

lic life, had better be avoided, if possible. His pastorals had had the effect, politically, of giving perhaps no favour, but certainly fair play, to Catholic politicians. When were so many able men of theirs in Parliament before? Let them wait. They would work and wait until a sense of justice throughout the land swept away all cobwebs and levelled all bigotry, giving to the true and loyal Catholics of the British Empire justice pure and simple."

For the present we assume that Dr. VAUGHAN really spoke these words, or their equivalents. He said he knew the English mind; that Englishmen were eminently just; that he did not advocate fighting for justice; that, on the contrary, he advised them to keep quiet, and wait. This is a change of front. Why, is it because two Catholics are in the N. S. Wales Ministry, and about half-a-dozen Catholics are members of Parliament? For this reason it is that the fight, which has been a pretty brisk one, is to be given up and abandoned till the Greek Kalends. There is no secret about the motive. Dr. VAUGHAN avows that any see-saw that would keep up the ferment and keep Catholics out of Parliament had better be avoided. It is clear, then, that his Grace advises Catholics—the entire Catholic body of New South Wales—to give up all agitation for justice, lest a few Catholics should be kept out of Parliament. He advocates a very poor recompense for a very great sacrifice. Godlessness is to be permitted to pursue its course undisturbed, lest a few Catholics should suffer some political embarrassment!

Dr. VAUGHAN says he knows the English mind; that it is eminently just; and that it is only necessary to wait, and be quiet; and that justice will be done. His Grace's co-religionists in England and Scotland were very quiet, and waited for a few centuries for justice from this eminently just English mind, and waited in vain. The justice full and simple never came; and even an instalment was not given by this eminently just mind till the Irish Catholics, who had sad experience of its justice, wrung it from the fears of this mind, from which, however, Australian Catholics are exhorted to expect great things, provided only they will be quiet, and wait.

How long are they to wait? Two or three or four centuries? The Irish Catholics have waited for seven centuries for justice from this eminently just English mind, and have not obtained it yet. They were for long periods quiet, very quiet indeed. The quietness of a plundered, down-trodden, enslaved people was theirs again and again for long periods. But the justice they waited for never came.

It was only when the indignant demand of a nation determined at any cost to be no longer trifled with, thundered in the ears of this eminently just English mind, that even a small relaxation of cruel penal laws was most reluctantly conceded. And our experience of colonial life convinces us that if Catholics remain quiet and wait till justice is spontaneously done them by the eminently just minds of British colonists, they may make up their minds to wait till doomsday.

Agitation, no doubt, is rather inconvenient for such ambitious Catholics as wish to further their own political views at the expense of their co-religionists. Agitation may probably help to keep such gentlemen out of Parliament. But if Catholic members, as we know some have done, vote against justice to Catholics, why should Catholics be called upon to make sacrifices to help them to seats they so egregiously abuse? What is the use or meaning of trying to return Catholics to Parliament if they are not to be expected to advocate justice to Catholics both by speech and vote. If not, anyone, Turk, Jew, or Atheist, will be just as eligible; in fact, more so, for a man's greatest enemies are those of his own household.

It is evident, therefore, we differ *toto celo* from Dr. VAUGHAN on this point. He is entitled to his opinion and the expression of it; we also are entitled to our opinion and to the expression of it. And, in addition, we protest against the policy that calls upon Catholics to throw aside all effort to enforce their claims to justice, in order that an empty compliment may be paid to that myth, the eminently just English mind,—though we admit there are large numbers of just-minded men in England,—and an easy way may be opened to the ready sale of the Catholic vote for mere political ends.

THE Wairoa correspondent of the *Napier Telegraph* writes as follows:—"I have much pleasure in bearing witness to the self-sacrificing character of the visiting Catholic priest, Rev. E. Beignier, a

thoroughness of purpose in religion that one rarely sees in these degenerate days. A sister of the Aatepe chief, Berei Te Ota, lay dying of pulmonary consumption, and the husband sent for the reverend priest to minister to her spiritual wants. He started at once (on Monday) for Tururoa on foot, in all the storm of wind and rain, reaching the pah in time to give the Sacrament to the dying woman, as provided in the Catholic ritual. When his services were no longer required he started home again *via* the Tururoa cuttings, reaching his lodgings about dark, having walked over eight miles on a 'beastly road,' and in excessively bad weather. The worthy old priest, when he performed this feat, wanted but one day to complete cycle of 72 years, and this devotion to his duty is well worthy of eord.

