were those corruptions discovered to be contrary to the Bible?" Evidently, he concludes, "by the private judgment of Christian people," whether Anglicans or Unitarians, "reading the Bible and judging what was there taught." It follows that Dr Fraser and his co-religionists, in spite of all their fine phrases about the "Primitive Church," are absolutely of one mind with Mr Herford, and that for both alike the command of Our Lord to "hear the Church means, when judiciously interpreted," is: the Church hear you, for I have given you the power to find out what is "contrary to the Bible, though I have not given it to her." If any man in his senses can believe this, we should like to ask him how he can possibly believe in God?

It is due to Mr Herford to add that he seems to suspect, in a confused sort of a way, that such a Church and such a founder as the Anglican theory supposes would be worthy of each other. For our part we are of opinion that the world would be well rid of them both. But still, he adds, and here we must take leave of him, "Dr Fraser claims that, whatever other Churches may be, his is a Church on whose teachings the soul may rest. Well I ask for the teachings in which we may rest. But here I find the best and most genuine men in this very Church all differing among themselves"—in spite of their remarkable gift in detecting the "errors and corruptions" of the rest of the world—"far more than Catholics do. Dr Pusey, Dean Stanley, Bishop Fraser—whom must we believe?" As this question is too difficult for us, we must leave the trio of genuine Anglicans to settle it between them.—'Tablet.'

In Ireland they have no titles, not even the plain "Mr" and "Mrs." Everybody goes by their first name, as is the case to this day among the Quakers.

A Scotch nobleman has just had to sell a large portion of his lands to pay his wife's gambling debts, (she having lost at cards £100,000), and then retire to live in economical seclusion.

M. Pascal Duprat presented to the French Assembly a petition with 20,000 signatures, asking for a tax on capital. The names are those of merchants and well-known financiers.

In Ceylon the marriage ceremony is performed by tying the couple together be the thumbs.

THE SITUATION IN FRANCE.

STEADILY and logically the condition of affairs in France continues to grow worse. Government is at a dead-lock. The future of the country is illumined by hardly a glimpse of hope. The present shows little but the promise of further complications. In the words of the 'Univers,' words marked by a calm appreciation of the realities of the situation, "there is a strong reason for no longer hoping the re-establishment of the Monarchy; namely, that we are less worthy of it than ever. The manner in which the press generally has received the last Royal manifesto reveals a state of opinion absolutely opposed to the character of royalty." There can be no doubt of the fact. The immense majority of the leading organs of opinion have clearly shown that the return of the Commune is in their eyes a slighter calamity than the return of the Monarch. In a word, Henri V. is not a man of the age. To be a man of the age, he should not write such manifestoes at all. He should, like the Napoleons, cram his speeches and proclamations with the catch-words of the day, with "rights of man" and "sovereign people," and "enlightened democracy" and "principles of '89." Such phrases would do no harm whatever to his liberty to exercise the most arbitrary authority. With a few words about "modern culture," "obsolete superstitions," and "the conquests of liberty," he might attain the unbridled power of a Kaiser or a Tsar. He has unfortunately persisted in declaring that, while resolved to respect the wishes of his people on all matters properly within the purview of Parliamentary Government, while warmly accepting the system of representative assemblies, there are, under even limited Monarchies, limits to the caprices of a mere Parliamentary majority. This was enough, it is plain, to render Henri V. more "impossible" than ever. The argument that he has simply told the truth is altogether irrelevant. Pretenders who mean to succeed in their pretensions have no business with truth. What a nation educated in the precepts of "modern civilization" requires, is not truth, but flattery. That a Napoleon, a Prüm, a Bismarck, should trample public rights and liberties under foot, is no harm whatever so long as every invasion of right, every outrage on conscience, is heralded by the proper amount of phraseology.

It is a fatal objection, exclaims the press of Paris, that the Comte de Chambord holds that a king not only reigns but governs. What! Does the Emperor William merely reign? Does the President of the United States merely reign? Does Marshal Serrano merely reign? And is it so unreasonable that a King of France should also claim a right to share in the Government of his Kingdom? Nay, to put it more plainly, has not a King of France the powers of a Marshal, invested by a parliamentary vote with an undefined authority? Marshal MacMahon, however, can send messages, and refuse resignations, and demand dissolutions, with the full applause of the Parliamentarians; and were he to decline to-morrow to obey a Parliamentary vote abolishing his functions, the very men warmest in his defence would be those same Parliamentarians. Any sort of authority which stoops to declare that it borrows everything from the people for the people, can act as it pleases with the applause of the people. It is perfectly permitted to wrong the people to any extent; it is only unendurable to say that the people may do wrong. The absolutism of the Empire, the dictatorship of a Gambetta, call up no protests in the name of modern ideas. To confess a faith in religion, to set the Divine law above *plebiscites*, this is the single unpardonable sin.

It is with the most complete appropriateness that a Bonapartist deputy, M. Paris, proposed the resolution in the recent debate, which was accepted by the Government. The Liberalist "Dukes," the men of the Broglie and Decazes school, have prevented the restoration of the King, and have thereby ensured the restoration of the Emperor. It is a jest to talk of the outlawry of the Empire. At this moment France is the Empire over again, so far as it is anything. As has been truly said, there is nothing in the administration, in the army, in the law, in the public instruction, that is not Napoleonic. The army has no other traditions than the Napoleonic legend of Marengo and Austerlitz and Solferino. The entire French administration is Cæsarean; the law lives in the Code Napoleon. The rising generations are educated in the spirit of the Imperialist University of France. Under the name of the *ancien régime* it is the entire past of France which is repudiated. Modern France dates from the First Napoleon, the heir and the organizer of the Revolution. "Charlemagne is but a barbarian, St. Louis XIV. a tyrant; such is a summary of the national history. With Napoleon commences modern civilization." It is in vain, then, that there is a sort of solemn make-believe kept up about the Empire being abolished and dead. It is neither abolished nor dead. The Republic is not only dead but rotten. At the best it can only evolve new forms of putrefaction, new odours of malaria. The Royalty is not dead, indeed; it is, on the contrary, full of life and vigour; but it is betrayed, overpowered, and in exile. The Empire alone remains, and even the "Dukes" will shortly understand that this is the case. "The Christian Monarchy of France," writes Henri V., "is in its very essence a Limited Monarchy, which has nothing to borrow from those Governments of adventure which promise a golden age and lead to abysses." But is it what "modern civilization" requires? Who cares for a Monarchy being limited, so long as it is Christian? It is here that the obstacle presents itself; it is here that the impossibility stands confessed. Henri V. is a Christian; so long as he is this, he is unacceptable to the France of the Revolution.—'Tablet.'

The Irish Secretary stated in the House of Commons on June 22, that since 1831 the number of public houses in Dublin had diminished from 1400 to £00, to the great benefit of the community. The population of Dublin in 1831 was 203,000, but at the last census it had increased to 246,600.

There is not room enough in the English Commons' Chamber for all the members of that body,—654. The largest number ever known to have assembled is 640, but of these many did not enter the House, but remained lying on sofas in the division lobbies, or lounging in the smoking room until summoned to a division.

ANTWERP—A SKETCH.

