

redemption, understanding by redemption, not an arbitrary transaction, but the entire process by which the diseases of the soul are healed and its functions brought into harmony with law." "Divine force," then, we learn, perishes when the plant or lower animal dies; it survives only in the case of man, and in his case, that it may be immortal, requires to undergo a process of redemption.—To err no longer is human but divine. But, again, we gather that we must regard all the plants and lower animals in the world as being in a state of reprobation. The lily can no longer be accepted as the emblem of purity, and innocence can have no more improper representative than the dove, they are the worst of sinners all of them, and perdition, such as it is, awaits them all. For them there is no redemption, but the spiritual part of every one of them shares the punishment of "human souls become hopelessly wicked," that is "extinction." No child can henceforth pluck a daisy without sending a spiritual part to perdition. The lily, we are told, meantime, are delighted at this. They do not care a pin about the extinction of divine force, and the eternal disgrace of the birds and the flowers; so long as they are persuaded that the old-fashioned hell is a myth that is all they are anxious about. Of course, however, we must remember that every one of them is only relieved to think that no one else has been or will henceforth be lost in the old-fashioned way; for himself he deserves and intends to deserve nothing but Heaven, and does not at all look forward to extinction—or so much as dream of kicking a loose leg in the full persuasion that nothing worse will overtake him. This school of philosophy in Canterbury will, no doubt, prove soothing to many people, unselfishly so, of course. But still it seems strange why folk do not go over to freethought openly at once, without a stupid attempt to hold on to the Christian religion, and drag a distorted portion of it with them.

ORANGEISM and the Irish Church missions are kicking all alive in Melbourne. The foundation stone of a new Protestant Hall was laid there the other day under the invocation of good Queen Bess, Oliver Cromwell, and King William of Orange, and

THE OUTER DARKNESS FOR CATHOLICS. it was declared by one of the Rev. gentlemen present that the institution was intended to bind the various sections of the Protestant Church together, for purposes of "defensive or aggressive action,"—but the especial knot chosen to tie them together tight in a bundle was that true lovers' one, the hatred of "Popery." Meantime, "aggressive action" we suspect will prove their chief employment, for there is nothing for them to defend themselves against. The Pope hardly knows that there are such people in the world, and, unless it may be in the matter of rescuing a kidnapped child here and there, as it has occasionally happened among their brethren in Ireland, or admonishing some unfortunate nominal Catholic bribed, in distress, to profess reformation, we doubt if the Church will ever, voluntarily, come into contact with them. The Rev. Dr. Gilchrist, however, who congratulated that Protestant association in Ireland which he asserted to be preventing the spread of "disloyalty and sedition" there, should know that all Protestants are not on its side. The President of the Chicago Convention the other day, for example, was an Episcopal clergyman, and many Protestants, not only in Ireland but in England and America, are heartily in concord with the Irish agitators.—Many Catholics, on the other hand, are opposed to them. And again we have good reason to believe that of the very Orange Association itself to which this Rev. Doctor alluded numerous members very warmly approve of the movement he condemns. Here the Rev. Doctor inaugurates the "aggressive action" of this institution by leading a charge on Protestants themselves. The rest of his address is merely the claptrap of the bigots to which he belongs, and such as their sucking babes can put out amongst their drivel. The Rev. H. B. Macartney, a worthy son of the famous dean, however, made a notable remark or two. He is afraid of his life of "Popery," and, on his own showing, very reasonably so. It is, he says, backed up—God forgive us the quotation—"by all the subtleties of Satan, and all the energies of hell." How can the lath and plaster of a Protestant Hall be expected to stand against all that we should like to know, or the soul of a parson, most suitable to the composition of the hall, fail to quake at the thought of it? The Rev. Mr. Macartney does not think that even the Government of Victoria—Mr. Berry pitted against Lucifer!—is able to meet the "subtleties and energies" in question. Rome, he says, "is in this colony being forced to educate her children—and she is educating them well, but at the same time she is infusing the poison of her system into the children." But the Protestant Hall is to try its hand at knocking over the poisoned. The evil is all to be counteracted by "decreasing the number of Catholics." Where are the police? Is even a parson to be allowed to stand up in the broad daylight and propose like this to decimate the population of the country? Or do we, as is natural in these days of dynamite, nervously suspect a blood-thirsty project that does not exist? Are softer explosives to be substituted for dynamite? Are Catholics to be killed off merely by the force of soup kitchens, flannel petticoats, and comforts of the kind, such as we have been accustomed to see vainly em-

ployed for a like purpose in Ireland, for—we avoid blasphemy—it is to such a complexion that all the professions of spiritual means are, in fact, at last reduced. But the worst is to come—we Catholics are shut away into the outer darkness,—the Rev. speaker has, in short, promised that the Hall is to become a "centre of light for Catholics." O mille murder!—in these days of a thousand illuminations—of the bright electric light, all our means of vision are to be derived from wasted farthing dips.—We are of all men most wretched.

