

It will be seen from a notice in another column that the members of the Dunedin Catholic Literary Society are preparing to give an entertainment in aid of the fund to enlarge the Christian Brothers' schoolrooms. The object is one that will readily commend itself to the whole Catholic community and secure their unanimous support.

We have received from Ireland intelligence of the death of the Very Rev. Father Robert Augustine White O.P. Provincial of the Dominican Order—which occurred early in January after a lingering illness borne with the Christian charity and patience for which the life of the deceased ecclesiastic had been remarkable. The large attendance of the members of the Order at the funeral was looked upon as a most satisfactory proof of the state of their institution in Ireland.—*R.I.P.*

We record with much regret the death of Mrs. Humphrey, wife of James Wilson Humphrey Esq. J.P. which took place at Oamaru on the 4th inst. The deceased lady's loss will be felt by many who were the objects of her unfeeling and unobtrusive charity. She was also a consistent and devoted Catholic. Her illness which was of long duration was consoled by all the comforts of religion.—*R.I.P.*

LETTING THE CAT OUT OF THE BAG.

MR. GERALD MASSEY recently lectured in Wellington under the auspices of the Secular Society, which, by a process of evolution, has usurped the Freethought Association, by combining within its folds infidels of varied character, such as Freethinkers, Spiritualists, etc. We care little by what name this society wishes to be denominated, their object being alike hostile to us; but we confess to a preference for the new nomenclature, as it at once draws a distinctive line between them and Christians, and this narrows the issue between secularism and denominationalism. Mr. Massey was, to use the words of the chairman of the evening, Mr. J. C. Harris, scathing in his remarks, that is, unutterably blasphemous; but, wretched as was the twaddle, there is one sentence which will bear repetition in your columns—a sentence which should be carefully studied by every person in New Zealand, not because of its transcendent beauty; but, rough and uncouth as it is, it clearly conveys the ideas and intentions of the secularists of the day. Listen, oh, you ministers of religion who are supporting secularism! Hear from the prophet of the system what is coming! Know all you fathers and mothers who support secular education that "The kingdom did not come, because men themselves stood in the way of its coming; and those men must be swept away, so that it might come. They must get up and turn on the devil boldly, weapon in hand, not singly, but associated together to do so, instead of believe, and talk, and pray." Least any of our readers may be misled by the reference to the devil, we must say that the lecturer fully explained to his own satisfaction that the devil of Christianity was a myth, and consequently Christianity a devil; so that if our readers substitute Christianity for devil, the lecturer's meaning is clear. With his beliefs or unbeliefs we are not at present concerned; but when we read that paragraph, visions of the Reign of Terror rose before our minds—streams of blood ran rushing along the gutters, shrieks filled the air, a very demon was in the wind, conflagrations lit the scene, and we saw the dreaded *commune* before us, plunder and rapine everywhere, Justice dead; Virtue and Honour, Love and Truth flying for refuge, or hiding in the caverns. Worse still, the dream of to-day may become the reality of to-morrow.

If any there be who think the picture overdrawn let them study the period I have named. Let even those moderate believers study the pictures painted by Lytton in "The Parisians," and contrast the works and actions of the Secularists and Christians during the siege of Paris in 1871. But the warning conveyed by Massey is put into proper trim and shape by the genial, outspoken chairman, Mr. Chantrey Harris, of the *New Zealand Times*: "He hoped the address they had heard that evening would lead them to stand by a liberal system of education, for by that alone could they hope for salvation." Here, again, we are compelled to translate. We know that by "liberal system of education" he means the present one-sided, secular, godless system. We are, however, extremely puzzled how to translate salvation in the mouth of Mr. Harris except it means an escape from dynamite, of which he is more afraid than—. On the whole, we think Mr. Massey and his brusque chairman have done good service. They have put the whole matter in a nutshell, and no Christian who henceforth supports the system can plead ignorance of what it is leading to.

KITTEN.

Messrs. Findlay and Co., Dunedin, are prepared to furnish contractors and others with timber, ironmongery, and everything connected with the builder's trade, at moderate rates.

His Holiness, with characteristic generosity has sent 40,000*fr.* to the Spanish Government in aid of the sufferers by the earthquakes. The subscriptions are pouring in with encouraging liberality. Besides the 20,000 pesetas from the King, Don Carlos and the Duchess of Madrid have contributed 15,000 pesetas, and the Duke de Montpensier 5,000 pesetas. A London telegram announces that the subscription opened by the Consul-General has already reached nearly £2,000. In Dublin also a subscription list has been opened.

It seems that the example of Lord Beaconsfield in creating the Queen of England Empress of India has not been lost on the docile statesmen of Russia. According to a statement in the *Vieuna Zeitung*, the Czar proposes to be solemnly crowned "Emperor of Central Asia," in the Sacred City of Samarcand, some time in the autumn of 1887. The most influential political and court circles in St. Petersburg are now eagerly discussing the project; and if it be carried out on the proposed scale, it will certainly be a different thing from the Beaconsfield burlesque. However this may be, there can be little doubt now of Russia's anti-English designs in the East.—*Dublin Freeman*.

