

in shooting both the Kaffirs with his revolver." Major Moore is all that is said here of him and more besides. He is not only a brave soldier, but, as we have good reason to know, a true-hearted gentleman, an honour not only to the service in which he has distinguished himself, but also, what is still more, to the country which gave him to that service. His "pluck" however is not "British pluck;" it has descended to him with the ancient blood of Irish chieftains which flows in his veins, and which has ere now asserted itself on many a battle field.

A FEW years ago when the Burmese embassy was in London, the Archbishop of Canterbury made some remarks with respect to the number of Easterns that were in England, referring especially to the religions professed by them. An answer was written to his Grace in the *Times*, if we understand aright by the ambassadors themselves or some members of their suite, in which the Archbishop was accused of commenting on systems of which he knew nothing, and whence it was clear that the writers had a perfect comprehension of the state of religion in his Grace's arch-diocese, and were by no means inclined by it to the adoption of Protestant Christianity. We read the correspondence at the time, and were much amused with it, but unfortunately we have not retained a very distinct recollection of its particulars. It appears, however, that the affair was even more ominous than we supposed, for now it seems that the Archbishop bids fair to have one of the heathen creeds, which he considered it a blemish to find professed uninterfered with in London, actually preached not only openly, but even controversially, under his very nose. At least we find a paragraph in a contemporary to the effect that certain Buddhist priests are about to make a missionary tour in America and England, and, strange to say, there is nothing either extraordinary or incredible in the statement. Extremes have met, and "modern thought" has prepared the way in the West for the engrafting there of this ancient Eastern system of belief to which we refer. It may be remembered that a little time ago we gave a sketch of that German outcome of the evolutionary theory which is known as "Pessimism," and which bears a strong resemblance to the teaching of Bhuddism. This is widely spread, and supported by men of reputation for genius and learning, and there can be no doubt but that for those minds which reject Christianity, and rush on to the eager adoption of evolution in a rash anticipation of the cautious steps of science, there is much that is specious in the system. Europe, then, presents a fair field for the efforts of these Eastern apostles, and we shall be by no means surprised to find them secure there, as well as in America, a large body of adherents. It may be, indeed, that we are also destined to see them welcomed to the shores of New Zealand, and that here in Dunedin, as a set-off to the Princess Theatre, we shall have a Temple of Fo, where another evolutionist sect will dispute the doctrine that mankind is on a stampede between the ape and the angel, by asserting the axiom of Sakyamouni, "Evil is existence," and declaring that the *summum bonum* consists in the attainment of Nirwana. In fact, the man may not only be born, but may even be already a good lump of a gossoon, who as a cabinet minister shall endeavour to introduce and support measures calculated to prepare the minds of New Zealand children for the adoption of the system in question, and it may be that in his sinister design he will be aided by the assent and approbation of such ministers of Christian sects as shall still be found amongst us. Whether he be now engaged in handling the plough or the tawse, however, it is a pity that the accidents of colonial life are favourable to his rise in the social and political scales, so that it shall be hereafter in his power to help in heathenising the land.

WHEN some fifty or sixty years ago, the Signor Silvio Pellico was arrested by the Austrian Government and imprisoned, first in the leads of Venice, and afterwards at Spielberg he was harshly treated. It is impossible to read his account of his prison life without great indignation against the perpetrators of so gross an injustice and cruelty, but dark as is the picture, it is relieved by contemplating the sympathy felt for the poor captive by certain of those officers to whose care he was committed. Tremereello, the turnkey at Venice, was not unkind, and, at Spielberg, Schiller was in truth a rough diamond. Considerate warders were, in short, the rule, and we cannot but think that it speaks well for a Catholic country that a class of its people, of all others exposed to the most hardening influences, remained humane and kind-hearted. We are in a position to-day to contrast the treatment this Italian gentleman received in Austria, half a century ago, at the hands of the turnkeys and prison officers generally, with that of some other prisoners lately shut up in a gaol of the period, and placed under the care of officials belonging to that Anglo-Saxon race which boasts itself the most enlightened and Christian in the world. And what do we find? The benighted Austrians continued men, and kind-hearted men. They fulfilled, indeed, the duties of their calling, and carried out the rigorous discipline enjoined upon them, but so far as it was possible they alleviated

