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Current Topics

AT HOME AND ABROAD.

MISERY IN IRELAND.

In the *Month* for September the Rev. Father Clarke S.J., gives his fourth paper on his visit to Ireland. —He found the village of Lacken, on the Coast of Sligo, in a miserable state. The marks of hunger

met his eyes on every side, and a few days before his arrival there a man had died of it. "He had been ill some days, and at length the priest was summoned, and at first could not discover the cause of his mysterious ailment, till at last out came the melancholy truth. 'The truth is, your reverence, that I have not had a mouthful of food for days.' The priest gave what he could, and the relieving officer was summoned; but a day or two passed before that functionary paid his visit to the starving family. When he came he told them he could do nothing without a doctor's certificate, and so another day passed, when at last the relief came, it was too late and the poor sufferer died from no other cause than sheer starvation." The people of the village were living, or trying to live, on seaweed and limpets.—The proximate cause, says the writer, was the failure of crops and fisheries, "but the ultimate cause was to be sought in the history of Ireland, in the method in which she had been governed, in the crushing effect of ruined commerce, and fisheries destroyed in the interests of strangers, in the occupants thrust in to possess her soil, and in the policy of Government by force." It is true that there is also misery to be found in England, but the writer's experience tells him that in those cases where it is chronic or oft-recurrent, it may be traced to vice or recklessness as its cause. In English towns at ordinary times there is a sufficiency of wages to be earned—as there is also in Dublin, and in some of the larger provincial towns. Exceptional instances there may indeed be, as, for example, the distress of 1861 in Lancashire—as an effect of the American war.—Cases of individual misfortune there will also be everywhere.—But the misery in Ireland is different; it is that of "dwellers in the country, persons honest, sober, respectable, industrious. It is the misery on the verge of which they always live in spite of all their efforts, and into which they are plunged whenever the yield of earth or sea falls below the average. It is the misery which results from their surrounding circumstances, not from themselves. It is the misery not of an individual here and there, but of a large portion of the community. It is the misery which results from injustice, either in the past or in the present, from a system of Government by repression, from the neglect or cruelty of those who have forgotten that, in every position of trust or authority, the good ruler rules for the interest of the ruled, and with a keen sense of the duty he owes them, of the mercy, gentleness, compassion, not to mention the justice he is bound to exercise towards them." It is with English villages the Irish villages are to be compared, and the question is why are the conditions so different.—If the cases of apparent cruelty were few there might be room to suspect the fault lay with the sufferer. "But when not an individual here and there, but the great bulk of the population of a district are in destitution or distress, when there are famishing by the roadside not one or two evil-doers among the tenants, but scores of men, women, and children driven forth by the angry fiat of the landlord, when loud in their protest against the wrongs inflicted upon the people are not demagogue or socialist seeking to stir up strife, but the messengers of peace, the friends of order, the obedient subjects of lawful authority, priests and nuns, and monks and bishops, when the visitor who has no interest on either side, almost always returns home full of indignant sympathy for the peoples' wrongs and the peoples' sufferings—then, indeed, it is time to probe the wound and seek for a permanent remedy of so wide-spread a malady."

IRELAND'S HOPE.

BUT what are the hopes that the condition of things in Ireland may be remedied, or that concord may ever exist between Celt and Saxon? Professor Baldwin, in his evidence before the Richmond commission, says, ill-feeling in Ireland towards England was

