

to do—but the worst of it is it will probably never be his province to dispel the prevailing bigotry by the dissemination of true knowledge—and our ministers and popular leaders with their followers will still continue as ignorant and foolish as before—more so they could hardly be. It is, nevertheless, a pity that their ignorance and folly should run in a malicious groove and delight in perpetuating enmity and hatred.

THE Melbourne *Argus* states that the attendance at the Government schools does not increase by any means in proportion with the promise given at first. The enrolment and average attendance have fallen off of late years. "Thus, five years back the number on the books was 5000 and the average attendance 1000 in excess of what it was in 1883." And for this the *Argus* accounts by the decreasing birth-rate of the colony. The *Advocate*, however, points out that a more probable explanation is to be found in the fact that the "gutter children" are excluded from the State schools. The facts and figures are telling and conclusive as to the manner in which the people are being taxed to give educational advantages to the children of the well-to-do classes. We see, again, from a paragraph in the *Southland News*, that in a certain Victorian town hot dinners are provided for the children as a means of attracting them to school—but we have always said that the Government which provided free education should also, in order to be consistent, provide free living—and what is more, Mr. Stout makes use of the same argument in the paper to which we refer in our leading columns. A reasonable compromise might, however, be made perhaps by feeding, clothing, and educating the gutter-children free, and letting the parents of the others do their duty by them on all the points in question.

IN last week's list of the Venerable Archdeacon Coleman's collection at Queenstown, Messrs. Kelly and Buckley, and Mrs. Maaghan should have been entered as having promised each £10, and paid £2. The Archdeacon's tour for the ensuing weeks is arranged as follows:—Naseby, 30th inst.; St. Bathans, December 7th; Blacks and Tinkers, December 14th; Naseby, December 21. The good Catholics of the districts in question will doubtless be prepared, like those elsewhere, to give Archdeacon Coleman a generous reception.

THE Anglican Synod of Dunedin, having been taught by experience a lesson that, as ministers of the Gospel, it is highly to their discredit that they were obliged to learn in such a way, professed themselves agreed as to the necessity of religious instruction in the public schools. Their only plan, however, for bringing the matter about—that of each clergyman's teaching the children of his own sect during school hours—is hardly one that will prove more effectual than the classes they have relinquished as a failure. The Synod accredits Mr. Habens, himself a rev. minister, with being the sole prop and stay of utter godlessness—but such is the union of Christendom.

THE working-man, it seems, according to an Anglican Church Congress held in Dunedin, is by no means a religious individual. He thinks the clergy too grand for him, but that, says Dr. Nevill, is a great mistake, considering that the clergy are the representatives of somebody who was a "fisherman's son."—Did we not know that there was something unheard of about that early British Church? To make the working-man religious, however, a new plan is to be adopted. He is to be encouraged by a dance and a drop of beer. A club is to be opened where such spiritual aids are to be allowed, and the parson is to be present to take advantage of the opportunity. In the intervals of the polka his reverence can speak a word in season. The working-man, then, is something more than the *corpus vile*, and even the spiritual part of him may lawfully be made the object of experiments.

THE report of Professor Black to the Mayor of Dunedin concerning the pollution of the reservoir at Kaikorai, should prove agreeable reading to the people of this city. The Professor makes it as clear as daylight that the situation of a slaughter-yard must so affect the water as to make it an abomination disgusting to contemplate, and poisonous to drink. The scientific descriptions of the various evils are revolting beyond imagination, and should stir up the citizens to make without delay a united and determined effort to have the injury done to them remedied. Poisonous emanations, foul gases, noxious animal and vegetable life, impurities, filth, rats, flies, garbage dropped by seagulls; there is no end, in fact, to the revolting mess that is being concocted for the use of households in Dunedin, and nothing can come of its use but pestilence and death. The Taieri County Council, we are told, have decided that they cannot interfere in the matter; but interference, and effectual interference, there should be by somebody, and that, as we said, without one moment's delay. We may add that Professor Black has only spoken of one slaughter-yard, whereas there are two others in the immediate neighbourhood. It behoves the citizens, then, to be up and doing, if they desire to save themselves and their households from untold evils.

A fretful mother and cross child indicates ill health, requiring only Hop Bitters to remove. See.

## N A P I E R.

A MEETING of the Catholics of Napier was held at the Brothers' Schoolroom on the evening of Monday, the 3rd inst., to bid farewell to the Rev. Father Cassidy on his departure for New Plymouth. The Rev. Father Grogan, parish priest, occupied the chair.

