

quite perfect. For that, when the Indians had been provoked by injustice to the commission of outrages a war of extermination should have been undertaken against them. A weak point thus distinguishes the modern American from the time-honoured British mode of action.

#### STILL THE VICTIM.

THE following details, given to us by a contemporary, show us the evils that may follow from a false and unfair association. That the Catholic Church should be involved in the enmity provoked by the un-Christian French Republic seems as strange and out of place, as does the setting up as a ruler in these lands made holy by the blood of martyrs of M. Paul Bert. But the Catholic Church continues the same, and as in many instances she received of old the vengeance due to the deeds of her enemies—so she must bear it to-day.—The 'Annales des Missions Catholiques' have just been published, and the organ of the great French missionary society fully confirms the sad intelligence published during the past year of the great massacres occurring in the kingdoms of Annam and Cochinchina. The report states thirteen missionary priests, twelve native priests, sixty catechists, 300 native nuns, and 30,000 Christians were massacred; one large mission embracing 200 establishments, 250 churches and chapels, two seminaries, forty schools, seventy missionary residences, seventeen orphanages, thirteen homes of religious communities, one printing establishment, and the homes of 55,000 Christians were sacked and burned. But while such is the tale of martyrdom, there is the consoling intelligence of still unabated hope and confidence. During the year baptism was administered to 19,710 pagans, and 180,966 pagan infants in danger of death."

#### THE COST OF SECULARISM.

THE French people are beginning to find out what the destruction of the Catholic schools means to their purses, and this should have a very wholesome effect upon a nation noted for their frugality. In other ways besides they have had an opportunity of estimating the value of godlessness, and before long we may see them take courage and pronounce decidedly against it. The excessive cost of the secular system as well as its demoralising tendency is, moreover, a feature common to it in every part of the world. The following is the substance of a report recently read before the Society of Education in the Department of the Nord:—"The expenditure is divided into two heads: 1. Construction, repairs, and enlargement of schools; 2. Salaries. Under the first head it was, up to 1885, not above a million of francs (£40,000). In 1877 it stood at nearly two millions and a quarter; in 1879, after the new Act had been passed, it rose to 5,365,937 francs. Then it fell to a little below two millions, and increased again until, in 1883, it had reached the sum of nearly nine millions and three quarters. Since then the successive secularization of schools has thrown a large number of children into the 'free' Catholic schools, those at Lille, Roubaix, Douai, Cambrai, and Arras having received in 1883 an augmentation of 4,500 children, and in 1884, of 2,500. In 1877, the departmental director of primary education stated in his report that 36,000 places remained to be provided in the State schools, at an estimated expense, in 1879, of 9,136,810 francs. And by 1883 only 124 new State Schools had been opened, while the expense under this head from 1877 to that year had reached the enormous figure of 20,048,716 francs. Under the second head, salaries, the substitution of lay teachers for members of religious congregations has of course produced a notable increase in the bill for education. The establishment of gratuitous education in 1881 put an end to all receipts from school fees, and between 1880 and 1884 the annual increase in the number of masters and mistresses was doubled. Each substitution of a lay teacher for a Religious cost 3,400 francs, and the general 'laicisation' of all the schools of the department would burden the communes with an additional sum of 2,927,400 francs annually on account of salaries alone."

#### PRIVILEGED.

THE morality of a Parliamentary election may probably be looked upon as occupying the same level as that attending on the sale of a horse. We know that no man engaged in the latter undertaking is considered guilty of telling a lie, no matter what he may say, and that any little stratagem he may resort to is allowed as lawful. Indeed, we have had personal knowledge of a case in which a man passed for a fool because, and because only, having a horse occasionally to sell, he plainly told intending purchasers all he knew about the beast, extenuating nothing. It is to be hoped that there is no question as to the right of Parliamentary candidates, their friends and supporters, or their opponents, to say whatever may come into their heads or they may think opportune at the moment. It is an undoubted fact, in any case, that the contest at present raging for the representation of Dunedin Central is of a more than usually lively character, and, if we are to judge by what we read in the daily papers, the real issue before the public is not which of the candidates is most fit to be a good and useful Member of Parliament, but which of

them is least qualified to wear the halter of Jack Ketch. Nevertheless, as we said, the matter is a privileged one, and there is nothing, therefore, to prevent whichever of these gentlemen is elected from proving himself an ordinarily respectable member of the Legislature—no difficult task, perhaps—or to disqualify his friends and supporters, or opponents, or all three of them, for continuing to fulfil the duties of citizens, husbands, and fathers, without any particular danger to the community at large. Great are the blessings of privilege.

