

average tone and temper of a class; its position relatively to the other sections of the community in education, birth, and affluence; its mean specific gravity of ability, energy, and self-sacrifice; its powers of geniality and intuition, which enable it to maintain its convictions without causing needless offence; such are some of the elements which determine the social standing of any body of men, and which no Act of Parliament can touch. . . . So long as a substantial proportion of Dissenting Ministers are men of inferior education and of intolerably dependent position, so long will their dead weight help to drag down their colleagues in the social scale." So far the *Quarterly*. We do not see, then, that our Nonconformist friends need so congratulate themselves on the paucity of their members who have joined the Catholic Church. It would appear the Anglican Establishment which worships like "Baal's priests on Mount Carmel" bids fair to carry off all the culture and refinement that they are capable of producing, and their conventicles must continue the resort only of a superstitious portion of the illiterate mob, or else go wholly to the wall. As to the stampede out of their enclosure made by the educated element, who can wonder at it? Coarseness is every where detestable to all men of refinement or gentlemanly feeling, but above all is it most detestable when connected with religion.

M. OTHENIN D'HAUSSONVILLE, in the article written by him in the *Revue des Deux Mondes*, from a portion of which we gave quotations last week, bears also his testimony to the inefficacy of secular education to influence the higher life. He goes on to treat of the method in which the young criminals of whom he speaks are dealt with during the time of their imprisonment, when such takes place; and, in describing the central prison of Poissy he says: "They all go regularly and for several hours a day to school; their education may indeed be carried on there to quite an advanced point, for almost all of them, when they arrive in the house, already know how to read, write, and do a little arithmetic. At the time of my last visit, there were only two of those who were there wholly illiterate; a further proof, let it be remarked in passing, of the slight direct influence of instruction on crime." Farther on he points out what manner of school it is in which they have been educated. He says: "The chaplain, whose cloth they have heard jeered at from their infancy, the moment he has turned his back, is, for them, a subject of mockery. The schoolmaster succeeds better, for study relieves their monotony." The writer, however, evidently a man of valuable experience on subjects of this kind, has no faith in bare secularism, "But," continues he, "without under-rating the future usefulness of the lessons taught them, I am not one of those who believe in the regenerating virtues of arithmetic or geography, separated from moral teaching. Now against moral teaching they are not less rebellious than against religious teaching; from which, besides, it is so difficult to distinguish it where youthful understandings are concerned." Their condition, then, is but little hopeful; they are the genuine nurselings of secularism. They have been taught to read and write and cipher; but they were also taught to mock at religion; the very sight of a priest furnishes them with a subject for their biting wit, and the course of their life is written on their faces, notwithstanding the higher studies to which their imprisonment entitles them. "It is enough to examine their countenances to understand the obturacy in which they live. . . . I sought on these young faces for an expression of repentance, of sadness, or even of seriousness; I did not find it. Indifference and bravado were alone to be read there." There is, however, a prison-school where more hopeful results are obtained; it is that of La Petite Roquette, a prison in which are detained offenders of less than 16 years of age, and we recognise a testimony borne to the value of religious teaching in the statement that there, of four teachers, one is a priest, and two others members of a religious order. M. d'Haussonville writes as follows: "The evil is a certain number of children remain too short a time at La Petite Roquette. The short term of their stay would discourage everyone else but the excellent director, M. Brandreth, who applies himself with an admirable zeal, during these few weeks, to re-awaken in the souls of the children the sleeping moral sentiment, to refresh the half-forgotten school memories, or to impress on the completely illiterate the first elements of primary instruction. He is assisted in his task by a chaplain and two Brothers of the Christian Doctrine, and this combination of efforts, thank God, is not lost."

SOME three or four years ago M. Paul Féval, one of the most brilliant French writers of the day, author of the "Duke's Motto," and several other high class novels, renounced free-thought and became reconciled to the Church. Since that time M. Féval has given his powerful intellect over to the service of religion, and amongst the rest he has written a history of the Jesuits, whose excellence is well testified to by the fact that, although recently published, it has already run through ten editions in the original French. The work has now been translated in America into English, and it seems rapidly growing there in popularity. We have not yet been able to procure a copy of it, but we hope ere long to lay a review of it before our readers. Meantime we clip from a contemporary the following