It was Sunday morning; all the bells were chiming, and the August sun glittering on everything as we steamed up to the quay and prepared to disembark. On one side of us boats were floating lazily, casting clear gray shadows on the tawny green water; purple-brown boats, with purplish sails, laden with straw piled up high into masses of gold. On the other side was the brown line of quay, with the shipping above and against it; in the distance, trees and houses, with their gay green and red peeping between the spars and over the dark heavy sails; and above and beyond all, the marvellous spire towering in the sky, and catching the sun upon its crown of airy lacework, which hangs lightly in the blue air, as if touched into existence by the fingers of the elves.

We had barely time to catch the last Mass at the Cathedral, and hurried out of the confusion of the quay. I found myself presently in the midst of trees, which festooned themselves against queer, irregular houses, the windows of which were open, as if taken right out, and the space filled up with flowers. Hurrying along, and glancing about me on all sides, I suddenly saw a shrine hang out from a corner overhead; the Blessed Virgin was holding her child towards me, and this was my first welcome to Antwerp. People were going to and from the Mass; we asked our way, and many turned to look at us as we rushed along with shawls over our arms, looking very like foreigners, I dare say. We met men in blue blouses, women with high caps, little girls prim and picturesque, soldiers, gaily dressed ladies, all kinds of folk; and still saw the mighty spire looming over everything, making a picture of each street, while shrines met us at every point, and in the distance we caught a glimpse of a Calvary, grim and ghastly, against a gloomy back wall of the Cathedral.

At last a sudden turn brought us right in front of the Cathedral, which had seemed to be flying from us, and leading us a chase ever since we touched land. I tried now to look up to the top of the spire, but it rocked about in the clouds, and I got dizzy before my eyes got to the top. Being in a state of bodily exhaustion from sickness and selfishness, I felt, with the strangest contradictory sensations, that I was slumbering on my feet, yet all the while thrilling with excitement and expectation. The people were going in and out of the great entrance like mice; and we, too, became like mice, and passed in with the others, under the magnificent arch, into the solemn shadows and gorgeous lights of the interior.

Feeling that I am islander travelling for the first time, and writing home to an islander as yet utterly untraveller, I do not feel afraid my honest joy in what I now behold will be smiled over pityingly by eyes which have seen so much that they can no longer find beauty in anything. I may tell you, then, that it was a moment in my life never to be forgotten, when I felt myself swept in with a multitude across the threshold of Antwerp Cathedral, meeting another multitude pouring outward, and was able to realise the vastness of the place which can thus easily receive the whole world in its bosom. In and out of the dim shadows, and through the rainbow lights, the crowd passed and repassed as freely as if crossing the market-place; only by the tranquil, reverent faces one could see that something sweet and awful was going forward. Here was no jostling nor hurrying; time and space were for every one, and feet moved leisurely as if to the rhythm of the music; whilst at the same time all was brilliance and movement, the mere coming and going of so many people causing a constant shifting of color and scene. The quaintness of the dress added much to the picture, the old women wearing neat black scarfs, and white, long-draped caps, which took my fancy particularly; and the little girls, looking each as if she had been lifted bodily out of the frame of an old English painting. One of the latter I noticed particularly, who raised a pair of demure eyes, and looked at me gravely in passing. She wore a petticoat of pinkish-yellow stuff, with dark stripes upon it, a snow-white pinafore forming her upper dress, beautifully got up, the sleeves sitting out crisp and full; her hair, brushed smooth as glass, was done up tight, like a woman's, and her boots were of white leather; she had no hat or bonnet, and walked along with her book clasped tightly between her folded hands, looking as solemn and reverent as could be.

Through the vistas of soaring pillars and spreading arches we saw the gleaming of the altars; and as we moved about, flashes of deep color came between the pillars as the windows glowed on us. Gold and purple and crimson shot across the gray, grave columns, and into the shadows under the arches. We stood for some time in front of Ruben's picture, "The Descent from the Cross," and I had my first great lesson on the difference between copies and an original. I had seen many copies of this wonderful work, and yet the picture was almost as new to me as if it had never been imitated. We heard Mass at a side altar, in a state of somnambulism all the time. Indeed, so constantly had I seemed to sleep upon my feet since we left the boat, that it is a marvel to me how I picked up the impressions which I have tried to describe to you.—'Philadelphia Standard.'

The Lake Shore Visitor' publishes a statistical table of Erie, Pa., showing, as it claims, that after a trial of many years the common school system is condemned by a large majority, if not by a clear majority, of the people of Erie. According to the late census, there are in Erie 6765 children to whom the common schools are accessible, with the further privilege of free school books, if such be asked, yet of this number only 2843 (a little more than one-third of the whole) avail themselves of the questionable advantages presented by the common school system, while of the remainder 1582 actually attended private schools, their parents, after being taxed for the education of their neighbors' children, taxing themselves for the education of their own at schools. The 1582 children who are marked on the census as taught in private schools are all, or nearly all, Catholics. At the lowest calculation their education would cost the city 10,000 dols. annually, while schoolroom accommodation could not be provided at a less expense than 50,000 dols.

THE human aw is supposed to be able to use a force equal to 530 lbs.

HOW CHICAGO GROWS.

In a letter to the 'Boston Pilot,' a correspondent thus points to the enormous and rapid growth of Catholic population and institutions:—

It may interest many of your readers to learn how the city of Chicago is getting along through the hard times, and particularly how the Catholic Church is progressing in what was formerly known as the "Garden of the West," but is now called the Phoenix City, a name which it fairly deserves, for it has proudly risen from the ashes of the great fire, which, less than three years ago, destroyed nearly its whole extent, and is rebuilt in a style more beautiful and magnificent than before. Indeed, the rapid and complete re-building of the city is a matter of wonderment not only to strangers, but even to Chicagoans, who are easily astonished; and it can safely be asserted that we have now, in many respects, the finest city in the world. Though the city is only forty years old, it now numbers over four hundred thousand inhabitants, about one-third of whom are Catholics. There are twenty-six Catholic churches, including several German, two Bohemian, one French, and one Polish. The Jesuit church is the largest in the city, and contains the finest organ west of Boston, which was built in Montreal, at a cost of 25,000 dollars. Near the church is the Jesuit College of St. Ignatius, which, though only four years old, is in a flourishing condition, and has a large number of students.

The Young Men's Catholic Library Association, which is one of our most prominent institutions, has a fine library, and numbers among its members many of our most influential citizens. Their extensive library, which was entirely consumed in the great fire, is being rapidly restored. We have also numerous Temperance, Benevolent, and other societies, which I may describe in a future letter. The Right Rev. Bishop Foley has done good work since he came to the diocese, and is beloved and respected by all classes of the community.

The present condition of business in Chicago is terribly dull, and everything is at a standstill. There will certainly be a great amount of suffering among the poor next winter, for many have not yet recovered from the effects of the panic of last fall, and there is so little work this summer that they will be unable to lay in their winter supplies of fuel and provisions. People who are making a living in the east at this time had better not come west, especially with a view of settling in the large cities, which are already overstocked with unskilled laborers, mechanics, and retail dealers.

If our Irish people would only settle on the fine farming lands of the west, to the cultivation of which they are so well adapted, they would soon become independent landowners, instead of dragging out a precarious existence in the cities, and bringing up their children surrounded by everything which tends to degrade the body and destroy the soul.