In opening the meeting the rev. chairman expressed his regret at losing Father Cassidy, and he felt that everyone in the parish shared in that regret. He spoke in very eulogistic terms of the manner in which Father Cassidy had discharged his duties, and the happiness he had experienced in having so able and zealous a fellow-labourer. He assured them that Father Cassidy would receive a most hearty welcome from the good Catholics of Taranaki. He (the rev. chairman) had spent eight months in that district, and knew nearly every Catholic in the parish. In concluding, Father Grogan wished Father Cassidy God-speed, and requested Mr. Rearden to read the parishoners' farewell address. With the address was presented a purse of sovereigns, as a mark of the affection and good wishes of the Catholics of Napier.

Father Cassidy, in replying to the address, said that he could never feel sufficiently grateful to the warm-hearted and generous Catholics of Napier. Arduous though his labours were at times, he always felt a happiness in working for such people, and doubted if a better congregation could be found elsewhere. He thanked them most cordially for the kindnesses they had lavished upon him so profusely ever since his arrival amongst them. Though distance was soon to separate him from the flock he loved so dearly, he could assure them that neither time nor absence would ever efface them from his remembrance.

Messrs. McGill and Sheath also addressed the meeting, both gentlemen paying graceful tribute to the zeal of Father Cassidy.

Rev. Father Grogan thanked the congregation for attending the meeting in such large numbers, and for paying a well-deserved mark of respect to their dear Father Cassidy.

At the conclusion of Father Grogan's remarks, the audience knelt to receive Father Cassidy's parting blessing. Father Cassidy started overland on Tuesday morning.

## CANTERBURY CATHOLIC LITERARY SOCIETY.

At the meeting held on Monday, 3rd inst., Mr. R. A. Loughnan fulfilled his promise by delivering a lecture.

The subject he selected was one of peculiar interest, and more especially to a Society of this nature. Moreover; it was one of which the lecturer had many years laborious experience: it was newspapers. He gave an outline or historical sketch of newspapers from the first one published in England in 1522, called the *Weekly News*, to the present time. He also pointed out the recognised influence the newspaper has attained, and how by perseverance it has won rights and liberties which were forced through unwilling Parliaments, and finally he gave a graphic description of the entire process of producing the paper from the time it is in large rolls of white paper until it is put into the hands of the reader, and also gave a detailed account of the work of the entire staff from the editor-in-chief of a great London daily down to the printer. He pointed out that some persons wanted to prove the existence of a paper in the time of the first English poet Chaucer; and some other enthusiast contended that in the reign of Elizabeth the *British Mercury* was published, but both of these ideas have turned out to be fallacious. In 1643 the *Scotch Intelligence* was published, and in 1642 the *Freeman's Journal* was published in London. Some time after it was transferred to Dublin, where it was what may be called a "Castle organ," but it has since, and even for a considerable time, become one of the staunchest exponents of Irish public opinion. In the early days or infancy of newspapers they were really a sort of political pamphlets, and as such were in their language not remarkable for decorum, but, on the contrary, were, according to our ideas at the present day, extravagantly libellous. As evidence of this he quoted a dispute between the two Irish statesmen Flood and Grattan, who, by the way, were journalists. One of these calling the other his honourable friend, he was met by the response, "Your friend! I would spit on you, were I in a desert?" Parliament passed a law to diminish libels. It imposed a tax or heavy stamp on every publication. This penalty caused many papers to disappear, among them being the *Spectator*. In 1704 De Foe published the *Review*, which attained a very large circulation. He was a very popular and talented writer, and endowed with a marvellous power of description. Swift was also a journalist whose talents stand unrivalled. He ended in madness, and was always an extraordinary, eccentric individual, and as such was, perhaps, never free from suspicions of insanity. Johnson was also a journalist whose virtue and uprightness warded off the corruption and vice of his time by the magical influence of his pen. In him loyalty and patriotism had a rugged but noble defender. Crabbe and Lee Hunt were also journalists. So also was John Weeks a most successful journalist, while yet the most depraved of men. Still it must be admitted that he did much for the people's liberty by the ability of his writings. Since then the Press has forced its way through many obstacles and much opposition, until the representatives of the Press have a recognised right to give a literal report of all public meetings, Parliamentary, law court, and such like. London daily papers have an immense circulation, some even as high as the *Telegraph*—reaching a quarter million. Each paper is a republic in itself, where equal rights and privileges are recognised. The paper is the production of the whole, and represents the work of each individual according to his position in the organisation. He humorously described the eminent social distinctions, enjoyed by the editor-in-chief, as it is popularly believed, and followed up his real responsibilities and labour. The sub-editor next was described as really the hardest working man on the whole staff, and he advised any of his young friends who may aspire to this dignity to be fully prepared for its trials, where the greatest amount of energy must be