

they are—gentlemen in every sense of the word, and able and eloquent Irish Nationalists; and we entertain not the least doubt that all who favour them with a hearing will come away convinced that very much still remains to be done before Ireland can be expected to be peaceful and prosperous.

We ourselves have ever had but one conviction as to the case of Ireland; and that is that it is vain to hope for peace and prosperity in the country until her Parliament, wrung from her by fraud and force combined in 1800, shall be restored to her. Alien government has been, as it is in the present, the one cause of her ruin, and if the cause continue, the same effect must, of course, also continue. It is not to be expected by reasonable, dispassionate men that it can be otherwise. No nation subjected to a perpetual drain of rents and surplus revenue can be either contented or prosperous.

This is a self-evident proposition; and as a matter of fact notorious to the whole world, Ireland has for a long time been the victim of these two terrible scourges. Let us make a supposition. Suppose that England and France were united under one crown, that they were legislated for by one Parliament, that the sovereign dwelt permanently in Paris as the Queen does in London, that Paris was the seat of the Parliament, and the chief dwelling place of the aristocracy and gentry of England, that in addition to the abstraction of an enormous amount of absentee rents, the entire surplus revenue of England was spent in France, could England be contented and prosperous?

And this is the case of Ireland. The Queen of England absolutely ignores Ireland. Her influence for good is never felt there; she seems to avoid the country as she would a plague. The majority of the great landholders of Ireland reside in England, and the millions they annually extract from the industry and thrift of Ireland are taken away to be spent in England, without any return whatever. The surplus revenues of Ireland, too, even the quit-rents of the country, are all taken to be spent in England, and a shilling of them never returns to be spent among the people who earned them. Nor is this all. Ireland being a country without manufactures, millions of money are annually taken to England and spent there for manufactured goods. It is no exaggeration to say that absentee rents, surplus revenue, quit-rents, and the money spent on goods manufactured in England, amount to £10,000,000 sterling annually. In the last twenty years, then, two hundred millions sterling of the earnings of Ireland have gone to England never to return. Is it any wonder, therefore, that Ireland should be poor, without capital, discontented, that her population should be diminishing, her towns falling to ruins, her stock vanishing, her agriculture declining?

No; it is not any wonder. No nation could stand such a drain as this and prosper, and the more the population is reduced the poorer still will be the remainder. If the population of Ireland were reduced to half a million, and the present system of governing that country to continue, that half million would necessarily be the most wretched people on the face of the earth. It will be said, we know, that in England, Ireland has a good market for produce. What produce? The food of the people, is it; the food that ought to be kept at home to feed a starving population? A curious argument certainly in the mouth of a political economist! Then let us see what this great argument amounts to! The ten millions sterling taken from Ireland to England go, let us suppose, to buy Irish meat, corn, butter, etc. And is this, we seriously ask, gain to Ireland? The Irish first make the money; then it is taken to England; thirdly, it comes back to buy the food the Irish people ought to eat; and, fourthly, this same money goes back to England, in the shape of rent and surplus revenue and so on *ad infinitum*; so that the poor Irish people lose both their money and their produce. Absentee landlords and surplus revenue eat all up.

It is absolutely impossible, then, that Ireland can be either contented or prosperous so long as the earnings of the nation, to the amount of ten millions sterling, are annually spent in England. As well might England be expected to be contented and prosperous if her earnings to a proportionate amount were spent in France, and her legislation and government carried on in Paris.