portion of a short notice, which we recommend, together with an extract to be found in another column, to especial attention:—"Paul Féval has been for many years known as a popular novelist. The disclosures he has made, who wrote against the Jesuits, and why they did so, with the overtures made to himself to join the band of mercenary writers, who are unfortunately ever ready to take any side that will pay best, are graphically described. The characters of the diplomatists and persecutors of the Jesuits, Choiseul in France, Pombal in Portugal, Aranda in Spain, and the smaller intriguers of other places are faithfully portrayed, as are the portraiture of the saintly heroism of Francis Xavier, the persevering devotion of the wonderful Reccio, and the courageous and single-hearted work of the society in its Asiatic, American, and other Missions." Such is the nature of the true testimony that is borne to the merits of the great Society; as to the false, we find it mixed with the filth that disgraces such pages as those of Eugene Sue, relying on the anonymity of the author of "Le Maudit," or, it may be, swept up here and there second-hand by men of imperfect education, weak intellect, and extreme bigotry, who believe that it is for the spiritual benefit of "Protestant Christians," they identify themselves with Atheist writers abroad, the hangers-on of the "reptile fund" at home, and unspeakable offscourings such as those of the Parisian streets, of whom we have but now received so melancholy a picture, for they too, from their earliest years, have been taught to jeer at the Catholic priest. Nevertheless the old proverb holds good, and will continue to do so. "Dis moi qui tu hantes et je te dirai qui tu es," or in plain English, "Birds of a feather flock together."

A GENTLEMAN in Tapanui has given us a "warning," or, at least striven to the best of his abilities to give us one in a letter to the *Tapanui Courier*. We should not, however, have thought anything unusual about it had he not at the same time "warned" the *Christian Record*, and positively scalded the *Clutha Leader*, which newspaper he asserts to possess a "clumsy and venomous style," and to be in other respects just as bad as the *Tablet* or the *Record*. This gentleman, who signs himself "Plain Truth," and who is certainly plain enough whatever else he may be, evidently thinks that people ought to leave their consciences behind them when they embark for these colonies, and perhaps it may be that he himself having done so has never experienced any inconvenience for loss of the cast-away. But this is beside the question; what concerns us is that he accuses the *Tablet* of being in the same boat with the *Record* and the *Clutha Leader*, and as such he accuses us of seeking to revive here "threshed out disputes" and by such means endeavouring to "engender sectarian and national hatred." He alludes especially to the attack on Gury's theology and the defence of it published in our columns. Now we stoutly deny that we have done anything at all approaching that which we are charged with doing. We simply contradicted and exposed a false, and infamous, charge, made in pure wanton mischief against certain unoffending gentlemen, who had come to settle amongst us Catholics in New Zealand for our benefit and that of our children. In our place would not "Plain Truth" have done the same notwithstanding that suspicion of a derelict conscience? Suppose, for instance, it had been his own case—we assume him to be a gentleman engaged in rural pursuits in the neighbourhood of Tapanui. Had a correspondent then written a letter to the *Courier* and advised all its readers to beware of letting their bullocks graze in the neighbourhood of Mount Plain Truth, for "If they do," says he, "the police will speedily be looking out to identify hides," or it might be: "The grounds in that locality are laid down with poisoned bread and butter ostensibly to destroy stray dogs, but with the real intention of poisoning some children against whose parents the proprietor entertains a grudge." We fancy that under such circumstances "Plain Truth's" command of strong language would be called into requisition; and that he would not consider himself deserving to be stigmatised because of it as worthy only to "be deported at once out of the country as a firebrand and prostituted hireling." But this is precisely how the Rev. editor of the *Christian Record* acted by the Jesuit Fathers, now resident near Dunedin, and by all Catholics here and elsewhere at the same time. If men who preach on Sunday the commandment about bearing false witness, on Friday themselves bear such witness, and accuse us, who may without the least conceit boast of being as reputable of life as they are, of murder, theft, and every abomination, how shall we stigmatise their conduct as it deserves to be stigmatised; respect for our own columns withholds us from fully doing so, for such men deserve neither respect nor mercy. It was such men who started this "ugly controversy" and the *Tablet* has but acted in it as it was its bounden duty to act. No man of common candour can say otherwise. The Rev. Lindsay Mackie, when he was questioned concerning his action, replied with an impertinent smirk, that he considered he was acting in the interests of "Protestant Christians," and we have since seen the same, or words to the same effect, repeated simperingly in the *Christian Record*. It may, perhaps, interest his Reverence, then, to learn that there are Protestants in the province, probably Christians too, who do not approve of his action. "Plain Truth" includes him amongst the "firebrands and prostituted hirelings" who should be