never stronger than it now is, and in America it is still stronger, among the Irish and their descendants. And this ill-feeling has entered on a new phase.—Education, and the very concessions made to Ireland, have done much to bring about the change of tone in which Irish newspapers and patriots speak of England.—But the New Ireland that has sprung up across the seas has done more towards this change. The heart of the Irish emigrant abides in Ireland, but he carries his country and his faith with him into other lands, and every act of oppression or cruelty at Home has added to the strength of the nation abroad.—"While the whole population of the States has increased 190 per cent, within the last forty years, the Catholic population, who are for the most part Irish, have increased to the astonishing rate of 810 per cent. Since 1880 I am told that the increase has been more rapid still. The close compact organisation existing among them adds not a little to their numerical strength, and every year they are a more important element in the political world." The consciousness of this growing power has emboldened the Irish of late to meet the English face to face in a way never before attempted. "It is this dawning sense of strength, this glimpse of success drawing nigh in the struggle which they regarded as a hopeless one, that has made them fasten with the quick intelligent instinct of those who have an object to gain and intend to gain it, upon their present leader, and as friends and foes alike must confess, their most successful leader in the House of Commons." And the writer is convinced that Ireland will ultimately succeed in winning her cause.—She will win it as a reward for her heroic devotion to the cause of God. "Nor does it need any dragging in of the supernatural to foresee this. Apart from any but purely natural causes she must in the end prevail. The Celtic race cannot fail to outrun the Anglo-Saxon ere many centuries have run their course. They will do so by the very force of numbers. The average of grown children in an Irish family is five; that in an English about three. Allowing thirty years for a generation, it follows that in a hundred years the descendants of an Irish family will be three times more numerous than those of English parentage." As to the causes of the difference, the writer is not concerned with them generally. "But one difference there is which tends more and more to tell in favour of the Irish, and that is their superior morality. The vice so common, so almost universal in England and Protestant America, not only tends to degenerate the Anglo-Saxon race, but actually to reduce its numbers. The dislike to large families which is prevalent at present in the upper class in England necessarily diminishes the population. Other forms of evil if they do not materially affect the numbers, at least undermine alike the physical and moral strength of the nation."—The superiority of the Celt, moreover, in quick intelligence to the Anglo-Saxon is developing itself now that restrictions on education and the Protestant ascendancy no longer stand so fully in the way, and the rapid manner in which the Irish race are gaining on the English is a security for success.—In America their superior power of organisation is confessed even by their greatest enemies, and the Irish vote is becoming every day more important in American politics. Even in England they are awaking to the conviction that in at least a score of Parliamentary boroughs the Irish vote might determine the election." In England, however, it is argued that English supremacy will outlive the present generation and that posterity may provide for themselves.—But dynamite scares are but a presage of what is to come. English Ministers point to the calm prevailing in Ireland as a sign that their repressive policy has succeeded. The calm, nevertheless, precedes the storm. "Agitation in Ireland has probably only just begun. The words of the Irish members do but faintly echo the feelings of the nation, when, emboldened by success, they openly declare that the sooner it is recognised the better that a state of war exists between England and Ireland, and that the people would break out into open insurrection if the people had the power." The true nature of Irish ill-feeling towards England, however, is best seen in America. "It is not the wild declamation of a few revolutionaries or demagogues, it is the expression of the calm, deliberate opinion of the great mass of Irish and Irish-born citizens of America." Not only in godless newspapers will abuse of England be found, but in religious papers, side by side with sermons of Cardinal Manning's or Father Burke's. Recent emigrants have left Ireland with no kindlier feelings than those who went before