This is the question the Messrs. REDMOND have come to these shores to explain, in the hope of exciting sympathy and gaining support in the agitation in which they are engaged. We hope they shall not be disappointed. But we are not without fear. An effort has been made to raise a false issue. No later than this morning we saw with sorrow, and some

disgust, an extract in one of our contemporaries—an extract taken from the *New York Irish World*, which we fear was intended to prejudice the mission of the Messrs. REDMOND. We are bound to say we are thoroughly convinced the Messrs. REDMOND, so far from sympathising with the sentiments of this extract, would reprobate them. And speaking for ourselves, we say that to call the unhappy men who assassinated Mr. BURKE and Lord CAVENDISH, and other victims in Ireland, martyrs, is to desecrate that sacred word, to disgrace the men who misuse it, and to bring a blush to the face of every true Irish patriot. We do hope that Irishmen in this Colony will not be afraid to denounce violence, and the abettors of violence, and openly declare that they will not countenance any species of agitation that is not lawful and constitutional. None denounce injustice more emphatically than we do. But we denounce all injustice alike, whether it comes from the Government or the oppressed people. That which is wrong should never, on any account, be done.

CIRCULAR LETTER ADDRESSED TO THE CLERGY OF THE DIOCESE OF DUNEDIN BY BISHOP MORAN.

Dunedin, Sept. 13, 1883.

DEAR REV. SIR,—

I BEG to draw your attention to a letter from His Eminence Cardinal SIMONEI, published in this week's N.Z. TABLET. Make arrangements to comply with the directions given in this letter during the month of October next. Announce in due time to the congregation that you will have the Rosary of the Blessed Virgin Mary every evening, from the 1st of October to the 2nd of November next, in your church; that there will be Mass each morning, and Benediction of Most Holy Sacrament every evening during that period. Also, announce the indulgences granted by our Holy Father to such as assist with proper dispositions at these devotions, and comply with the prescribed conditions. If possible, make arrangements to have the Rosary recited in the churches and chapels of outlying districts every evening, from 1st October to 2nd November next, and afford the faithful an opportunity of approaching the sacraments during that time.—I am, rev. dear sir, yours,

† P. MORAN.

Bishop of Dunedin.

Here is a note that, by the way, we may as well present to Mr. Stout, if he does not already possess it, to aid him in his forthcoming paper—and we think he richly deserves the gift. It is taken from the London correspondence of the *Adelaide Observer*:—"Last Saturday week morning a young man nineteen years old, nude, after passing a dissolute night at what is called a 'gay house,' shot himself dead. Mrs. Charlotte Watkins at the ensuing inquiry deposed that she was a widow of no employment; that the dead man had asked her if she was afraid of this 'sort of thing,' showing a revolver; that she replied 'No. I will tell you why. I have been in Australia all my life, and I have my mother there.' She seemed to be afraid of nothing, not even of rifling the clothing of the dead man. The bitterest satire upon the whole scene, upon atheistic rationalism or common sense, or whatever people choose to call the state of mind, lies in the letter which the almost boy left behind to his mother:—"My dear mother—I was amazed to read your letter and the insult you in the first part put upon me. . . . As to your remarks upon religion, your Bible is a myth. Christianity and other religions may be necessary amongst a certain class of people, but that does not prove their truth or that there is no truth outside the doctrine of the Cross. . . . As it is, I say good-bye. You have brought any sorrow you may have upon yourself.—Your loving son, WALTER HENRY LEEES.' Whatever may be the difficulties in thoughtful minds connected with 'Christianity or other religions,' they at least inculcate generosity and a manly spirit."

OUR Freethinking friends, we perceive, are in a great state of excitement about those forty harvest men out of whom it is reported that two have been poisoned by the "town of New Ross." Our Freethinking friends want to know what is the religion of the town in question. Well, we admit there is some cause for their showing themselves contemptuous in this matter—a whole town, for the most part of course Catholic, fails to poison more than two men out of forty. It was a most miserable failure. When our Freethinking friends had the upper hand, and a whole town full of them made up their minds to carry out a slaughter they did a great deal better than that. They guillotined the people they meant to deal with by the hundred, and imprisoned them by the thousand, and there was not the least chance of escape for any one they laid their hands on. We admit the Catholics of New Ross have shown themselves very much inferior to the Freethinkers of the Revolution—of whom those with ourselves are the humble followers,—and have need of being trained by a good course of secularism to carry out matters more skillfully;.