

points. But how comes it, nevertheless, that Mr. Stout seems to have forgotten the role of "grand pacificator," to which he pledged himself even voluntarily on his election? How can he afford to leave the arena at Wellington where the struggle is now going on, and where the chances of a compact ministry depend in a great degree upon tact, and wise dealing? Or has Mr. Stout left behind him, to work wonders there, the shadow of his persuasive smile, or the echo of a philosophic whisper? The patriotic leader, first of all, attends to the needs of his country, and is ready to sacrifice to them every private interest even the most dear and best beloved. How comes it, then, that Mr. Stout has found himself at liberty to remove his pacifying influence from the scene of action to Dunedin? And must we expect that during his premiership, a considerable portion of the business of the Colony will be excogitated by him at sea, or on the railroad, as he goes continually back or forward? It is, however, fortunate that the matter rests in the hands of genius, and no expectation, therefore, that we can form of the results will prove extravagant. It is to be hoped, meantime, that the various conflicting interests may be reconciled, so that the already over-retarded business of the country may be proceeded with.

**A PROMISING RUSH.** Devil's Kantoor is the promising name of a mining town in South Africa concerning which and its neighbourhood we have found a little news in a contemporary. The news, however, is not particularly tempting, and we do not think on the whole, there is much danger of our sending many diggers away from New Zealand by alluding to it. Devil's Kantoor, then, is situated in the neighbourhood of Moodie's Reef, and Moodie's Reef is the new rush in the Transvaal concerning which we lately saw some very big statements, and where according to certain reports, lumps of gold as big as broad-beans could be picked out of quartz, that stuck up all over the country-side, with the fingers. Moodie's Reef, however, seems a rush by no means easy to reach and we are told of one portion of the road in particular which is so steep that 14 bullocks are needed to pull up it a Scotch cart containing a lead of considerably under half-a-ton. There seems however, to be some scope in the district for people who are fond of the picturesque, and from one hill in particular, we are told, there may be commanded a view of a tract of country noted for its game—lions, and leopards and such interesting objects of sport no doubt, as well as snakes, of which one that was seen on the way to the Reef measured, says the writer, as much in girth as "the pot-lid." We are not told as to whether the diggers divert themselves by the chase or not but probably in a country where, while a man is hunting one species of animal, an animal or even two or three animals of some other species may be hunting him, discretion is considered the better part of valour.—The diggers nevertheless, all carry revolvers and knives—which, moreover, they seem to carry merely for ornament, as the writer says they are never used. But when men are fed on mealie meal porridge or "pap," as we are told they call it—it is quite easy to conceive how they may not feel themselves quite in the spirits necessary for a profitable use of firearms. To get up even the smallest row on fare like that, it would need a fire-eater indeed. We can quite understand, again, how men working on such diet, under a South African sun, have the sweat pouring into their eyes and mouths and down their noses as the digger who writes says he had—and the mealie meal to boot costs £3 6s a bag. Another matter, saving your presence good reader, that may seem provocative of sweat. Besides all this, there is a fever season to be encountered—and, although when the digger who writes to our contemporary arrived, the season was reported to be over for the year he found that it could still extend its skirts to some degree, for two men had sickened afterwards of whom one at least was not expected to recover. After a week's hard work again, the writer and his two companions had managed to get 1½ dwt. of gold whose value was something about 5s 3d. He acknowledges however, that some men on the field make as much as £7 a week, but that is earned by the help of a Scotch cart and four "boys," that is, as we suppose, Kaffirs, or natives of some kind or another.—On the whole, then, the riches of this new rush in the Transvaal are not quite apparent, but the hardships to be encountered there are very evident, and such as a sensible man would think a great many times before he would run the risk of enduring. Devil's Kantoor is a suggestive name.—and there is some reason to suspect, that the whole neighbourhood may deserve a somewhat similar one.