them, and however beneficial the change, they look upon their emigration as an exile enforced by English tyranny.—If in their own breasts the feeling of hatred to the English Government burns fiercely, they transmit it with increased rather than diminished violence to their descendants. Every fresh emigrant adds to it, and by adding to it adds to the danger which threatens England in the not very distant future. When the Irish bishops protest against emigration as the chief means to be relied upon for the relief of Irish destitution, they are pleading a cause to which, if for no other reason, England should listen from mere motives of self-interest. What policy more fatal to the Empire as an Empire than to foster with the money of the Empire a hot-bed of fierce hostility to England's dominion and England's sway, to increase at the country's expense the number of her irreconcilable enemies, and to place them where they can attack her unrestrained, now indeed with the weapons of tongue and pen, but with these only as the prelude to more effective weapons which they intend to employ against her as soon as some important war leaves her less able to repel their attack, or some other circumstance strengthening their own hands or weakening those of their foe gives them a chance of success in their long-nursed projects of vengeance." But, in order that these projects of vengeance may be carried out, it is necessary that Ireland should be kept in a state of disturbance, and that will be done by a continuance of bad Government. If, on the contrary, the political union which the intelligent Nationalist also knows to be necessary for the welfare of both countries, is to be maintained, England must follow another course and try to make Ireland contented and happy. "She must make it to be clearly to the interests of the majority of the inhabitants of Ireland that the state of strife between the two countries should come to an end. She must consult the people of Ireland and their chosen leaders, clerical and lay, not the miserable minority of Protestants, the class now dominant. She must cease to govern the country from a distance by means of those who are aliens in sentiment, in sympathy, in race, in religion, from those they govern." The Irish people, nevertheless, cannot be won over all at once. The misdeeds of the past must be undone and expiated, and this can be brought about only by a long course of prudent concessions. A home must be provided for Irishmen in their own land and not in America, and those who know best—intelligent politicians, devoted pastors, skilled and scientific agriculturists—declare that there are abundant means of doing so without inflicting wrong on any man. The writer advocates no sudden change nor violent measures, but the peaceful extension of what has already been begun. "The liberation of Ireland from her present miseries may in the end be brought about by means of emigration, but it will be a process of violence and force which cannot fail to carry with it a thousand evils and a long scene of civil strife. If she is to be freed peaceably and happily from her career of suffering, it can only be by England's willing concession to her of the freedom she herself enjoys by generous efforts to wipe out the cruel injustice of the past, and to restore to poor oppressed Erin, as far as is possible the lands that were confiscated and handed over to strangers, the religion that was persecuted to the death for centuries, the liberty which has been stamped under foot by those who took possession of her soil."—The writer concludes by a prayer that the desire to do justice he believes to be growing daily stronger among educated Englishmen may, before it is too late, become the sentiment of the whole nation—and he makes his prayer not only for Ireland's sake, but also for that of England.

FATHER CLARKE, moreover, has a few words to MR. PARNELL, say concerning Mr. Parnell that are worth hearing, and doubly so coming as they do from an English ecclesiastic. For, sooth to say, English ecclesiastics have distinguished themselves by their intolerance and prejudices all through this Irish movement, and, with some noble exceptions, such as, for example, the Bishop of Nottingham, have done much to estrange from their class the sympathies, confidence, and affection of Irishmen. Knowing especially, as we do, that the London *Tablet* is the organ of a certain ecclesiastical party, it is particularly pleasing to us to find that the chief organ of the English Jesuits differs so widely from that mischievous and calumnious publication in its treatment of Irish affairs. The rev. editor of the *Month* then writes as follows of Mr. Parnell—"Ireland's chosen champion and idol." "He is an alien to her faith, and has committed some political errors on account of his inability to sympathise with the Catholic hatred of revolution and disobedience to the just claims of authority. But he represents, as no other living men do, the prevailing temper of Ireland. He is the spokesman of young Ireland, quick with growing hope, and I fear I must add growing defiance. He alone, since the days of O'Connell, has ventured to come forward and boldly to throw down the gauntlet in the face of English opinion. He alone has dared to browbeat the English Ministry in the great English Parliament. He alone has gathered his party around him and simply bid defiance to the fleshes of English statesmen who glared hatred at him across the floor of the House of Commons. Educated in England and intimately acquainted with English feeling, an English gentle-