A BASELESS ASSERTION. AMONG the points which have been raised, we perceive, by the scientific discussions that have taken place in Dunedin within the last week or two is that with regard to the condition of the lower animals before the fall of man; it being asserted that before geology had afforded proof to the contrary it was the established doctrine that the beasts also had been created immortal. Our Dunedin objectors had, however, been forestalled in this assertion; it had previously been advanced, and, notably, Mr. Lecky had, in his "Rationalism in Europe," put forward such a statement very strongly. Geology, he said, "has proved that countless ages before man trod this earth death reigned and revelled among its occupants, that it so entered into the original constitution of things that the agony and infirmity it implies were known as at present when the mastodon and dinotherium were the rulers of the world. To deny this is now impossible: to admit it is to abandon one of the root-doctrines of the past." We have, nevertheless, good grounds for a denial that by admitting the fact that death prevailed among the world of brute beasts, any abandonment whatsoever is made of a "root-doctrine of the past." But on the contrary, without attempting to deal with theology on our own account, we have at hand a passage that seems to us conclusive as to its being otherwise, and which we have taken from an article contributed by a learned Jesuit Father to a French periodical:—"On the one hand (says the writer) it is certain that the soul, the form of the body, gives this not only its life, but also its substantial existence; on the other hand, it is equally certain, that inaccessible to the attempts of death, the soul has nothing in itself which could hinder it from making this matter, which is substantially united to it, live and exist with it always. Whence then comes death? In fact, answers St. Thomas, death comes from sin, since God had created man immortal. But as this immortality was a gratuitous gift, sin, in taking it from us, has only put us back into our natural condition. Death, in fact, is natural to us; but how? Because it results from the essential condition of our body. The soul, it is true, is immortal and incorruptible in its nature; and of itself it would tend to render equally incorruptible the matter to which it is united; but this bears in itself a principle of corruption from which the soul cannot naturally deliver it."—The principle of corruption being further on explained as arising from the contrariety existing between the qualities of the body, and which necessarily produces corruptibility. Death, then, according to the teaching contained here, was natural from the first to the lower animals also, and they, having no soul by which they could be supernaturally delivered from it, must evidently have died from the first.

AN EXPLANATION OF LIFE. ANOTHER passage which we find in the article of the Jesuit Father from which we have already quoted, although it has no direct bearing upon the point to which we have alluded, still strikes us as most worthy of repetition; it runs as follows:—"If," says the writer, "for the ancient notions of the four elements and their qualities, we substitute the more precise notions of modern science concerning physical forces, we shall find in the words of St. Thomas, not only the explanation of death, but that of life. Life will appear to us such as it is in reality, an unceasing struggle between the superior forces of the vital principle and the inferior forces of matter. These last are of two kinds: mechanical forces and chemical forces. Both of them are in opposition to the vital forces. Whilst gravity draws towards the earth all the parts of our body, and all the liquids which circulate in its vessels, vital energy holds us erect and makes our blood mount up again from the lower extremities towards the heart, and from the heart towards the head. Whilst the outer agents, heat, electricity, &c., work without ceasing to dissolve the chemical combinations which form the different tissues of our organs, the vital principle neutralises these corrupting influences, and alone defends the little world whose king it is, against the coalition of the forces which the material universe obeys. As long as, in this struggle, the vital principle remains the strongest, life increases, or at least maintains itself upon its territory; but, like everything that is created, the vital energy has its limits. The moment comes in which it only sustains the combat feebly; little by little the inferior forces gain the upper hand, the body leans towards the earth, the circulation of fluids becomes slow, the organs are more and more materialised; at last life is completely conquered, and the material forces finding no more resistance have only to exercise themselves upon the corpse, as they do on every other body, to make