HEARTHES AND HOMES.

(The Melbourne *Advocate*.)

It may happen that the answer Victoria received to her offer of troops for service in the Soudan will, a few months hence, or possibly less, be regarded as an extremely fortunate thing. If matters cannot be arranged amicably with Russia, not so much as a company of Sepoy troops will be withdrawn from India, and the reason for that should weigh just as strongly here. The Sepoys would be needed in India for defensive purposes, and trained men might be required here for similar work, for England's foe in India would be our foe, and we should be prepared to defend ourselves against any attack he might make. In that light Parliament will view the question, for what would be our position in the event of a war with Russia if our Naval Reserve, most of our other trained men, and several of our best officers had gone to the Soudan? Then, indeed, if a Russian squadron were reported from any headland on the coast our most patriotic course would be to sink the vessels of our little fleet, and thus prevent them from falling into the hands of the Russians as prizes. In such an emergency our entire dependence should be on our land forces, and these would have been considerably weakened by the departures for the Soudan. As a fact, if a thousand drilled men, including most of the Naval Brigade, had left the colony we would be almost utterly defenceless, for if a few ships had either forced their way through the Heads, or had run the gauntlet without engaging the forts, the city would be at their mercy though they had not landed a boat-load of marines. There are, therefore, practical and very strong reasons why, in the present critical state of affairs, we should not weaken ourselves through the indulgence of a sentiment. It is idle to suppose that the arrival of two, or even three thousand raw troops from Australia could have much effect on the issue in the Soudan, but it is unquestionable that in case of attack they would be exceedingly useful here; and surely our first duty is to hearths and homes, and to those whom we are under the most sacred obligations to protect.

REDEMPTORIST MISSION AT LYTTELTON.

THE Redemptorist Mission in Canterbury has closed; the good Fathers are gone from our shores, but their works remain as imperishable landmarks for the guidance even of future generations, when the present is no more. How many a weary heart, worn out by the anxieties and distractions of the world, the duties and responsibilities of family cares, while breathing an atmosphere loaded with the noxious miasma of immorality and unbelief, came away from the mission refreshed and invigorated from partaking of those healing and life-giving fountains of grace that flowed so copiously during that time of mercy and pardon. But apart from the many spiritual advantages derived by the practical Catholic, how many wavering and purely nominal ones has this mission rescued from that indifference so peculiar to Colonial life and habits? How vividly, too, must the mission and its surroundings pourtray to the Irishman the grand inspiring solemnity of the Church in his own beloved "Isle of Saints," where from mountain and glen, valley and plain, come sunshine or shower, pour out her thousands of faithful children to participate in the mission and renew their fealty and baptismal vows at the feet of their good missionary fathers.

It was only after the most urgent solicitations on the part of our devoted pastor, Rev. Father O'Connor that the Rev. Father Superior consented to alter his arrangements by allowing two of the fathers to extend their labours to Lyttelton. Accordingly the Rev. Fathers O'Neill and Heggarty commenced the good work here; the latter by a learned and beautiful instruction on the origin and history of the Rosary, dwelling forcibly on the efficacy of this time-honoured religious exercise, as a daily family devotion. Then followed the Rev. Father O'Neill, who gave an outline of the principles and objects of missions in general, and the preparations necessary for obtaining all the graces accruing from them. Such a touching appeal to the reason and conscience of the faithful was so evidently effective that from that moment their ardent devotion and attention were increasing to the end. The arrangements, too, were such as suited the convenience of all; after the last Mass an instruction followed which ended by 9 a.m.; the remainder of the day being set apart for confessions till evening, when another sermon was given, followed by the recitation of the Rosary and Benediction of the Blessed Sacrament. During the week the church was thronged at all the services, many coming long distances.

On the last Sunday the Rev. Father Heggarty after 11 o'clock Mass preached an eloquent sermon on the Real Presence, drawing his deductions from the Holy Scriptures. The closing exercises were so solemnly impressive that all were visibly affected by the touching appeal of Rev. Father O'Neill while addressing his last exhortation to many whom he would never expect to see again till the Great Day of Reckoning. The impressive ceremony of blessing all the senses of the body and the faculties of the soul followed by imparting the papal blessing brought the mission to a close.

The *Tuam News* says:—We are in a position to announce that, in reply to a very influential request, Colonel Nolan, our present worthy county member, has consented to stand at the next election after the Redistribution Bill passes, as member for Tuam borough. In addition to his many other claims on our gratitude, Colonel Nolan is a Tuam man—the eldest son of as good a gentleman as was ever known in this locality—John Nolan, of Ballinderry, one who exerted himself at the time of the fell famine of '46 in a manner and with a self-sacrificing energy that will live long in the recollection of the people, and gained for him a name as a philanthropist and a patriot second to none in Ireland. We need not say how glad we are Colonel Nolan has chosen to stand for Tuam and be our first member after the ill-fated Union took from us Sir Jonah Barrington.