man in that which gives weight and influence in an English assembly, always cool, always calm, always courteous, he fights Englishmen with their own weapons and hides a fiery temper and an indomitable will under an imperturbable exterior. I am not in this estimate of the cause of Mr. Parnell's wonderful success expressing merely my own opinion. I am but repeating what I have gathered from Irishmen who have watched events from a position of vantage. They have told me and I do not fail to recognise it as true, that in the present temper of Irishmen, the delicious sight of their leader encountering with repeated success those whom they had hitherto regarded as beyond the reach of their weapons was simply irresistible. It filled them with an intoxicating joy, which, if I may be forgiven for mixing my metaphors, completely carried them off their feet." Under such circumstances then the testimonial to Mr. Parnell followed naturally. "If Wolseley (so argues the Irish farmer) was to have a peerage because he drove the poor Egyptians scampering before his disciplined troops, and Seymour because the shot and shell played havoc with the forts and town of Alexandria, surely something were due to one who had led a forlorn hope to victory, not during one brief campaign of a few days, but in battles repeated every day, and amid all sorts of labour, obloquy, and disappointment. It is a matter of justice in his eyes that Mr. Parnell should be rewarded. Even apart from any except a commercial view of the case, it was but fair that he should receive some little portion of the spoils won from the English possessors of the soil. He had been the advocate of the nation, and it is right just that the advocate should have his fees, and that the zeal and power of his advocacy should have a substantial and solid reward. Just as the owner of an ancient manor who has been engaged in a long suit with one whom he regards as an intruder and a tyrant, who has thrust him out of what is his own, considers himself as bound to bestow a handsome reward on the pleader whose energy and eloquence have won back for him some little portion of his ancient rights, and postpones to the payment of his advocate the claims of poor relations and hungry dependents who are clamouring at the gate for bread so the people of Ireland considered themselves bound to subscribe a handsome acknowledgment of the services of their Parliamentary advocate, even though the poor cottiers of Western Ireland may be starving." Mr. Parnell had besides identified himself with Ireland's wrongs, and suffered for her.—"When men wonder how Ireland in her poverty can furnish so generous an acknowledgment of all that he has done for her, they forget how warm the Celtic heart goes forth with enthusiastic gratitude to all who show kindness to their country. They forget, too, the almost reckless liberality of the Irish nature."

THE *Dublin Nation* says:—"No less than three THE PET OF THE thousand applications have been made at the ENGLISH NATION, English Home Office for the vacant post of hangman, and one of the applicants by way of recommending himself to the good graces of Sir William Harcourt, declared that 'he would be ready to hang his own brothers and sisters without fear or favour.' What a charming people those English must be to be sure!"—But who would not eagerly seek a post where approbation, admiration, and favour would accompany him in life, and in connection with which after death his memory would be held in affection? Marwood, as hangman, was esteemed while he lived, and the noblest sons of England vied to do him honour.—Since the day, indeed, when Tristan l'Hermite enjoyed the favour and confidence of King Louis XI, we may doubt as to whether a gentleman of his calling had ever attained to such high consideration—and we may conclude that it is the office of executioner which, among the chances and changes of the times, is once more becoming exalted rather than the standing of the English nobility that is growing debased.—Was not Louis XI, a great monarch? and so English Lords may remain great lords although they have held out the right hand of fellowship to the common hangman.—The comparison is fortunate, and saves us from error, since, wanting it, we should be led to conclude that the English House of Lords had sunk down to a very low and disgraceful level, additionally suggestive of the truth that the time for abolishing a hereditary chamber, and such a hereditary chamber, was near at hand. Here, then, is what the *Daily Telegraph* reported a few weeks previous to the lamented death of the national favourite: "English society has been stirred to its depths by a circumstance which, funny as it seems to be, is no less a fact—the visit of the public executioner to the House of Lords, and the free welcome given him by the peers in the lobbies. Marwood, in fact, was 'lionised,' and patrician *gobemouches* eagerly sought his autograph. Such is fame in decent, honest England?" We may conclude, therefore, that among those hundreds who have purchased photographs of Marwood since his death the aristocratic world have been well represented, and that many a photographic album stamped with a coronet is so adorned. Perhaps, indeed, the very ropes and straps the hangman used in his profession, and which we are told his wife has since offered for sale, may at this moment be among the cherished ornaments of more than one fashionable mansion at

