

NEWS IN BRIEF.

In British Columbia, the Oblate Fathers and the Sisters of St Ann devote themselves to the instruction and support of the Indians, about twenty thousand of whom are already baptised or under instruction.

For the first time in the history of the State, the Jesuits are about to open a college and found schools in Minnesota. They are composed mostly of exiles from Italy and Prussia. In this way even persecution scatters the seeds of faith.

Father Damen, the greatest missionary priest in the United States, has baptised over 4000 converts with his own hands, during his missionary life of 32 years, and perhaps as many more were baptised by other priests as the results of his labours.

The Charitable Irish Society of Boston, celebrated its one hundred and thirty-seventh anniversary on last St. Patrick's night.

Mr Sherwood, a gentleman well known for his scepticism about matters spiritual, in the sense in which such matters are professed by "spiritualists," has lately given a séance at Newcastle (England), which he most successfully performed every one of the most important feats attributed by "spiritualists" to supernatural agency. He has undertaken, after one or two séances for charitable purposes, to explain how all the tricks are accomplished.

In Oregon alone the Jesuit Fathers have six missions among the Indian tribes, for whose temporal and spiritual welfare they labor with undying zeal.

It would appear from the following paragraph that Arthur Orton was not altogether the callous, cold-hearted scoundrel he has been represented to have been:—"In the 'Gippsland Guardian' of June, 1856, appears a list of contributions to the Patriotic Fund, then being canvassed for, to relieve the widows and orphans of the soldiers who fell in the Crimea:—"From the men on Mewburn park, we have among a score of other names that of Arthur Orton, stockman, £2."

Mr Arrow, the proprietor of the Crown Hotel, Caversham, died quite suddenly on Wednesday. Although deceased had been ailing for some time, his death had not been expected.

Intelligence from Mexico announces that many of the Jesuit community who have been exiled from thence have found an asylum in Texas.

The Greymouth cemetery must be an exceedingly damp place of interment, if the following paragraph from the 'Argus' is to be taken literally:—"Many valuable lives might have been spared in this district, and there would have been fewer records of deaths by drowning in our cemetery, if the suggestions which have been made by the local press had been attended to by the Government."

England is celebrated for its fogs, France for its frogs, Ireland for its bogs, Canada for its dogs, Maine for its logs, and Ohio for its hogs.

Led by Henare Matua, the Maoris have appointed one of their race to watch the present session of Parliament and report to them all the proceedings that are of any interest to them. His expenses will be paid by subscriptions. A meeting, to be held in Wellington, has also been called to consider the welfare of their race, and it will be attended by delegates from various parts of the colony.

ACCOMMODATION FOR IMMIGRANTS.

THE advocates of free, indiscriminate and extended immigration may, ere long, be compelled to admit the possibility of "having even too much of a good thing." Last week we drew attention to the miseries and hardships which were being endured through want of sufficient house accommodation, and since then twelve hundred persons have been added to our population. It is well known that the present is the dullest season of the year, and to obtain employment of any kind it is necessary it should be sought in the country districts, where the chances of succeeding are but remote indeed. Where, then, are the hundreds of families to be housed while the heads travel the country in search of work? and even where the applicant has been successful, and the means of supporting a family has been found, the accommodation is so limited, and the rents demanded so enormously high, that when conceded to they swallow up a large proportion of income. From all parts of the province, and even every quarter of the colony, the cry is still the same, and yet the Government have taken no adequate steps to meet the emergency. Some dozen houses, equal to the requirements of about a score of families, were erected by the authorities some few months since, and although they were proved to have been a boon to the unfortunate people, and a profitable investment, returning the money expended in their erection in less than three years, no further steps have been taken to extend so necessary a public work. In Canterbury, likewise, the Provincial authorities seem to be at their wit's end to find accommodation for the fast increasing population. The following humorously written account of the difficulty experienced in that respect, written by a "New Chum," is both expressive and amusing. He says:—"On last Saturday fortnight, I obtained a job of work, to which I was to go on the Monday. Consequently I was told to clear out of Addington, and go to live at Armagh street, as the Government would not allow me to stop at the Depot after obtaining work. I arrived at the Barracks about five or six o'clock on a Saturday night, and was very much surprised at being ushered into a prison cell, the only alteration being that the old iron-barred door was taken off and laid up outside and a more civilised one put on: with this exception, the cell was in the same condition as when used for prisoners, the authorities not having taken the trouble to erase the choice compositions, both in prose and verse, with which the cell had been adorned by previous compulsory occupants. As my wife cannot read, and is, like most of Eve's daughters, a little curious, she wanted to know what all the writing was about, so I had the pleasant task of pretending to read them to her, converting them into what Scriptural texts I could remember, upon which she remarked, 'Dear me, I wonder what they locked the poor fellows up for; they must all have been religious.' This is the accommodation I have at present, and for it I have to pay the Government six shillings per week."

IMPENDING BREAKDOWN OF THE BISMARCK POLICY IN AUCKLAND.