the sufferings of their prisoners by sympathy and humanity. The American warders in the prison of New Jersey, on the contrary, became as brutes: the prisoners were relinquished to their mercies, and, as it has recently been proved, they treated them horribly. They invented tortures, and applied them so cruelly that sometimes their victims died of the suffering inflicted. They gagged and fettered them, and bound them for fifteen hours at a time to a thing called a stretcher, which was declared, by an official who made a trial of it, to be unendurable for even a few minutes. The prison doctors, also, have been convicted of the most savage conduct. At Spielberg, the surgeon who cut off Maroncelli's leg shed tears when his patient presented him with a rose, the only reward in his power to give; but the doctors at New Jersey, when they were called to attend a prisoner who had fainted, or otherwise become unconscious, an occurrence which seems to have been frequent, poured alcohol upon his flesh, and ignited it. If the wretched sufferer then sprang up under the torture of the burn he was declared to have been shamming. Certainly it is a world progressing towards perfection, and the great land of secularism has all but developed into a terrestrial Paradise.

AN American editor has produced the following from his queer brain:—"Clothes pins are now shipped to New Zealand. The natives use them for earrings, but an old chief who got hold of one with a half horse power spring in its back, and hooked it on his nose, was looking around ten minutes afterward for a missionary to kill." We cannot say anything about the clothes pins, but we can assure our unknown contemporary that we in New Zealand have had one other of his country's institutions introduced amongst us, which aspires to lead us all by the nose, and which will indubitably end in killing, not missionaries, perhaps, but missionary work. It is secularism, whose victim is Christianity.

THIS is the age of strange discoveries, and, if that announced by Mr. A. H. Severn arrive at being established, it will indeed, as he says, "open up another field for thinking minds." This gentleman, who is very well known in New Zealand, professes to have discovered a simple instrument by which sound may be conveyed without the intervention of the ear to the brain of deaf persons. We are reminded by it of the lament of Samson Agonistes:

"—if it be true  
That light is in the soul,  
She all in every part; why was the sight  
To such a tender ball as the eye confined,  
So obvious, and so easy to be quenched;  
And not, as feeling, through all parts diffused,  
That she might look at will through every pore?"

One discovery may lead to another, and the soul may at length be enabled to see, also, although the ordinary organ of sight be destroyed.

If our secular schools in Dunedin are to prosper under the management of their school committees, we shall have an instance of "progression by antagonism." It is a pity the *Daily Times* considered it necessary, as he informs us in his leader of last Monday, to thin out his report of the late meeting of the committee, for the slight sketch of their shindy he has given is very amusing. We do not know that any of it is very profitable, although our contemporary seems to imply that he considers it so, for he tells us that he "omitted much which it would have been no profit to the public to hear discussed," and therefore we conclude that what he has published is considered by him as useful to the community in general. We have read the report, however, carefully, and cannot perceive exactly wherein its profitableness consists. The impertinence, and truculence, and something more, of Mr. Fish, we are well acquainted with, and we are fully persuaded no profit may be gained by reading these oft displayed characteristics reported of. The dignity of Professor Macgregor and Mr. Bell, indeed, might afford a lesson had it been acted upon, but that of the editor was, editor-like, but verbal, and the Professor's only succeeded in carrying him as far as the door of the room in which he found himself; so that nothing decided may be acquired from contemplating this. It may nevertheless be profitable, perhaps, to know that the Board and the Committee are at loggerheads, that the former has connected itself with a ring, as we learn from Mr. Robin, and that the latter cannot enter upon the discussion of a petty appointment without coming to the verge of a free-fight. That we say may, perhaps, be profitable, but it is certainly amusing. Meantime, it is to be hoped that the discipline of the Educational Olympus may not be introduced into the regions governed, for if it be, we may look out to see an abundance of road metal flying through the air, and black eyes and broken noses by the hundred. Both schoolmasters and pupils must learn to take warning by their superiors of the committee, and to shun rigorously their example.

FIVE years ago, when the secular system was introduced into Victoria it was predicted that all the wants of society in the educational line were about to be supplied; larrikinism was to perish utterly and the gutter children to become a nightmare of the past. Five years