the West End, or noble hall in the country. But all this reminds us of how far removed from culture and the manners of the great world poor Ireland is still to be found—will it be believed, the admired of all English admirers, the lion of the House of Lords, and ornament of fashionable albums, was despised by Irish labourers. In fact, their disgust at him was once availed of by Father Tom Burke to play one of those merry tricks for which he was famous.—A writer in the *Month* describes the matter thus: "Father Burke's love of innocent mischief accompanied him to the last. Only a short time before his death he was coming over to England, and at Holyhead happened to be alone in a second-class carriage with a small dark man, who somewhat resembled the portrait of Marwood. Presently, to the disgust of his fellow-traveller, a number of labouring men came up to the carriage, deposited their bundles and ran off for a drink before the train started. 'What a nuisance,' said Father Burke's fellow-traveller; 'I thought we should have the carriage to ourselves. You are a priest; cannot you make your fellow-countrymen go elsewhere!' 'Certainly,' said Father Burke, 'if you will leave me free to use what means I like.' The man consented, and when the Irishmen returned and greeted him respectfully, Father Burke made a significant grimace, and pointing over his shoulder into the carriage, whispered to them, 'Marwood.' Then, turning to his fellow-traveller he said aloud, 'Well, sir, did it all go off well at Kilmainham?' The man looked astonished, and answered doubtfully, 'yes, very well.' This was quite enough. The Irishmen seized their bundles, and left the carriage with hot haste, as if the very devil were there."—"When," adds the writer, "the man heard of the trick that was played on him he was not a little wrath with Father Tom, who had the malicious satisfaction, after he had left the carriage at Chester, of seeing a crowd of curious and inquisitive faces gather round it in order to catch a glimpse of the supposed hangman."—Had the labourers been of the culture of English lords, nevertheless, we may conclude that Father Burke's ruse would have had a totally different effect from that intended.—Let us not be surprised, then, that there have been numerous and anxious candidates for the vacant place.—Who would not be a hangman if by such means he were sure of becoming the pet of the nation?

As a further contribution to the Lutheran literature of the moment, we shall quote another anecdote, related also in the *Month*, of Father Burke. "For

years," says the writer, "his suffering had been almost continuous, owing to internal ulceration. But so far from beating him down, it seemed to rouse him to greater activity, and only evoked fresh bursts of drollery. Whilst undergoing a most agonising operation, he was more brisk and full of fun than ever. When he was about to be literally cut open with a view to discover the character of the ulceration, he told the doctors a most absurd story during the preparations. He absolutely refused to take chloroform, preferring to endure the agony for the sake of that Master who had endured the agony on the Cross for him. While the operation was being performed, Father Burke under stress of the agony, uttered a groan. 'Poor fellow!' said a Protestant doctor, who was holding his head, in kindly pity. 'Don't pity me,' replied Father Burke quickly, 'it is the best thing that could happen me. If your friend Martin Luther had had a touch of this when he first began his tantrums, he might have been in heaven now!' When the operation reached the seat of the ulceration, someone asked him whether he would like one of the Fathers who was his confessor to be sent for. 'No,' was the answer, 'it is not necessary; he has known my interior for years. Besides there is an axiom in theology: *Ecclesia non judicat de internis*.' Luther's admirers, then, may find it interesting to contrast Father Burke's patience with, for example, the roaring of their Apostle at Wartburg over his maladies.—We are ourselves unable to furnish our readers with the text, as the roaring in question is revolting beyond endurance, even in the Latin tongue, and we dare not if we would, translate it into English.

OUR contemporary the *Dunedin Morning Herald* will not accept our excuse of insanity for Luther, and this is to be regretted in the cause of charity.

But let us not dispute the matter—violence, rancour, fury, cruelty, license, looseness, distinguished Luther's career, and yet Luther was a pious man.—Perhaps in like manner he was a sane man, although he witnessed portents, and raved continually of the devil who appeared before his eyes and thundered, rattled, or chattered unceasingly in his ears. We may possibly have been an exception, and an extraordinary one, to the rule by which sane men are judged, as he certainly was an exception, and an egregious one, to the rule that defines the pious man. But our contemporary fixes on the "Table Talk" as that which reveals Luther's true being, and looks upon it so revealed as everything that was good and noble. The "Table Talk," nevertheless, probably stands highest in the estimation of those who have never read it. Those who have done so have found there gross superstition—the filth not only of a coarse age, but a good deal more than that, and provocative of immorality,

—anger, intense self-love, and immoderate conceit. But even those utterances that are free from such faults are mere claptrap. We know not what degree of merit there may be in having been the first or among the first to invent the commonplaces of sectarian piety, but that is, in fact, all the merit to be described in Luther's more decent and less harmful "Table Talk." There is in it a great deal that might very well be spoken in his lucid moments by any minister of the present day who had lost his wits—never having had very much more than his neighbours to lose. There is also a great deal that no decent minister could possibly say if he were sane, and which if he were to say when he had become insane his former decency might very well be called into question. Finally, we agree with our contemporary, that Luther is "far beyond the reach of calumny." It would be impossible for the foulest tongue to calumniate him.