HABITS OF ENGLISH ORATORS.

MR BRIGHT has just written a letter to a young theological student in which he gives his opinions on the art of public speaking. He is for extempore speaking when a man knows his subject and has a good hold on it; but for a preacher who has to deliver a sermon a week on the same topic to the same people, a written sermon is, he says, almost indispensable "only men of great mind, great knowledge and great power can do this with great success," and he wonders that any man can do it at all. The best preparation for speaking is, he suggests, to think over what is to be said, and to form an outline in a few brief notes. He says he has never been in the habit of writing out his speeches, certainly not for more than thirty years past, the labor of writing being bad enough, and the labor of committing to memory intolerable. This statement must, however, be taken with a certain qualification. Mr Bright, I believe, does not write out all his speeches, but he writes out the most important and highly-worked passages and gets them by heart. The rest he fills in as he goes on, and any one who examines his speeches carefully can tell by the great precision and point of the language in certain points what has been written and what spoken off-hand. All his speeches are very carefully prepared, but chiefly in his head. He goes over the points he wishes to bring out for weeks, and, perhaps, months, and broods over the subject till it takes form and substance in his mind. He has a small slip of letter paper with notes on it of the points in their order, and in the House of Commons I have often noticed him for hours before he rose conning over his notes and rehearsing passages with his eyes on the ceiling. Mr Gladstone uses notes, but only for facts and the order of his points, and trusts exclusively to the moment for his words. Lord Palmerston always spoke extempore, and scarcely ever condescended to refer to a paper. His great speech, five hours long, in the Don Pacifico debate, was delivered in this manner; he had only a set of despatches before him in order to make exact quotations. Long practice in dictations to private secretaries had given him a mastery of precise and easy language, but he was not a flowing speaker. He thought a great deal more how a speech would read than how it sounded at the moment, and was determined not to use any but words he really wanted. This made him hesitate occasionally. Mr Lowe acquired similar precision from dictating leading articles for the 'Times.' Mr Disraeli despises notes, except notes of dates and other figures; he prepares his speeches with great care, planning them out, grouping his points artistically, and polishing up his epigrams. But his speeches, though partly drafted beforehand, are not repeated from memory.

The late Lord Derby was an impulsive extempore speaker; but his son writes his speeches from the beginning to the end, and learns them laboriously. Lord Granville speaks off-hand, and is very unequal in his style, which is, for the most part, loose and slovenly. Lord Russell also trusts to the words of the moment, and this, I imagine, was the rule with all the speakers of the last generation. Mr Horsman, I have heard, writes his speeches many times over, each time destroying the manuscript, and then writing another with as many improvements as he can think of. The object, is of course, to procure a firm hold on the subject generally, as well as on his premeditated language, so that he may drop the latter if he chooses, and insert any thing that occurs to him.—'Philadelphia Standard.'

"THE HOME RULERS IN THE HOUSE."

UNDER this heading the London correspondent of the 'Liverpool Journal' had the following in his last letter:—

The batch of Home Rulers which Ireland has sent to parliament are, on the whole, better men than the Irish members who were in the house when I first came to know it, some twenty years ago. Some were dreadfully afraid when they saw the Irish returns that we should have the old times back again. "You will have nothing but Irish rows in the house next session with all these ignorant, violent Home Rulers coming up," said a Conservative to me whilst the elections were on. But this prophecy has not been fulfilled. We have had several earnest debates, but no rows. Hardly an irritating word has been uttered by a Home Ruler. O'Gorman used unparliamentary but not irritating language. Sullivan (of 'The Nation'), who before he came to the house was thought to be a dangerous man—a *bête noir*—to Irish Conservatives, was, indeed, Mr Sullivan. True he has delivered several eloquent speeches, passionate speeches we might call them; but it was not the passion of anger that inspired him, nor was there anything likely to rouse anger in those speeches. Mr Sullivan is an electrical body—through every part of him he seems charged with electricity. When he speaks every muscle of his body is in action, and when he darts about the lobby you can hardly follow him with your eyes, so rapidly does he flash about; but he is exceedingly good-humoured, and singularly cautious, passionately as he speaks, not to offend. Well, then, a good deal of real talent has unexpectedly developed itself in that mass of Home rulers below the gangway. Mr O'Shaughnessy (who acted as Whip for the Home Rulers), who moved that resolution about the Irish schoolmasters, spoke uncommonly well, and treated his subject so ably that he extorted praises from all sorts of men. There are not twenty men in the House who could have done the work better. He is not an orator, nor does he attempt oratory like Mr Sullivan, but is simply a quiet, gentlemanly speaker of the logical kind, ambitious to convince the minds rather than to rouse the passion of his hearers, or rather to touch their feelings by appealing to their reason. And this, by the way, he succeeded in doing that night, for when he sat down there was not a man in the house who was not convinced that something must be done for the poor Irish schoolmasters, whose cause he advocated so well. The Irish Secretary, Sir Michael Beach, said that he was convinced, and Mr Hardy, too, who was leader of the house *pro hac vice*. In the course of the debate, which was uncommonly well sustained, mainly by the Home Rulers, a Mr Power arose. Mr Power is so new a member that I can tell you very little about him. This, however, I may say, that, unless I am devoid of sagacity, we shall have some excellent speeches from Mr Power. He said but a few words—the occasion did not call for a set speech—but he stood up so well before the house, with so much calmness and self-possession, so much *aplomb*, spoke such excellent English in so admirable a manner, that I am quite convinced that he is a practised speaker.

AN EXTRAORDINARY STORY.

THE following strange story is the report of Captain Boyd with regard to the loss of the schooner Pearl:—

"I was lately the skipper of the Pearl schooner, 150 tons, as tight a little craft as ever sailed the seas, with a crew of six men. We were bound from the Mauritius to Rangoon in ballast to return with paddy, and had put in at Gallé for water. Three days out we fell becalmed in the bay (lat. 8° 50' N., long. 84° 5' E.); on May 10, about 5 p.m., eight bells I knew and gone; we sighted a two-master screw on our port quarter, about five or six miles off. Very soon after, as we lay motionless, a great mass rose slowly out of the sea, about half a mile on our larboard side, and remained spread out and stationary. It looked like the back of a huge whale, but it sloped less, and was of a brownish color. Even at that distance it seemed much longer than our craft, and it seemed to be basking in the sun.

"What's that?" I sung out to the mate. 'Blest if I know; barring its size, color and shape it might be a whale,' replied Tom Scott. 'And it ain't the sea-serpent,' said one of the crew, 'for he's too round for that ere critter.' I went into the cabin for my rifle, and as I was preparing to fire, Bill Darling, a Newfoundlander, came on deck and looking at the monster, exclaimed, putting up his hand, 'have a care, master; that ere is a squid, and will capsize us if you hurt him.' Smiling at the idea, I let fly and hit him, and with that he shook, there was a great ripple all around him and he began to move. 'Out with your axes and knives,' shouted Bill, 'and cut at any part of him that comes aboard; look alive, and Lord help us!' Not aware of the danger, and never having seen or heard of such a monster, I gave no orders, and it was no use touching the helm or ropes to get out of the way. By this time three of the crew, Bill included, had found axes, and one a rusty cutlass, and all were looking over the side at the advancing monster.

