

that "the most useful remedy would be the creation of a healthy feeling with respect to social morality." This is the sole remedy offered in the 'Herald's' profound leading article. Dean Cowper (one of the correspondents) much more sensibly, indeed, remarks: "My own conviction is that this is a question to be dealt with in the homes of the people. It is a question for parents especially, and calls for their earnest and anxious thoughts." What parents? Those to whom Dean Cowper might preach to the crack of doom and receive for his pains a contemptuous laugh? It is undoubtedly a question for parents, but to what other cause may juvenile crime be traced than to the utter insensibility of those said parents as regards the training of their children in the fear of God's judgments and His holy laws? Even of the better class of parents we endorse the assertion, that their "children are indulged and pampered, or treated with harshness and severity; and either way are subjected to no proper discipline." And if the proper training of children in the homes of the people of the better classes, as regards God's laws and morality, be, as it undoubtedly is, to a most lamentable extent, a matter of hopeless regret, what must we expect in the lower strata of our social system? Dean Cowper entirely forgets that he is arguing most effectually against his own conclusion when he relates the history of those estimable ladies who convined at their own daughters' immorality, and trained them for it by their own example. What healthful schools for the young would be the homes of such as these; and what happy influences! And yet this is the only remedy that can be offered by one of the leading and one of the kindest and most philanthropic of Protestant clergymen.

The viceregent of the Son of God asks that the little children be permitted to come unto him, and unto their true Mother, to receive a, her maternal bosom, from their tenderest infancy, the life-sustaining nourishment of sound religious instruction, or, as it must be called in a country of a mixed population, denominational education.

The realisation of the Church's hopes in the rising generation must be commensurate with the inculcation of denominational education in the schools—the true homes of the children of the masses. This, Protestantism, alas! knows too well, for the enemy will not permit it to remain unknown. Protestantism, begotten of the world, naturally leagues itself with the world, and is the world's powerful ally, when there is a question of gain to the church, which the world regards in the light of an undying foe. Rather than permit us to profit by liberal legislation, Protestant sects are prepared to forego their own most cherished rights, and they will have the world rather than Christendom; and they will have Cæsar only for their king. And is this the cause or source of the terrific increase of juvenile immorality in our city? We do not say so; although it is singular that such increase amongst our juveniles should be coeval with the spread of the Public School system. National and political sins very often bring their own punishments immediately in their trail.

Our rising generation, if remarkable for one trait of character more than another, is strikingly so as regards its precocious bearing. Our children are becoming men before they are boys; soldiers bearing muskets on their tiny shoulders whilst yet they wear the garb of infancy. This is the spirit of the public school system, and it is the means by which proselytes are gained over from amongst ourselves. Nor is the system better, if as good, as regards the training of female youth. If the little musket-bearing children are men before their time, we may fairly conclude that the little ones of the other sex, innocent of all religious sentiment, will be made to follow their example. Let us ask in all candour which of the two is most fitted to resist every dangerous influence, and become a virtuous wife and a good mother—the retiring modest girl from the convent school, or the bold young amazon fresh from the gay atmosphere of public school discipline? Which is more likely to become the victim of juvenile depravity? We shall hear by-and-by, probably, of a compulsory system; but we venture to doubt whether Church of England clergymen, still less others, will insist on a system based on Christianity.

[In a future issue we will publish extracts to show that illiteracy and crime do not go together, and also the opinion of a high authority, given before a Prison Reform congress, that "the most dangerous criminal is the educated, intellectual violator of the law," and that "learning, without moral and religious training, frequently becomes an aid to crime."]

MINING AT THE THAMES.

A correspondent of the Thames sends us some particulars of the leading mines there.

The Caledonian is the leading company on the Thames, and the Pumping Association shaft is the leading work on this field. The future of this field depends a great deal on this mine and working. This shaft is down a depth of three hundred and eighty-five feet now, and has cut what is supposed to be the Caledonian Reef at a depth of 380 feet, and drains both the Tookey Mine and Caledonian Mine quite dry. As soon as the Caledonian Company found their mine was dry, they commenced to sink their main shaft and three winzes, which are called No. 1, 2 and 3 winzes. The No. 1 winze is next to Tookey Company's ground, and is now down a depth of 60 feet, but have found no gold in it yet. No. 3 winze is next to the Otago's Company's ground, and is down a depth of 35 feet, and gold found at a depth of 30 feet, when the shares rose from £18 10s to £27 10s per share; but, when it was found out the find was not of as much importance as was first anticipated, the shares receded again to £18 10s., at which price there is a good many buyers, and sellers at £19. The mining manager is preparing to sink a winze on the Specimen Leader, and is in good hopes to pick up the old slot of gold soon again.

The Tookey Company are opening out, at the depth of 380 feet, in the Pumping Association Shaft, but have to drive some distance before they will reach their own ground. The ground stands very high in speculators' opinions. The Company's shares are worth £9 per share in the market that is the double issue (first and third issue). The other mines in this locality are doing a good deal of dead work lately, but will soon be swelling the gold return again.