THE situation of the Irish National League before A DREADFUL REPORT.

THE situation of the Irish National League before the Dunedin daily papers came out last Saturday morning could only be compared to that of her Most Gracious Majesty Queen Victoria on a certain occasion previous to the publication of an important American newspaper.—Said Mr. La Fayette Kettle to Mr. Martin Chuzzlewit, on the occasion alluded to:—"Well, sir, I tell you this: there ain't an engine with its boiler bust, in God A'mighty's free U-nited States, so fixed and nipped, and frizzled to a most e-tarnal smash, as that young critter, in her luxurious location in the Tower of London, will be, when she reads the next double-extra Watertoast Gazette." Little we knew, indeed, what the morning papers had in store for us early last Saturday morning, and we are in a position to state that those members of the Irish National League who have as yet seen them are quite as much disturbed as was Queen Victoria when she, at length, perused the Watertoast Gazette—if she ever did so.—And such will be the fate, also, we may add, of those members of the League who are still, for the first time, to read the papers alluded to.—The fact is they contained the most fixing, nipping, frizzling and e-tarnally smashing report that we had seen for some time.—They contained a notice to us that a banner had been flung out on the air against us—denouncing us with the pious, glorious, and immortal motto: "Kennel up you d—d curs."—There is at hand no obliging reporter to "suppress the national participle," and, therefore, we must give the motto in all the force of the original.—The Champion of Protestantism, in short, has come forward a second time in his recognised character and we acknowledge him worthy of the cause he heads, as the cause is worthy of him.—Mr. Larnach, M.H.R., then proposed on Friday last, at a Protestant gathering the following resolution:—"We, the Protestant Alliance Friendly Society and the Orange Institution, condemn the Irish Land League and its professional agitators as being responsible for the atrocious assassinations and outrages that have recently disgraced Ireland; and therefore are of opinion that it behoves all Orangemen and Protestants in New Zealand to carry out their principles, to increase their vigilance, and to still further prove their loyalty."—Murder in Irish! What a blight has fallen upon us now. These temperate gentlemen, these considerate Christians, these pure patriots, say they look upon us as stained with atrocious assassination.—Is it any wonder, then, that they should fly out against us that banner with the motto of their Champion, "Kennel up you d—d curs."—The motto is, moreover, worthy of the societies as the societies are of the motto, and both together are worthy of Mr. Larnach, and he of them.—But the days when Protestant Alliances and the Orange institution were formidable to Irishmen are gone by.—They have done the dirty work for which the Government had encouraged their formation and sustained them, and there is no longer a use for them.—They were the miserable tools by which, while bigotry was of use in overthrowing any Irish movement, the Irish cause was now and again blasted.—Bigotry is now, however, a feeble weapon, and one of no force against the great Irish nation, scattered but united all over the world,—and consequently Protestant Alliances and Orangemen will find themselves confined to their proper quarters where all their valor must waste away in unheeded scolding.—Some puppy-dog, perhaps, may be excited to bark at the sound, but there will hardly be anything else to notice it. Meantime, we should propose for the perfection of that banner not only the characteristic motto of the Champion, but his likeness as well.—Let him be represented as he nobly appeared the acknowledged Champion of Protestantism, proud with his victory at the Peninsula election last February.—The attitude would be an imposing as well as an appropriate one.—But if the banner should seem to have braved, for some little time, the battle and the breeze, as even a new banner belonging to an old party might fitly do, if it should even appear somewhat dilapidated and battered, as banners will that struggle with the wind and weather; it would be all the more suitable to wave in advance of a party that has seen its best days—such as they were—and now can only look forward to utter contempt, and final dissolution for the benefit of the humanity concerned.—But we speak of the future; as it is, of course, we have, like her Majesty, been taken with a "cold chill" at the dreadful report that has reached us.