#### RESULTS IN TIREE.

THE Glasgow correspondent of the Dublin *Freeman* writes as follows:—"The crofter rebellion in Tiree, as some sarcastic persons term it, has come to an end in the meantime. The termination affords no signs of bravery or a desire for land wars once the military put in an appearance. Such, at least, will, I think, be the opinion of the Irish people, whom the presence of thousands of military and wholesale imprisonment could not deter from dealing heavy blows on landlordism. But the contrast between the Irish and Scotch land wars is not encouraging to land reformers in this country, and it may well be dropped. It will be remembered that the Tiree affair arose from the alleged determination of the crofters to hold Greenhill farm as a common pasturage. With boldness and valour they showed that they considered Greenhill was their common property; and with courage and determination they turned back the police who at first bore to the islanders summonses interdicting them from the use of the disputed farm. But there their resources were exhausted. Some talk was heard of 'passive resistance'; nothing, however, came of it, and after a simple march through Tiree the military had merely to call at their houses and secure the 'wanted.'

#### A DEFIANCE.

ACCORDING to all accounts Lord Salisbury has departed from his policy of Manacles and Manitoba. As to what has occasioned this sudden change we have as yet no information, but such passages as the following taken from an article in which the *Nation* commented on his speech at the Mansion House are very suggestive:—"His lordship," it says, "does not put it into these words, but there can be no mistaking the meaning of the following declaration: 'The first duty of every Government is to devote their whole energies to freeing the loyal people of that country from the constraint which is exercised upon them.' The landlords and the Orangemen are of course, in the opinion of the Tories, the only loyal people in this country. The constraint exercised upon the one is the constraint which prevents them from plundering and evicting the agricultural population. The constraint exercised upon the other is the constraint which prevents them from murdering their Catholic fellow-countrymen. If Lord Salisbury's 'first duty' be fulfilled, the constraint on both one and the other will be removed. Lordism will drive the Papist hordes from the hills and villages; Orangeism will see that they find no refuge in the towns. A Tory Cabinet will provide them with transport ships, and the money which would under the design of the Liberals have gone to extirpate landlordism will now be better employed in restoring it. Then we will have in Ireland 'a perfectly concordant and homogeneous people.' It is a vision that has ere now danced before the eyes of the *Saturday Reviewer* who is at present at the head of her Majesty's Government. But it is a vision that that will never be realised. We defeated ruffianly exterminators like these before, and we are in a better position than ever to defeat them now. After all, Lord Salisbury's mandate is not as unequivocal as he would make us believe that he thinks. Neither is the declaration of the nation irrevocable. Without belying their character as a democracy the English people may find means of getting rid of such governors as the present. Many thousands voted against Mr. Gladstone's measures who were in thorough accord with his principles. A still greater number refused to vote against the former lest they might violate the latter. To these men the ultimate appeal will lie. One service Lord Salisbury will do the Home Rule cause—he will make the naked brutality involved in the rejection of Mr. Gladstone's measure manifest, and when that is accomplished the British democracy will not only revoke Lord Salisbury's mandate, but will shrink in horror from the man who would lead them in the hour of their new-found freedom to imitate the bloody example of the oligarchs of whom the Tory party is the wretched remnant."

#### A VERACIOUS TALE.

HERE is a bug-a-booby story told by a correspondent of the London *Times*—a story to make the flesh creep at the inherent wickedness, the "double dose of original sin," that characterises Irish Papists. It seems then that there is somewhere or another in Ireland, verily we know not where—a very Popish town named X—and near it there is a very Protestant town called A, and lately a Christian Society of A made up their minds to give a picnic in a few days at X, which is situated near the sea. But the Popish priest of X, meantime, heard that the Christians from A were coming, and so