**A COMMEMORATION** was held the other day at St. Mary's City, Maryland, of the foundation of the ANNIVERSARY. Colony two hundred and fifty years ago. The persons who met together for the celebration were Catholics, who desired more especially to commemorate the establishment of perfect religious freedom, established first by Catholics on the American Continent, and simultaneously with the foundation of the Colony in question by Lord Baltimore in 1634. Not that it has not been attempted to deny this fact, or to

give the honour of it to Protestants, who formed the majority in the Parliament of the Colony in 1649, when the proclamation of religious freedom that had been made at first was confirmed by an Act—which, by the way, was afterwards set aside by the Protestant majority's placing under penalties the Catholic founders of the Colony, who had introduced religious freedom as their first institution. The law, however, thus perverted was not brought into usage; and Maryland continued virtually the abode of toleration. It is, moreover, stated that the act of toleration, by means of whatever majority it may have been carried, had been drafted by a Jesuit, and it is at least certain that the statement of its having been based on Puritan philosophy is false, for nothing ever came of the philosophy in question but a narrow tyranny and in no place more than the Puritan settlements of America had that philosophy manifested itself in an intolerant manner. But what proves that religious freedom had been established in Maryland by the Catholic pioneers is the certainty that, although there is no direct record remaining of the proclamation of toleration made, the records remain of a case in which a certain man was punished for infringing the public proclamation by speaking ill of Protestant ministers generally, for which he was, moreover, somewhat severely punished, he having been found guilty of "offensive speeches and unreasonable disputations in point of religion contrary to a public proclamation to prohibit all such disputes." An oath, again, taken by the chief public officer of the province obliged him to cause no trouble to any man on account of his religion, to take nothing of the kind into consideration when making appointments, and to punish any man who injured another because of his creed. All this, which is known to have taken place during the first years of the settlement, and long before the Act which Protestants have questioned was passed, conclusively proves that toleration originated with the Catholics, and that they were the men who introduced it into the New World. Another happy feature in the settlement of Maryland was the treatment given by the settlers to the Indian tribes there, and which resulted in winning their friendship for the white men. The religion of the white men also obtained a hold upon them, and they became in large numbers converts to the Church. On the whole, then, there was a good deal for Maryland Catholics to look back upon with pleasure in the celebration they made of the two hundred and fiftieth anniversary of their province, and many reflections may be made generally in connection with it, calculated to give to naturally fair-minded men a view of Catholic matters very different from that with which even they are not uncommonly imbued.

It would seem that the attempts made to stir up "OUT OF THE the English masses to take vengeance on the Irish EATER CAME people in England for the dynamite outrages, of FORTH MEAT." which, for by far the most part, those people know nothing and have but little sympathy or approval, are not likely to prove effectual. It would seem, in short, according to a correspondent of one of the London newspapers, who professes to have full information on the subject, that, on the contrary, there is a good deal of sympathy felt among the English masses, if not for the cause of Ireland, in which it is pretended that the outrages are committed, at least for that which may well be acknowledged on all sides to be much worse—that is, the cause of the people viewed from the standing-point of the Communist and Nihilist. The masses, indeed, as we are told, recognise that for every evil there must be some source, and they are ready to acknowledge that the ill-treatment measured out to Ireland in the past may reasonably account for the anger that manifests itself in the destruction of monuments and buildings. They are even ready to demand that the grounds for such manifestations may be removed by granting to the Irish people the concessions which it is believed—rightly or wrongly, and wrongly as we believe,—would put a stop to the malpractices referred to.—Their principal reason, however, for looking upon the matter with something like approval is that, by means of these outrages, the power of the people over the ruling classes and owners of property is made evident, and the doctrines now commonly taught among them by French and German Socialists receive a striking illustration. Every fresh explosion, in fact, which takes place in London is a welcome proof to the English democrat of the force of the weapon he holds in his own hands also, to be used whenever it may suit his purpose, and he is willing to pay what he looks upon as the comparatively small price of such destruction of life or property as may bring it fully home to the hearts of those whom he regards as his oppressors that the day of their power is drawing towards its close, and that the people who are possessed of a strength against which nothing can stand if it be used and who are daily being made better acquainted with their power, and more persuasively urged to employ it, must be accorded a consideration that, so far, has been withheld from them. The case, in fact, as stated by the correspondent to whom we allude, and who writes with the tone of conviction, and argues his point very forcibly, would seem to afford grounds to suspect that, even if some of the London outrages were the work of Irishmen or Irish