A NOTE ON LUTHER.

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By Permission of the Hon. the Colonial Secretary.

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FORTY PRIZES.

1st Prize.—“Two Hunters,” by Harrington, 1848; size, 64 x 53 (valued at 100 guineas). [The former owner of this valuable oil painting, the largest of its kind in the Australian Colonies, remarks in a communication to Mr. Smith: “With reference to your inquiry relative to the picture of the ‘Two Hunters,’ by Harrington, in 1848, I have to state that its history, as far as I learned it from that gentleman, from whom, in 1855, I bought it, is as follows: ‘That the hunters were bred by the late Duke of Cleveland, who had the painting executed; that the Duke afterwards sold the horses for £1200, and gave the painting with them to the purchaser.’—J. HYDE HARRIS, 16/5/83.”]

2nd Prize.—“The Charge of the Household Cavalry at the Battle of Kassassin”; 50 x 36; water colour (valued at 50 guineas).

3rd Prize.—“The Great Day of His Wrath”; coloured; steel engraving; by Mottram, Esq., after Martin's superb painting (valued at £15 15s.); size 44 x 32.

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THE celebration of Luther's birthday in Dunedin

THE LUTHER CELEBRATION was nothing very remarkable after all. In fact, had the reporters thought it desirable to go a-courting like that one in Dublin of whom a contemporary recently told us, or had they been absent from any less gallant cause, it might still have been possible for them to have written out in advance very tolerable reports of all that took place. Bishop Nevill's speech alone, perhaps, would have betrayed them, for His Lordship spoke in an unexpected sort of a manner, and one, we fear, conducive in no way to the union of Christendom. On the contrary, Dr. Roseby first interrupted and afterwards contradicted him—maintaining that all the Churches represented were of an equal antiquity with the Church of England, and that none of them were infallible. Bishop Nevill's contention, we need hardly say, was that the Church of England had always existed in a state of infallibility, although for some time corrupt, in England, whereas the sects had been born of the Reformation. The mind of the Anglican divine, however, is a mystery that can be understood, if it be understood, indeed, only by himself, and whether it be the High Churchman, buoying himself up on palpably groundless theories, or the Low Churchman, acting with an inconsistency that seems hardly honest, the position appears to those who look on perplexed and unfortunate in the extreme. That Bishop Nevill should depreciate Luther who so loudly railed at the true founder of His Lordship's Church—that is king Henry VIII., was natural, but that he should think it prudent to do so, and to assert his own fancied superiority, in such an assembly was somewhat strange. Perhaps it was owing to the feeble manner in which his pretensions were put forward that His Lordship got off so easily. The Mayor, honest man, who presided, does not appear to have known very much about Martin Luther, and indeed, it is evident that in this respect he did not stand alone—but he had read up for the occasion Mr. Froude's article in the *Contemporary Review*, and taken a notable propagator of falsehood as an authority—and so is what they call history taught among the masses. As for the rest of them, they seemed to have got up their parts as best they could, some from one source, some from another, but there is not a sentence in all the reported speeches from which we could infer that any speaker there had ever studied the works of Luther himself. Dr. Stuart, for example, gave us all that stuff about the interesting student's study of the Bible—which by the way is variously related, and its striking and lasting effects upon his mind. But said Luther, in his "Table Talk," "I read very much in my Bible whilst I was a monk, during my youth; but this availed me nothing: I simply looked upon Christ as another Moses." Dr. Roseby, again, narrated the old fable concerning the indulgences, showing in the narration a complete ignorance of what an indulgence is. His reverence likewise made that display of learning which we are accustomed to in the reports of his addresses, and with the usual betrayal that the display made was a very shallow one. How, moreover, Dante, Petrarch and Boccaccio, could have described the state of the Church in the 16th century is a wonder that Dr. Roseby himself alone can explain—has the doctor *par hasard* also made a journey through the Inferno, climbed the hill of Purgatory, or mounted into Paradise? For in some one or other of these regions only could he have learned from the lips of these men the condition of the Church in the century alluded to, and even there he might better have learned it from some one else. But if Dante, for example, in his proper day, denounced popes and cardinals, rebuked preachers and found fault with religious Orders, who than he was more submissive to the Church?—Not one tittle of her doctrine does he call in question, and his great poem may still be read by Catholics as a deep and instructive theological work and as a fervent book of devotion.—Petrarch, Boccaccio and Erasmus are not authorities that may be trusted. Of the other speakers, some said one thing, some another, but none gave Luther credit for his full merits. As the Bible-reader, the translator, or in the words our worthy Mayor seems to have fussed up somewhere and got off by heart for the occasion—"the man, the monk, the scholar, the author, the reformer, the poet and musician." As all these Luther was duly celebrated, according as a little misleading and superficial reading had made the speakers acquainted with his history. But in his chief character as the "jolly good fellow" he was shamefully neglected. Not one speaker among the lot deigned to spare a word in order so to describe him. This pleasing duty then falls to our share, and we fulfil it, in concluding our article, with a quotation from the reformer's own lips in which the whole man stands clearly revealed:—"Poor Jerome Weller," he says, pitying an unhappy friend, and yearning over him in the great depths of his most pious soul, "you have temptations; you must get the better of them; when the devil comes to tempt you—drink, my friend, drink deeply; make yourself merry, play the fool, and sin, in hatred of the Evil One, and to play him a trick. If the devil says to you, 'You surely will not drink,' answer him thus: I will drink bumpers, because you forbid me. I will imbibe copious, potatoes in honour of Jesus Christ.' Follow my example. I should neither eat, drink, nor enjoy myself so much at table were it not to vex Satan. I wish I could discover some new sin, that he might learn to his cost that I laugh at all that is sin, and that I do not think my conscience charged with it. Away with the Decalogue

