

New press laws have been propounded which have made even these literary worms turn. The 'Pall Mall Gazette' furnishes us with several extracts from the complaining journals. From that paper we learn the 'National Zeitung' declares that the new Bill is 'a collection of instruments of torture for the Press,' and that its evident object is 'to reduce to silence and death any paper which may oppose the Government on leading questions of the day. . . . If the Press law of Manteuffel and Westphaler whipped us with rods, that of Bismarck would chastise us with scorpions.' From the 'Magdeburg Gazette' it quotes the following:—"It seems that the Government wishes to realise the idea of the Pomeranian Junker Thadden-Frieglaß, of a freedom of the Press tempered by the gallows." These and more extracts are given in the 'Pall Mall,' but there is one it omits which we take the liberty of supplying. The 'Cross Gazette' and 'Germania' thus rallies the Liberals:—"Gentlemen, what has happened to you is the logical consequence of your attitude and your servility. You have voted the law against the Jesuits, the law on the abuse of the professorial chair, all the laws that were exceptional and contrary to the most sacred rights, to freedom of conscience, to individual liberty. And after that you are astonished that you are asked to vote a similar law on the Press. You are taken for what you are—valets." This passage would not suit the English newspaper, but it sums up the whole question. When men allow sectarian hostility to seduce them into violation of the principles of liberty, they can hardly make sure that the invasion will stop at the point at which they are willing to see it rest, and nothing is more natural than that the tyranny which seeks to control conscience shall also fetter the expression of opinion."

Excuse the length of my letter. In conclusion, I may say that I think the 'Guardian' is trying to excite a feeling in Dunedin which should not be aroused—its leaders and extracts lead me to think so. As one who knows the feeling of the people of Dunedin towards Catholics much better than the writer in the 'Guardian' does, I would tell him that his style of writing will not do in this place, though it might possibly "go down" with a certain class in another Province. —I am, &c.,

X.

### MR PARKES ON SETTLEMENT, AND IMPROVING THE CONDITION OF COLONISTS.

Mr PARKES recently made a rapid trip through New South Wales—the Colony of which he is Premier.—At Carcour he was entertained at a banquet. Mr West M.L.A., presided. Between seventy and eighty gentlemen were present. In the course of his response to the toast of his health, Mr Parkes said:—"We are not situated like the old States of Europe, where all the land has become private property; but we have a boundless extent of rich productive soil, which has never passed under the great seal of the Government, which has never been described on parchment, which has never become private property, but which is still in its virgin state as it was bestowed by the Creator for the use of his creatures. And when we pause for a moment to consider what this crust of the habitable globe is, we shall at once see how important it is that the Government of a new country should be cautious above all things in framing and administering the laws which affect its alienation. Everything that is known to the civilized world is derived from the soil. Everything that is subservient to the use of man, that is essential to his physical organization and the sustenance of human life is derived from the soil; and it is one of the most sacred and momentous duties that can devolve upon a Legislature to originate wise, provident, and just laws for the distribution of the soil. In practically carrying out these ideas, I should be prepared to allow the pastoralists to use the grasses of the soil on the most liberal terms possible, and under the fullest guarantees short of impeding the progress of settlement. (Hear Hear.) But the soil ought to be used according to its capacity; and the most beneficial form of occupation whether pastoral, mineral, horticultural, or agricultural is that for which it may be most suitable. My course is to aim at increasing population, so that instead of 500,000 we may have 5,000,000 souls in this country; for I feel confident that if, educated according to correct principles, and, above all, if there enters into the social habits of the people a feeling of self-reliance and individual enterprise, there would then be a much smaller proportion of needy and helpless persons than we have to-day. (Cheers) At present we have so large a number of persons who have been thrown upon the public charities by one means or other, which, I think, I can see very clearly, but which I do not care to describe to-night, that the burden upon the productive classes is excessive. I fully admit that the great charities we have in the Colony are a credit to the people who so liberally sustain them; but in another sense they are a reproach to us, because in this country we ought not to have so many indigent persons. Their distress commonly results from their own improvidence and spendthrift habits, but they are not the less objects of charity on that account, and they must be provided for. We not only want better instruction and habits of self-reliance, but we also ought to pay more attention to the philosophy of small things, to avoid waste, and to constantly economize time and labor in all the business of life: to create small comforts in and around our homes, and to inculcate habits of self-respect and reflection into the population from the earliest years of infancy, and in this way much misery and distress might possibly disappear. There is nothing, whatever a man's condition in life, which is so rich a reward for faithful conduct as the consciousness that you have done your duty, whether the world knows it or not. Neither distinction, nor reputation, nor emolument is any reward compared to that sense of satisfaction which arises from having acted faithfully by your own judgment and by the dictates of your own conscience in spite of all obstacles. (Cheers.) And if men so acted in all the relations of life, we should be in a fair way to rank with the most prosperous nations of the world. (Cheers.)"

The Family motto of Marshal MacMahon is, "*J'y suis; j'y resterai*," which in every day English means, "I have come to stay." Whether this will hold true of his accession to the Presidency of the French republic remains to be seen.