"We could now see a huge oblong mass moving by jerks just under the surface of the water, and an enormous train following; the oblong body was at least half the size of our vessel in length, and just as thick; the wake or train might have been one hundred feet long. In the time I have taken to write this the brute struck us, and the ship quivered under the thud; in another moment monstrous arms, like trees, seized the vessel, and she heeled over; in another second the monster was aboard, squeezed in between two masts, Bill screaming, 'Slash for your lives!' but all our slashing was of no avail, for the brute, holding on by his arms, slipped his vast body overboard, and pulled the vessel down with her on her beam ends. We were thrown into the water at once, and just as I went over I caught sight of one of the crew, either Bill or Tom Fielding, squashed up between the mast and one of those awful arms. For a few seconds our ship lay on her beam ends, then filled and went down. Another of the crew must have been sucked down, for you only picked up five. The rest you know. I can't tell who ran up the ensign."—'Indian Home-ward Mail.'

THOMAS FRANCIS MEAGHER.

MEAGHER's subsequent career in Ireland is soon told. He was a regular attendant at the meeting of the Confederation, of which he was one of the founders, and the fame of his eloquence, his manly appearance, and the charms of his youthful frankness contributed immensely towards the growth of the new organization. He always acted with O'Brien, whom he loved in his inmost soul, but he was respected and admired by every section of nationalists, the Mitchellites, the Duffyites, and we might even say the O'Connellites. When the country began to feel the influence of the whirlwind of revolution which swept over the continent, overturning thrones and wrecking constitutions as if they were made of cardboard, Meagher shared the wild impulse of the hour, and played boldly for insurrection and separation. He was one of the three gentlemen appointed to present the address from Ireland to the French Republican government in 1848; and in the speech delivered by him at the crowded meeting in the Dublin Music Hall before his departure, he counselled his countrymen to send a deputation to the Queen, asking her to convene the Irish Parliament in the Irish capital. "If the claim be rejected," said Meagher, "if the throne stand as a barrier between the Irish people and the supreme right—then loyalty will be a crime, and obedience to the executive will be treason to the country. Depute your worthiest citizens to approach the throne, and before that throne let the will of the Irish people be muttered with dignity and decision. If nothing comes of this," he added, "if the constitution opens to us no path to freedom, if the Union be maintained in spite of the will of the Irish people, if the government of Ireland insist on being a government of dragoons and bombardiers, of detectives and light infantry, then," he exclaimed in the midst of tumultuous cheering, "up with the barricades, and invoke the God of Battles!"

While the Republican spirit was in full glow in Ireland, Meagher astonished his friends by rushing down to Waterford and offering himself as a candidate for the post left vacant in parliament by the resignation of O'Connell. By this time the Confederates had begun to despair of a parliamentary policy, and they marvelled much to see their young orator rush to the hustings, and throw himself into the confusion and turmoil of an election contest. *Que le diable allait il faire dans cette galère* muttered his Dublin friends. Was not the time for hustings orations, and parliamentary agitation over now? Meagher, however, conceived, and perhaps wisely, that he could still do some good for his country in the House of Commons. He issued a noble address to the electors of his native city, in which he asked for their support on the most patriotic grounds. "I shall not meddle," he said, "with English affairs. I shall take no part in the strife of parties—all factions are alike to me. I shall go to the House of Commons to insist on the rights of this country to be held, governed, and defended by its own citizens, and by them alone. Whilst I live I shall never rest satisfied until the kingdom of Ireland has won a Parliament, an army, and a navy of her own." Mitchell strongly disapproved of his conduct. "If Mr Meagher were in Parliament," said the 'United Irishman,' "men's eyes would be attracted thither once more; some hope of 'justice' might again revive in this too easily deluded people." The proper men to send to Parliament were according to Mitchell, "old placemen, pensioners, five pound Conciliation Hall Repeaters." "We have no wish to dictate," concluded Mitchell in an article on the subject, full of the lurking satire and quiet humour that leavened his writings, "but if the electors of Waterford have any confidence in us, we shall only say that we are for Costello!"

"Costello" was defeated, however, but so was Meagher. The Young Ireland champion was stigmatized as a Tory by the Whigs, and as a rebel by the Tories; if the people, as Mitchell remarks, had any power he would have been elected by an overwhelming majority, but the people had no votes, and Sir Henry Winston Barron was returned. Meagher went back to Dublin almost a convert to Mitchell's views, leaving Whig, Tory, and West Briton to exult over his discomfiture.

We have already seen what Meagher did when the guage of battle was thrown down, and when "the day all hearts to weigh" was imagined to have arrived, we have seen how he accompanied O'Brien in his expedition from Wexford to Kilkenny, and thence to Tipperary; and how on the morning of July 29th, 1848, he left O'Brien at Bullinagarry, little dreaming of the tragedy which was to make that day memorable, and expecting to be able to bring reinforcements to his leader from other quarters before the crisis came. He failed, however, in his effort to spread the flames of insurrection. The chilling news of O'Brien's defeat—distorted and exaggerated by hostile tongues—was before him everywhere, and even the most resolute of his sympathizers had sense enough to see that their opportunity—if it existed at all—had passed away. On the 12th day of August, 1848, Meagher was arrested on the road between Clonoulty and Holyroos, in Tipperary. He was walking along in company with Patrick O'Donoghue and Maurice R. Leyne, two of his intimate friends and fellow-outlaws, when a party of police passed them by. Neither of the three were disguised, but Meagher and Leyne wore frieze overcoats, which somewhat altered their appearance. After a short time the police returned; Meagher and his companions gave their real names on being interrogated, and they were at once arrested and taken in triumph to Thurles. The three friends bore their ill fortune with what their captors must have considered provoking nonchalance. Meagher smoked a cigar on the way to the station, and the trio chatted as gaily as if they were walking in safety on the free soil of America, instead of being helpless prisoners on their way to captivity and exile.

Meagher stood in the dock at Clonmel a week after O'Brien had quitted it a convict. He was defended by Mr Whiteside and Isaac Butt, whose magnificent speech in his defence was, perhaps, the most brilliant display of forensic eloquence ever heard within the court in which he stood. Of course the jury was packed (only 18 Catholics were named on a jury panel of 300), and of course the Crown carried its point. On the close of the sixth day of the trial, the jury returned into court with a verdict of "guilty," recommending the prisoner to mercy on the ground of his youth.