A DREADFUL row has all this time been going on at Westport about a letter already referred to in our columns, and accusing the school committee of having "prostituted the public funds" by permitting Moody and Sankey to be sung in the State school. The committee evidently want everyone to agree that the "Sweet by-and-bye" is as necessary to the repertory of the virtuous young true-born Briton as is "God save the Queen" or "Rule Britannia," and they are quite resolved to prepare a by-and-bye anything but sweet for those who dare to deny it.—They want damages, in fact, to soothe their wounded feelings, and are bent on bringing the law to bear on the unfortunate editor of the local *Star*, and his correspondent. But could not something be done to exchange this committee against that fireless one at Hokitika?—It is quite clear that no children under their care need go cold for want of fuel. They are adepts in the art of making matters hot, and a parade made by them through any schoolroom in the Colony ought to be sufficient to warm it up to several degrees of Fahrenheit for the day. Positively the people at Hokitika should borrow them until the money comes in.

BUT the storm of hatred that has been excited against Mr. Parnell in England, is only the signal of his coming triumph, and, now that that triumph is so clearly foreseen, it could not have been otherwise, for it would be strange were the enemies of Ireland able to bear the thoughts of it with equanimity, or without a very wild burst of fury. Mr. Parnell's growing strength is well-explained by Mr. Labouchere in *Truth*:—"For my part, I have no doubt that Ireland will never be either pacified or prosperous until we recognize the elementary truth that the Irish ought to be their own masters in every matter locally affecting them alone. As long as we arrogate to ourselves the right to dictate to Ireland on Irish matters, so long all Irishmen who are not servile will do their best to render our government in that country impossible. In the next Parliament Mr. Parnell will have at least 70 members at his back. This means a voting power on every division of 140, and to them will be added some English Radicals. Such a voting power, throwing itself, now on one side, now on the other, and ready to join whichever side wishes to drive out the other, so long as Home Rule is not conceded, will absolutely command the position. The Irish, therefore, have the game in their own hands, and, as Mr. Trevelyan said, they would do well to be patient, for it will not be long before their patience is rewarded by victory." Standing in the shadow of such coming events as these, what can Mr. Parnell's foes possibly do but gnash their teeth and howl?

SPAIN also has had her troubles of late, originating in the starvation of the peasantry of Andalusia, where, for some seasons, the harvest has failed, so that an opening was made for the secret conspirators, who, in every country at present, are on the look out for their opportunities, and well know how to use them. The conspiracy alluded to was known as that of the "Black Hand" and was Nihilistic in its plans. Whether, nevertheless, there is, as the *Popolo Romano* believes, some bond of union between the different conspirators, and they are connected by some common centre of which they are the unconscious branches, varying according to the country in which each is situated, and its particular circumstances, there is hardly as yet anything to determine, but the suggestion seems pertinent, and it would certainly be wise on the part of Governments against whom the anarchic powers may be suspected of making use of the reasonable grievances of the people, to take the advice tendered to them by the Roman journal, and "use every effort to improve the moral and material condition of the lower classes." But if the fact be as it is suggested, the folly of coercion in Ireland, and the continued irritation of its people becomes still more apparent. The anarchists, if they be at work there, are only so engaged with a view towards gaining a footing in England, and the more violent becomes the confusion, and the more protracted, the better will their purpose be served.

THE Bishop of Nelson, it appears, approves of the maxim that the end justifies the means. At least, speaking of the Salvation Army the other day, his Lordship is reported thus:—"Although they did much that was undesirable, let us, he would say, look more at their object and less at their method of attaining it." The Bishop, moreover, finds the Army fitted to do in a "rough and ready manner" what the Church of which he is a pillar is unable to do at all, and that it will provide for the spiritual needs of the *canaille*, leaving him to pursue his own particular work of which his hands are quite