### WELLINGTON.

On Sunday, 26th October, Patronage of the B. V. M., Aharia Valley, was dedicated in a special manner to St. Joseph. The people of the Valley of all denominations walked in procession to the site reserved for the new chapel. At 11 a.m. several carriages arrived from Wellington, bringing the Sisters of Mercy—who volunteered to take charge of the choir—and several respectable people of Wellington, the Hon. Mr Johnston, the Misses Johnston, &c., &c. Immediately on their arrival the cross-bearer and acolytes commenced the procession. Forty children dressed in white were followed by a number of boys in blue and white, the four last bearing a handsome statue of St. Joseph. Then followed the Sisters of the Convent singing hymns, and last came Father Cummins and his assistants. The congregation, that is the adult portion, followed. On arriving at the ground where the new Church of St. Joseph is to be erected, the eye met a charming green house formed of ferns and wild flowers thickly entwined and interwoven covered on the top with oil-cloth or canvas. In this charming little rural sanctuary the Holy Sacrifice was offered in the presence of a large congregation, the two-thirds of whom were obliged to kneel outside for want of room within. Father Cummins preached an impressive and appropriate sermon, the sisters and other ladies sang parts of one of Mozart's Masses, and the delighted congregation, thus prepared, knelt after Mass was finished to consecrate their valley, themselves, and their children to the great St. Joseph, whom God appointed guardian of the Holy Family. At the conclusion of the devotions, the generous congregation gave a splendid lunch to all; and the crowd dispersed, thanking God that a day of faith and religion had dawned for Aharia Valley. About £100 have been already subscribed towards the erection of the chapel. The following notice appears in the Wellington papers:—"Notice.—A beautiful little chapel is about to be erected in Aharia Valley in memory of the late lamented and much-esteemed Bishop Vird. To gratify a wish in his last illness, "That his love and devotedness to the great St. Joseph should be remembered," this little chapel will be called by that name—St. Joseph's. Subscriptions towards it will be thankfully received by the Rev. Father Cummins, St. Mary's Cathedral, Wellington."

### THE AUCKLAND SUPERINTENDENCY.

#### CATHOLIC SCHOOLS.

Of the three gentlemen now in the field for the office of Superintendent in this Province, two have pronounced strongly against denominational schools, and one as strongly in their favor. The educational question is so important a one at this crisis that the issue of the election will most probably turn upon it. If Mr J. Williamson, the avowed advocate of Government aid to denominational schools, be returned, it will be a fair inference that the public feeling is in favor of religious or denominational teaching in schools. Considering that so very large a section of the people have already declared against denominational schools, and that the Press in this Province is so very decidedly hostile to them, I do think Mr J. Williamson is a bold man to speak as he has done in their defence, when seeking the suffrages of the electors as a candidate for the Superintendency. The daily 'Southern Cross' seems confident that it is beyond the power of Mr J. Williamson or any other man to carry any educational measure which would give Government aid to denominational schools; and I am rather disposed to think the daily 'Southern Cross' is quite right for the present. If there were no other reason why such aid should be refused, this alone would be sufficient that under such a system, Catholics would get aid for their schools. Such an idea is intolerable to a large section of the public—the "religious" public—and to the "liberal" Press especially. Be it so. We must accept the situation, for the present at all events, and I for one don't regret it. Our strength, our moral power, and our fidelity to our principles will thereby become more conspicuous, by being more severely tested. We may suffer in pocket by the wrong which our fellow-citizens are thus doing us, but we will suffer much in no other way. To destroy our schools by such means is beyond their power; they may as well think to destroy our religion by money or by any system of "policy." Injure our schools they may, and they must to some extent, though not to any great extent. Those who, like the late Protestant Archbishop of Dublin, Dr Whately, know best what they are about in educational matters, and are persuaded that mixed non-sectarian or purely secular schools are, humanly speaking, the most likely means of undermining the faith of Catholic children, and thereby destroying the Catholic Church, or the entire system of "popery," as they call it. Dr Whately did not avow such an idea in public. He was too politic for that. On the contrary, he always tried to make Catholics then believe, as some few of them now believe, that mixed schools are in no way dangerous or injurious to the Catholic faith of children. In private he held very different language, as his published correspondence now shows. We have seen respectable Catholics in Auckland busy themselves in the support or management of mixed schools. They pool-pool the idea of danger; they know better than Dr Whately the tendency of such schools, and better than their own bishops and clergy. However good may be their intentions, Catholics must ever look on such men as dangerous friends to the church. For my own part, I do not consider that the faith of every Catholic child who, under any circumstances, attends a mixed or purely secular school is necessarily lost, but it is a great danger; and they who love danger must often perish in it. More than that, such schools are utterly repugnant to Catholic notions and principles. Far better in my opinion that Catholic schools should get no aid whatever from Government if the receipt of such embarrass the freedom of teaching in the school in any way whatever. Let us "paddle our own canoe," stand on our own feet, free and independent. These Government schools are but part of the system of Bismarck, which seeks to degrade and fetter the Catholic church; to depose the Pope first from his temporal and then from his spiritual power; to banish the religion entirely from society, and leave us all at the mercy of brute force and schools of "philosophy." Catholic schools are, humanly speaking, one of the most powerful obstacles to the realisation of such a state of things.

J. WOOD.