Two days later he was brought back to the dock to receive sentence. He was dressed in his usual style, appeared in excellent health, and bore himself—we are told—through the trying ordeal, with fortitude and manly dignity. He spoke as follows:—

"My lords, it is my intention to say a few words only. I desire that the last act of a proceeding which has occupied so much of the public time should be of short duration. Nor have I the indelicate wish to close the dreary ceremony of a state prosecution with a vain display of words. Did I fear that hereafter, when I shall be no more, the country I tried to serve would speak ill of me, I might, indeed, avail myself of this solemn moment to vindicate my sentiments and my conduct. But I have no such fear. The country will judge of those sentiments and that conduct in a light far different from that in which the jury by whom I have been convicted have viewed them, and by the country the sentence which you, my lords, are about to pronounce, will be remembered only as the severe and solemn attestation of my rectitude and truth. Whatever be the language in which that sentence be spoken, I know that my fate will meet with sympathy, and that my memory will be honoured. In speaking thus, accuse me not, my lords, of an indecorous presumption in the efforts I have made in a just and noble cause. I ascribe no main importance, nor do I claim for those efforts any high reward. But it so happens, and it will ever happen so, that they who have lived to serve their country—no matter how weak their efforts may have been—are sure to receive the thanks and blessings of its people. With my countrymen I leave my memory, my sentiments, my acts, proudly feeling they require no vindication from me this day. A jury of my countrymen, it is true, have found me guilty of the crime of which I stood indicted. For this I entertain not the slightest feeling of resentment against them. Influenced as they must have been by the charge of the Lord Chief Justice, they could perhaps have found no other verdict. What of that charge? Any strong observations on it I feel sincerely would ill-befit the solemnity of this scene; but I would earnestly beseech of you, my lord—you who preside on that bench—when the passions and prejudices of this hour have passed away, to appeal to your own consciences, and ask of it, was your charge what it ought to have been, impartial and indifferent between the subject and the crown? My lords, you may deem this language unbecoming in me, and, perhaps, it may seal my fate; but I am here to speak the truth whatever that may cost—I am here to regret nothing I have ever done, to regret nothing I have ever said—I am here to crave with no lying lip the life I consecrate to the liberty of my country. Far from it. Even here—here, where the thief, the libertine, the murderer, have left their foot-prints in the dust—here, on this spot, where the shadows of death surround me, and from which I see my early grave in an unanointed soil open to receive me—even here, encircled by these terrors, that hope which first beckoned me to the perilous sea on which I have been wrecked, still consoles, animates, and enraptures me. No; I do not despair of my poor old country—her peace, her liberty, her glory. For that country I can do no more than bid her hope. To lift this island up—to make her a benefactor to humanity, instead of being, as she is now, the meanest beggar in the world—to restore her to her native powers and her ancient constitution—this has been my ambition and this ambition has been my crime. Judged by the law of England, I know this crime entails upon me the penalty of death; but the history of Ireland explains that crime and justifies it. Judged by that history, I am no criminal, you (addressing Mr M'Manus) are no criminal, you (addressing Mr O'Donoghue) are no criminal, and we deserve no punishment; judged by that history, the treason of which I stand convicted loses all its guilt, has been sanctified as a duty, and will be ennobled as a sacrifice. With these sentiments I await the sentence of the court. I have done what I felt to be my duty. I have spoken now, as I did on every other occasion of my short life, what I felt to be the truth. I now bid farewell to the country of my birth—of my passions—of my death: a country whose misfortunes have invoked my sympathies—whose factions I sought to quell—whose intelligence I prompted to a lofty aim—whose freedom had been my fatal dream. To that country I now offer as a pledge of the love I bore her, and of the sincerity with which I thought and spoke, and struggled for her freedom, the life of a young heart; and with that life the hopes, the honours, the endearments of a happy, a prosperous, and honorable home. Proceed, then, my lords, with that sentence which the law directs—I am prepared to hear it—I trust I am prepared to meet its execution. I shall go, I think, with a light heart, before a higher tribunal—a tribunal where a Judge of infinite goodness, as well as of infinite justice, will preside, and where, my lords, many many of the judgments of this world will be reversed."

There is little more for us to add. Meagher arrived with O'Brien, O'Donoghue, and M'Manus in Van Dieman's Land in October, 1849, and escaped to America in 1852. He started the 'Irish News' in New York, which he enriched by personal recollections of the stirring scenes in which he participated; but his career as a journalist closed abruptly with the outbreak of the war of Secession, when he raised a Zouave Company to join McCranan's 69th Regiment, with which he fought gallantly at Bull's Run. Every one remembers how the gallantry of the Irish regiment in which Meagher served, saved the Federal forces annihilation on that field of disaster. Subsequently he raised and commanded the Irish Brigade, which won imperishable laurels throughout the hard-fought campaigns that ended with the capture of Richmond. When Mr Johnston became President of the United States, he appointed Meagher to the position of Governor of Montana Territory, in the far West, a post which he held until his death.

His end was sad and sudden. One dark wild night in the middle of July, 1867, a gentleman suddenly disappeared from the deck of the steamer on which he was standing, and fell into the great Missouri, where it winds its course by the hills of Montana. The accident was too sudden for availing assistance. A sudden slip, a splash, a faint cry, a brief struggle, and all was over; the hungry waters closed over him, and the rapid rolling current swept away his lifeless corse. The finished scholar, the genial friend, the matchless orator, the ardent patriot was no more. Thomas Francis Meagher was dead.

FATHER PROUT.

In deep dejection, but with affection,
I often think of those pleasant times,
In the days of Fraser, ere I touched a razor,
How I read and revelled in thy racy rhymes;
When in wine and wassail we to thee were vassal,
Of Water-grass hill, O renowned "F. P."—
May the bells of Shandon
Toll blythe and bland on
The pleasant waters of thy memory.
Full many a ditty both wise and witty,
In this social city have I heard since then—
(With the glass before me, now the dreams come o'er me,
Of those attic suppers and these vanished men!)
But no song hath woken, whether sung or spoken,
Or hath left a token of such joy in me,
As the bells of Shandon
That sound so grand on
The pleasant waters of the River Lee.
The songs melodious, which a new Harmonious—
"Young Ireland" wreathed around its rebel sword,
With their deep vibrations and aspirations,
Flung a glorious madness o'er the festive board.
But to me seems sweeter, the melodious metre
Of the simplest lyric that we owed to thee—
Of the bells of Shandon
That sound so grand on
The pleasant waters of the River Lee.
There's a grave that rises on thy sward, Devizes,
Where Moore lies sleeping from this land afar,
And a white stone flashes o'er Goldsmith's ashes
In the quiet cloister by Temple Bar;
So where'er thou sleepest, with a love that's deepest
Shall thy land remember thy sweet song and thee,
While the bells of Shandon
Shall sound so grand on
The pleasant waters of the River Lee.

WAIFS AND STRAYS.

THE COMPLEXITY OF SOCIAL PROBLEMS.—In his "Study of Sociology," Mr Herbert Spencer, by the following petty illustrations, rebukes the folly of the political quacks who believe that the evils of society are to be remedied by some cheap specific they have invented:—"You see that this wrought-iron plate is not quite flat; it sticks up a little here towards the left—'cockles,' as we say. How shall we flatten it? Obviously, you reply, by hitting down on the part that is prominent. Well, here is a hammer, and I give the plate a blow as you advise. Harder, you say? Still no effect. Another stroke? Well, there is one, and another, and another. The prominence remains, you see; the evil is as great as ever—greater, indeed. But that is not all. Look at the warp which the plate has got near the opposite edge. Where it was flat it is now curved. A pretty bungle we have made of it. Instead of curing the original defect, we have produced a second. Had we asked an artisan practised in 'planishing,' as it is called, he would have told us that no good was to be done, but only mischief by hitting down on the projecting part. He would have taught us how to give variously-directed and specially adjusted blows with a hammer elsewhere; so attacking the evil not by direct but by indirect actions. The required process is less simple than you thought. Even a sheet of iron is not to be successfully dealt with after those common-sense methods in which you have so much confidence. What, then, shall we say about society? 'Do you think I am easier to be played on than a pipe?' asks Hamlet. Is humanity more readily straightened than an iron plate?"