MR REED, of the Auckland 'Evening Star,' an ex-kirk minister has been in company with Mr J. Sheehan, a professed Catholic, attempting to carry on a policy which, in point of principle is identical with that of Bismarck in Germany. They want the pluck and power of Bismarck, and are seeking to do by insidious and crafty means what the German prince is attempting to accomplish by open violence and brute force. The main purpose of Bismarck and his imitators is to destroy the influence of the Catholic Church. This they attempt to accomplish by taking the education of youth into their own hands, that is, into the hands of the civil government, and shutting out the clergy from the public schools of the country. This is done under the artful pretence that the Government will educate the people in secular knowledge only, and not to interfere with their religious principles. Bismarck and his small imitators in Auckland and elsewhere, try to aim a blow at the Catholic clergy in the first instance, but they are not content with that. They must also destroy, if they can, the influence of the Protestant clergy of all denominations. Such a policy as this may succeed for a time; but it will only be for a short time. In Germany, Bismarck and his master have raised such a political storm by their policy, as threatens the most disastrous consequences. In Auckland a like policy has raised a political ferment among all creeds, which is not likely soon to be allayed. The eyes of the people are now being opened to see what secularism in politics and education really means, and what a set of artful despots secularists are. Protestants and Catholics are now fain to coalesce against the secularists as the most insidious but formidable enemies of faith and freedom, of liberty both civil and religious. In Auckland, we see an intrepid and honest Scotch Presbyterian minister, Dr. Wallis, leading the people, Catholic and Protestant together, against Mr J. Sheehan and his secularising party. Here is a revolution—or a revulsion perhaps we ought rather to say—with a vengeance. The masses are fairly aroused to a sense of their danger. Who would have anticipated such a coalition, two years ago. Two enthusiastic monster meetings have been held in Auckland to protest against the Bismarckian principles of Reed and Sheehan. It is true the bulk of those attending such meetings were working men, and some of their leaders were not men of very high political or social standing. But no party in the State, not even the one led in Auckland by Sheehan and Reed, can afford to treat the working men with indifference, and far less with contempt, now a days. Mr Sheehan, with an air of superiority as if he were an aristocrat of the first quality, spoke of the men at these meetings as "groundlings," and ridiculed the idea of their proceedings possessing any political importance. But groundlings or no groundlings he did not dare to disregard their feelings and wishes; and his party may yet ere long be made to feel what "groundlings" can accomplish in defence of faith and freedom. The 'Herald' admits that the education question in this province is entering on an entirely new phase. It is now no longer a mere question of rates or taxes for educational purposes. It is a question involving the very essentials of civil and religious liberty, and the security of Christianity against its artful enemies. The people are not content that the education of their children shall be made a mere sordid affair of money and temporal interests, while their religious principles are being menaced or actually destroyed, by their being forced into Government schools from which religion and its ministers are rudely banished, or only admitted as an act of grace and favor for a short time, under humiliating restrictions or conditions. The various Protestant ministers and people in Auckland, have hitherto permitted such an affront to religion and themselves, to pass without protest. They are evidently resolved to remain silent no longer. The 'Herald' reproaches Dr. Wallis with inconsistency in joining with Catholics in this crusade against secularism, seeing he has been of late lecturing so much against the "Papacy." But there is really no inconsistency. However opposed Dr. Wallis may be to many things in the Catholic system, he knows at least that Catholics are sincere Christians, and as such he calls them his "brethren."

DR. MORAN, MR. BARTON, AND ORANGEMEN.

Auckland.
"I WAS beaten rather by Dr Moran than by Mr Wales, and the party who supported him, and I have satisfied myself that the Catholic voters of this city recorded a block vote against me, their numbers being, to the best of my information, close on 400." Thus wrote the beaten candidate, Mr Barton, in the 'Otago Guardian.' So far as Dr. Moran is concerned, this statement, it appears, was inexact. But so far as regards the Dunedin Catholic voters recording a block vote against Mr Barton, and thereby keeping him out of the House of Representatives, it is possibly quite a correct statement. If so, all honor to the Catholic voters of Dunedin. They have shown that they are men of the right stamp. Their example is well worth following by their co-religionists in all parts of the colony. Let us ever keep well together, and act in concert with our many Protestant allies. Mr Barton must have lost his temper and become perfectly demented with rage, else he would never have descended to the use of the language he employed when speaking of his Catholic fellow citizens. *Ira brevis furor est.* Mr Barton, an Irish gentleman, and a member of a learned profession, to lower himself, his country, and his cloth, by the vulgar Orange slang he made use of in the 'Otago Guardian,'—Shame! Mr Barton, shame! Your uncle the Archdeacon, your cousin the Dean, and your respected Orange parent, it is to be hoped that, if in life, they will never see your letter, and Dr. Moran's reply to it, in the 'Otago Guardian;' else I am sure they would disown you. It is Orangism run mad; that letter, and must have afforded an occasion for a hearty laugh among such rational Irish Protestants of education as happened to see it. I am sure you yourself, after recovering the use of your reason when the fit of madness was over, must have been heartily ashamed at the idea of ever having penned such vulgar