The Black Angel and Sons of Freedom are a further distance in

the ranges. The former gave 25s per share in dividends on the last block of ground—they work out with backs of 70 feet. They have opened up a block of 30 feet, back but it has not come up to expectation yet. The Company's shares have receded in value this fortnight 25 per cent.

The Sons of Freedom have brought in a tunnel a distance of 950 feet, to their ground which gives back on the reef from 350 to 400ft. The mine is not properly opened up yet for stopping. This mine stands very high in the opinion of the public of soon becoming a regular dividend paying claim.

Moanatairi Company used to be one of the regular dividend paying claims here, but lately it is only paying its way. It is erecting large machinery (48 head of stampers) and when this is finished it expects to re-sume paying dividends again.

Bright Smile, City of London, and Queen of Beauty, are in a different run of country; they are situated in the Waia Karaka creek. The Bright Smile has pail out of the present block of ground they are working one pound per share dividend, and before the present block is worked out they expect to pay 10s. more per share dividend. Their shaft is down a distance of 35 feet for the next level.

The City of London has given 5s per share in dividends this last two months past, and expects to give another dividend soon again.

The Queen of Beauty is still worked by a private party, and employs seventy heads of stampers, and its fortnightly return is about three hundred and fifty ounces of gold. The shareholders are erecting a winding engine on the claim, and it will be finished in a fortnight from now. The shareholders expect when the machinery is finished to keep forty head of stampers constantly employed. The reefs in this locality average from four to twenty feet in width, run about one ounce to the ton, and are of a mullocky nature and worked with very little expense.

The best feature about this locality is that the deeper the reefs are sunk, the larger and the richer they are. All stock in this locality is becoming in great favor in the share market. It has advanced in price this last six months from fifty to one hundred per cent., and is likely to go much higher still.

CORRESPONDENCE.

TEKUKA.

Your valuable paper the 'Tablet' has done a great deal of good since it came among us, and is a great boon to Catholics here, as a means of knowing the state of affairs in the Catholic world. I hope it will continue to meet with a good share of support from our small but flourishing district. We have a very tidy little Church here. It is enough to say it is at present large enough for the congregation. Our priest is the Rev Father Chatagnier, who gives admirable satisfaction through his widespread flock. He attends here about once in three weeks. We know this is not often enough, but the other parts of his flock must have a fair share of his attention. The great want here is that which I may say prevails in all country districts—religious instruction for children. I fear a great many are growing up in entire ignorance of our holy faith. It is to be hoped that in country districts where the instruction-giving element is wanting, some of our good Catholics will look around and see if there are not some means of imparting Christian knowledge to our little ones. If there are not some charitable persons found to give instruction, parents must do so themselves, for the priest has not the time. Parents can leave no treasure so valuable as their faith to their children, and should see that their children are properly instructed in our holy religion. Let all who neglect this duty tremble and reflect that an account will be required of them at the dreadful tribunal of Christ for the sins of those under their care, which by a faithful discharge of their duty would not have been committed. Salvation depends chiefly on the time of youth. To convince you of this truth, I shall produce the authority of sacred Scripture—that is of the Holy Ghost, whose words are so express, that it is impossible to doubt. Why does it in so many places exhort young people to think of their salvation betimes, and apply themselves to virtue in their youth, but in order to show of how great importance is that time for their salvation. Now are we going to see these little ones grow up in entire want of religious instruction? Lastly, among books of sacred Scripture, why was there one expressly made for the instruction of youth—that of Proverbs? Does not all this manifestly discover that the Holy Ghost would give men to understand that the time of youth is of greater consequence than most persons imagine, and that all the happiness or misery of man, whether in this life or in the next, depends generally on that time being spent well or ill. Where is the Catholic child to learn to fear God and observe his commandments? It is evidently not in those godless schools which so many attend.

GRAHAMSTOWN.

There is a confraternity here of the Living Rosary; and through the exertions of some of its members, Shortland Church now possesses a beautiful stone baptismal font, which was blessed solemnly on last Sunday evening after Vespers by the Rev. J. A. Norris, assisted by Father Golden. Last Sunday (August 10th) evening the Rev. J. Golden preached a very instructive sermon on humility, taking for his text part of the 4th chapter of the epistle of St. Paul to the Philippians. Humility was the key stone of all virtues—it was the greatest, the most sublime of all virtues. Therefore, he would impress upon them the great favour with which God received the truly humble and penitent. The Rev. Father Norris, after benediction, ascended the altar, and delivered a short discourse on the practice of the Church in using holy water; explained the uses of it, and testified to its benefits and advantages by quotations from the Holy Scripture. He afterwards recommended to the congregation the society of the Rosary, which was the means of having for the Church such a handsome baptismal font. A procession was then formed, a youth carrying a large crucifix first, then the acolytes and bearers of the incense and holy water, then Father Golden, and Father Norris, attired in a cope. After reciting the litany of the Saints, and the other prayers prescribed to be recited on such occasions, the font was blessed by Father Norris.