RELATIVE SIZES OF COUNTRIES AND SEAS.—The 'Country Gentleman' lately gave the comparative latitudes of some prominent places on the globe. It may be well now to furnish some comparative sizes, in round numbers:—The Red Sea would reach from Washington to Colorado, and it is three times as wide as Lake Ontario. Madagascar is as large as New Hampshire, Massachusetts, Vermont, Connecticut, New York, Pennsylvania, New Jersey, Maryland, Virginia, and North Carolina, all put together. Palestine is one-fourth the size of New York. Hindostan is more than a hundred times as large as Palestine. Great Britain is two-thirds the size of Japan, one-twelfth the size of Hindostan, one-twentieth of China, and one-twenty-fifth of the United States. Greece is about the size of Vermont. The English Channel is nearly as large as Lake Superior, and Lake Huron as large as the Sea of Azof. The great Desert of Africa has nearly the present dimensions of the United States. The Caspian Sea would stretch from New York to St. Augustine, and it is as wide as from New York to Rochester. The following bodies of water are nearly equal in size: German Ocean, Black Sea, Yellow Sea; Hudson's Bay is rather larger; the Baltic, Adriatic, Persian Gulf, and Egean Sea, about half as large, and somewhat larger than Lake Superior. The Mediterranean, if placed across North America, would make sea navigation from San Diego to Baltimore. The Gulf of Mexico is about ten times the size of Lake Superior, and about as large as the Sea of Kamchatka, Bay of Bengal, China Sea, Okhotsk Sea, or Japan Sea. Lake Ontario would go into either of them more than fifty times. Great Britain and Ireland are about as large as New Mexico, but not as large as Iowa and Nebraska. They are less than New York, Pennsylvania and Ohio.

LAUGHTER ANALYSED.—Most of the philosophers who have set to work to define mental sensations insists that laughter supposes a feeling of superiority in the laughter over the laughed at; but they seem to overlook the great distinction between laughing at and laughing with any one. Doubtless a feeling of contempt often raises a laugh, and the absurdities of men and women are a constant food for

laughter; but humorists often laugh at themselves. Nothing will illustrate better the absurdity of the wholesale statement that laughter implies contempt than Charles Lamb's relation to Coleridge. He constantly laughed and joked at the preaching of the philosopher, but he revered his friend of fifty years, and looked up to him with childish love. A 'Westminster Reviewer' defines the cause of laughter as the representation of objects with qualities opposite to their own; but all incongruities do not cause laughter. Ludicrous incongruity is opposed to dignity, and this is why those who have little wisdom to fall back upon hate a laugh. Lord Bolingbroke said that gravity is the very essence of imposture; and Joe Miller is the authority for the assertion that as the gravest beast is the ass, the gravest bird is an owl, and the gravest fish is an oyster, so that the gravest man is a fool. If any one is inclined to doubt Joe Miller's dictum, we can corroborate it by the authority of Plato, who, when indulging in the gaiety of his heart, used some times to say, "Silence, my friends! let us be wise now; here is a fool coming." Lord Chesterfield was no fool, and he disapproved of laughter; but he allowed his son to smile, for he did not advocate gravity. He considered laughter as ill-bred, not only on account of the disagreeable noise, but because of the "shocking distortion of the face that it occasioned!"

A MISUSED TITLE.—The title of esquire (with us frequently abbreviated squire) originated in chivalric times, when sons of gentlemen, from the age of seven years, were brought up in the castles of superior lords—which was an inestimable advantage to the poorer nobility, who could not otherwise have given their children the accomplishments of their station. From seven to fourteen these boys were called pages, or valets; at fourteen, they bore the name of esquire. They were instructed in the management of arms, in the art of horsemanship, in exercises of strength and activity, so as to fit them for tournament and battle, and the milder glories of chivalrous gallantry. Long after the decline of chivalry the word was only used in a limited sense for the sons of peers and knights, or such as obtained the title by creation or some other legal means. Blackstone defines esquire to be all who bear office of trust under the crown, and who are styled esquires by the king in their commissions and appointment; and being once honored by the king with the title of esquire, they, and only they, have a right to that distinction for life.

USES OF WASTE PAPER.—Few housekeepers are aware of the many uses to which waste paper may be put. After a stove has been blacked, it can be kept looking well for a long time by rubbing it with paper every morning. Rubbing it with paper is a much nicer way of keeping the outside of a tea kettle clean than the old way of washing it in suds. Rubbing them with paper is also the best way of polishing knives and tinware after scouring them. If a little soap be held on the paper in rubbing tinware and spoons, they shine like new silver. For polishing mirrors, windows, lamp chimneys, etc., paper is better than dry cloth. Preserves and pickles keep better if brown paper instead of cloth is tied over the jar. Canned fruit is not apt to mould in a piece of writing paper, cut to fit each can, if laid directly upon the fruit. Paper is much better to put under carpets than straw. It is thinner, warmer and makes less noise when one walks over it. Two thicknesses of paper placed between the other coverings on a bed are as warm as a quilt. If it is necessary to step upon a chair, always lay a paper upon it, and thus save the paint and wood-work from damage.

SKIN-GRAFTING.—Dr. Bell's method of skin-grafting, as performed in numerous cases at the Royal Infirmary, Edinburgh, has proved very successful. In procuring portions of skin for this purpose he takes them from some sound portion of the patient's body, preferably from the arm. A piece of skin is pinched up by a pair of common catch-forceps, and cut off to the required size with a pair of scissors. This piece is divided into smaller pieces about the size of a grain of rice, and is planted among the granulations of the ulcer by means of a probe, one small piece being sufficient for about a square inch of surface. Over each of the grafts is laid a gutta-percha tissue, half a square inch in size, previously dipped in some antiseptic solution. The ulcer is then covered by two layers of similar pieces of gutta-percha tissue, placed on each other in an imbricated manner, and over these a dressing of antiseptic gauze and a bandage; this dressing is not removed for two or three days, when it is replaced as at first. To insure success, before grafting the ulcers should be free from fetor, and the dressing changed under spray.

EXERTION.—Exertion is the price of a noble life. The pursuit of a noble object adorns and elevates and ennobles and revives life. Without a definite aim, life is like a rudderless ship drifting about between life and death, buffeted by the winds of circumstances, and entirely at the mercy of the waves. While one with folded arms waits for future opportunities, another makes the meanest occurrences subservient to a golden result. One labors to find something to do; the other labors to do something. When the Alps intercepted his line of march, Napoleon said, "There shall be no Alps!" When difficulties from poverty and difficulties from opposition of friends beset him, Franklin resolutely determined there shall be no difficulties. Greatness has in its vocabulary no such words as fail. Happy is he who, at the sunset of life, can recall the years that have gone swift-footed by without bringing before him a fearful array of squandered opportunities.

PREVENTING FLIES FROM ANNOYING HORSES.—According to Rochard, a French veterinary surgeon, a simple method of preventing flies from annoying horses consists in painting the inside of the ears, or any other part especially troubled, with a few drops of empyreumatic oil of juniper. It is said that the odour of this substance is unendurable to flies, and that they will keep at a distance from the parts so anointed. If this treatment should accomplish the alleged result, it may perhaps be equally applicable in repelling mosquitoes from the faces and hands of tourists and sportsmen, when passing through woods and meadows.

Only seven Popes have lived beyond the age of his present Holiness—eighty-three.

Eighteen thousand English women attached their signatures to the memorial for woman's suffrages presented to Mr Disraeli.

A REMARKABLE CHAPTER.

As FOR the unbelieving nations, they will be attracted by the good odour of Jesus Christ; but they will return to the fold of Catholicity; they will be converted to the true Pastor and Bishop of their souls. Return, then, thanksgiving to the Lord, because after the tempest He will give His Church a peace and a joy which shall be extraordinary.

Of this last triumph to be accorded to the Church on earth before the days of the final persecution and of the appearance of Antichrist St. Hildegard often spoke. For instance, after relating an awful vision which she had beheld of a horrible beast attacking a woman who symbolises the Church, and having described his overthrow by the vengeance of Heaven, in terms which remind us of the great judgment which Anna Maria announced, she adds, 'the people, witnesses of this prodigy, exclaimed, "Alas! who can save us? alas! what is this that we see? Ah! who can save us? Who will be able to deliver us? How is it possible that we have allowed ourselves to be so deceived? O God most powerful, have pity on us! Let us return, let us, then, return. Let us hasten to embrace the testament of the Gospel of Christ. For, alas! alas! we have been deceived." And behold,' continues the saint, 'the feet of the image of this woman appeared all brilliant with light and resplendent as the sun. And I heard a voice from Heaven which said to me, "Although all things on earth approach to their doom, so that the world, deprived of all its strength, is declining to its ruin under the weight of its sufferings and its scourges, nevertheless the spouse of My Son, persecuted in her children by the precursors of the son of perdition, will not be shaken, although she will be violently assailed by them. On the contrary, at the end of the ages she will come forth stronger and more vigorous than ever, and, appearing more beautiful and more glorious, she will present herself to her Spouse with greater sweetness and tenderness to receive His caresses."

In this mystical language are shadowed forth the evening glories of the Church militant, which F. Faber, in the preface to his translation of the Venerable Grignon de Montfort's treatise on 'The True Devotion to the Blessed Virgin,' calls 'that great age of the Church which is to be the Age of Mary.' This age, heralded by the definition of her Immaculate Conception, shall give special glory to her by whom God the Father gave His Only-Begotten Son to the world, that 'rich treasury' of God, as Grignon de Montfort calls her, 'in which He has laid up all that He has of beauty, splendour, of rarity and of preciousness, even to His own Son,—Mary whom the Saints have named the Treasure of the Lord, out of whose plenitude all are made rich.' These days of triumph may be brief, but they will be exceedingly glorious, for they will be as it were the earthly coronation of God's most holy Mother. 'Peace will return to the world,' said Maria Lataste, speaking of the same glorious time, 'because Mary shall breathe upon the tempest and calm it; may her name be praised, blessed, and exalted for ever. The prisoners will know that they owe their liberty to her; the exiles, their country; the afflicted, their peace; and all, their welfare. Betwixt thee and thy protected ones there will be a mutual exchange of graces and thanksgivings, one of love and attachment, and from North to South, from East to West, all will proclaim Mary—Mary conceived without sin, Mary queen of earth and of Heaven.'

Concerning this penultimate age of the Church we find some remarkable passages in the Commentary on the Apocalypse by the Venerable Barthelme Holzhauser, which exhibits a striking conformity to the more modern utterances, and serve to show that the expectation of the 'Great Pontiff' and the 'Great Monarch' was equally strong in his day as at the present; and, in fact, as we have said, it dates from much farther back. Holzhauser, however, did not profess to be delivering predictions himself, but simply interpreting those of the Apocalypse. Nevertheless, it would seem that he was conscious of receiving special illumination to this end; for, on breaking off his labors at the commencement of the fifteenth chapter, and being questioned by his disciples as to his reason for doing so, he replied that he no longer felt himself enlightened by the same spirit. Holzhauser was, we might say, the Olier of Germany, having dedicated his life to a similar object, the reformation of the secular clergy, and adopted means for that end which bear a strong resemblance to those employed by the great founder of St. Sulpice. He died as parish priest of Bingen, with the reputation of eminent sanctity, in 1658. Amongst his high supernatural gifts must certainly be reckoned that of prophecy, which gives a singular authority to his Commentary. It is peculiarly interesting to ourselves to know that he foretold that the English would ultimately return to the bosom of the Church, and would contribute to the exaltation and progress of Catholicism even far more efficaciously than had their forefathers. He also foretold the ravages of Josephism in Germany, the sanguinary wars which were to be its chastisement at the time of the first Empire, and the career of the illustrious Pope Pius VII. He wrote his Commentary on the Apocalypse in the solitudes of the Tyrol, given up the while to meditation, prayer, and fasting. He divided the history of the Catholic Church into seven ages, which he considers to be symbolised by the Seven Churches of Asia. The first age, which may be styled the period of seed-sowing, extended from the time of Jesus Christ and the Apostles to that of Nero; the second age, called that of irrigation, comprehended the time of the ten persecutions until the reign of Constantine; the third age is the illuminative, or that of the Doctors, and extends from the time of Pope Sylvester and Constantine to that of Leo III. and Charlemagne; the fourth age, called pacific, reaches to the time of Leo X.; the fifth age, which is that of affliction, begins with Leo X. and the reign of Charles V. It includes what we call modern times, and was inaugurated by the heresy of Luther. In it Catholics were oppressed by heretics and bad Christians. Everywhere there were to be deplorable calamities and terrible wars. Kingdoms were to be convulsed, thrones overturned, princes put to death. There were to be conspiracies formed for the foundation of republics; the Church and her ministers were to be despoiled. This age is to be

succeeded by the sixth, that of consolation, which the children of the Church are now expecting; it is the same of which St. Catherine and St. Hildegard have spoken in such glowing terms; it is to be of short duration, and terminate with the appearance of Antichrist, which will usher in the seventh and last age, the age of desolation, embracing the whole period of Antichrist to the end of the world.

The sixth age, that of consolation, was to be the witness of a change, the effect of the omnipotent hand of God, so marvellous, that no one could have conceived it. There will be a great and holy Pontiff; and a powerful Monarch, sent by God, will arise and put an end to disorder. He will subject all to his power, and will display an ardent zeal for the true Church of Christ, and all heresies will be destroyed; the Empire of the Turks will be broken; and all nations shall come and adore their God in the unity of the true Catholic and Roman faith. Love, concord, peace, and happiness shall reign among men. The whole world will be as it were the patrimony of this powerful monarch; for, by the help of the Lord, he shall liberate the earth from the wicked men and from the evils with which it is afflicted. Under his auspices a great Council, the greatest of all the Councils, will be brought to a happy conclusion, after it has been subjected to much hostility and opposition. He will use his power to enforce its decrees. God shall bless him, and give all things into his hands.

This great Council, foretold also by Anna Maria, had already been announced in the clearest terms by Sœur de la Nativité, a humble lay-sister in the Ursuline Convent of Fougères, about the year 1792. Her Life and Revelations were first given to the world in 1818. After describing the poisonous effects of the Revolution throughout the world, she said, 'but the assembled Church shall one day condemn and destroy the vicious principle of this wicked constitution. I see in God a numerous assemblage of ministers of the Church, who, strong as an army in battle array and like to a firm and immovable pillar, shall sustain the rights of the Church and of its head, and re-establish her ancient discipline. What a consolation and joy for all the true and faithful! I see in God a great Power, which shall restore all to good order. False worship shall be abolished, all the abuses of the Revolution shall be swept away, and religion shall return to be more flourishing than ever.'

We will sum up this subject of modern prophecy in the words of the 'Civita Cattolica' of May 4, 1872. They express sentiments which we thoroughly adopt. 'We protest once more that it is not in our mind to put forward as authentic any of the prophecies recorded by us. It belongs to the Church to judge of their supernatural origin. Nevertheless, it cannot be denied that the agreement of so many and various presages in defining events the expectation of which is in the heart of the greater number of Catholics possesses a persuasive force and is a kind of seal of high probability, if not of certainty. This becomes much clearer if, with the light of right reason and pure faith, we study the present condition of civil society and of the Church. Generally speaking, all intelligent persons, including even the irreligious, with one voice admit that without some remedy the nature of which the human mind cannot divine, the world cannot go on long as it is at present. Either it must be reformed or it will be precipitated into an abyss of barbarism. In like manner wise Christians are more than unanimous in admitting that the Church is a prey to a diabolical and universal persecution hitherto unexampled; therefore God must come to her aid with succors proportioned to the need, that is, extraordinary; nor is there any room to doubt that in an opportune time He will do so, in virtue of His infallible promise: "*Porta inferi non prevalebunt.*" Hence we find ourselves in this extreme case—that the salvation of society, no less than of the Church, requires an unaccustomed intervention of omnipotent power. If this be so, how should we not believe that come it will?'

THE WATER OF LOURDES.

MIRACULOUS CURE OF A BOSTON LADY.

"COLUMBUS," one of the American Pilgrims, thus writes to the 'Catholic Review,' under date of June 2, of the miraculous cure of an American lady by immersion in the waters of Lourdes:—

Yesterday Mrs E. L. Baker, of New Bedford, Mass. (formerly of Boston), was instantly cured of a malady that the Boston doctors had given up as incurable. She was carried by two men from the railroad cars to her carriage, and from her carriage to her room at the hotel, on last Saturday; on Sunday morning to the miraculous waters, and when the two gentlemen who had watched outside to carry her to her carriage presented themselves at the bath-room doors, she joyously thanked them, saying she was able to walk with any of them, and off she skipped making vigorous use of her new found feet. On being introduced to her this evening, in reply to my question how it happened, she smilingly replied that she did not know, but that she placed her feet in the water, and asked her sister-in-law, who was present, whether she had them in it or not. One, two, three, or four minutes had passed, when she felt she had been cured. Her husband told me that he expected, before coming, that she would be cured, but then stated that the same would have happened to a believer in any other creed. He is a Protestant, she a Catholic. I only mention this as Mrs Baker is from our own country, which fact makes it more interesting to one and all of us.

The owner of a popular menagerie tells a New York editor these facts about the cost of wild animals, and how long they live; Lions range in price from 1500dol. to 3000dol.; African lions, being the largest, sometimes cost above 4000dol. They live from 8 to 20 years. The Bengal tiger lives from 15 to 18 years, and costs nearly as much as the lion. African elephants range from 800dol. to 4000dol. and live to three-score years. Camels and Llamas are worth about 1200dol.; the quagga, 2000dol.; and monkeys, from 25dol. to 1000dol.

Two men have died in a Liverpool hospital through mere fear of hydrophobia.

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25 CASES New Tweeds and Cloths added to the Tailoring Department. Perfect fit guaranteed.

NOTE.—Our large Shipments for this season, coming in during rebuilding, compels us to use every means to move our stock as soon as possible. To effect this, we are marking everything at very low prices this winter, in order to induce all buyers to assist us to reduce our immense stock.

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

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AND
PRODUCE STORE, Palmerston.

A. FAGAN (late of Dunedin) - Proprietor
GOOD STABLING.

SHAMROCK FAMILY HOTEL,
Oamaru.

Messrs MARKHAM & DOOLEY having taken the above hotel, are prepared to offer superior accommodation to Boarders & Travellers at moderate charges.
GOOD STABLING.

JOHN MARSH.
"VALUE FOR MONEY."

BRIDGE HOTEL
CROMWELL.

SHAMROCK HOTEL,
Peel Street, - Lawrence,
MRS DONOVAN, PROPRIETRESS,
UP-COUNTRY Travellers will find Comfort, Civility, and Attention at the above Hotel.
All Liquors of the purest brand. Good Stabling.

CAMP HOTEL,
Peel Street, - Lawrence,
JOHN ROUGHAN, PROPRIETOR.

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,
SPIRIT, AND PROVISION MERCHANT
LAWRENCE.

WELCOME HOTEL.
MACETOWN, (12 mile Arrow)
MESSRS RESIER 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.
Alcock's Prize Billiard table.

ALLIANCE HOTEL
Thames street, Oamaru,
Mrs. HANNING, Proprietress.

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

WHITE HART HOTEL,
THAMES STREET, OAMARU.

Good Accommodation for Boarders.

Wines and Spirits of the best descriptions.

Private Rooms for Families.

The WHITE HART is situated in a most central position, and within three minutes' walk of the Post-office.

FIRST-CLASS STABLE ACCOMMODATION, AND LOOSE BOXES.
M. HANLEY,
PROPRIETOR.

J. CAHILL'S
BOARDING HOUSE AND RESTAURANT
SEVERN STREET, OAMARU.

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

Excellent accommodation for Boarders.

Meals at all hours. Charges Moderate.

J. CAHILL,

Proprietor.

SHIP INN HOTEL
KINGSTON,
J. O'BRIEN, ... Proprietor.

J. O'BRIEN respectfully begs to apprise the travelling public of his having taken possession of the Ship Inn and Stables, both of which he intends to thoroughly renovate and keep under his own supervision. He anticipates establishing for the above Hotel a name hitherto unknown to it.

Having just completed new and extensive additions to the house, the proprietor can with confidence say that it is equalled by no hotel on the road. The accommodation for families is first-class.

CLEANLINESS, COMFORT, AND
MODERATE CHARGES
Will be the motto aimed at.
JAMES O'BRIEN.

ROYAL MAIL HOTEL, KINGSTON.

L. F. CLAPP begs to inform Travellers and Tourists that he has recently opened the above establishment; and having made considerable alterations and improvements, is prepared to offer every comfort and convenience to travellers visiting this locality.
WINES AND SPIRITS OF BEST BRANDS.
GOOD STABLING.

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 & CO.,

Brewers and Maltsters.

Offices adjoining k Hott street.

Printed for the NEW ZEALAND TABLET COMPANY (Limited), by JOHN DICK, of Royal Terrace, at the Office of BILLS, DICK & CO., Stafford street, Dunedin; and published by the said Company this 26th day of Sept., 1874.