when the devil comes to torment us, when he whispers in our ear, 'You will be damned in the next world.'—Was it not a crying omission, then, to refrain from honouring Luther also as the "jolly good fellow"? And, by the way, a new idea strikes us. May there not have been method in his madness? Our contemporary the *Morning Herald* may possibly be right, for what "jolly good fellow" would not willingly keep a troop of devils in attendance on him if only he could put them to such excellent uses as Luther speaks of? This doctor made a famous use of them, and how have they in turn behaved towards him? Dr. Roseby might ascertain this, perhaps, on his next excursion into another world.

CANTERBURY CATHOLIC LITERARY SOCIETY

Christchurch, Nov. 10, 1883.

AFTER the ordinary routine business had been transacted at the meeting of the above society, on Monday evening, November 5, and the President had handed over the prize to Mr. Kennedy, who briefly returned thanks, the programme for the evening, a musical and dramatic entertainment by the "Dramatic Club," was next proceeded with. The first item was a song by Mr. Hennessy, which was very well received. The next was a song, "Whip poor will," rendered in a very tasteful manner by Miss Flanagan. Mr. Hoban's comic song was productive of a good deal of amusement. In response to an encore he gave "The Musician" in his usual happy style. Miss King's musical abilities are too well known, so it is almost needless to say that her contribution on this occasion was on an equality with her previous efforts. Mr. Bagley gave a recitation, in the costume of an Irish peasant, in a capital style. He must be congratulated that his "get-up" was devoid of that buffoonery so inseparably connected with Hibernian characters on the stage. Mr. Carroll was heard with great advantage on this occasion in the song "You and I," which he did excellent justice to. Miss Adams sang "Remember" in a very careful manner, which was much admired. Mr. MacDonald received an encore for his song, "I'm not a man, etc." Miss Pender was extremely successful in her rendering of "Kileen Alanna," it being characterised by much taste and feeling. Mr. Kiely sang a song in the costume of a "plantation gentleman," which was loudly applauded. His dancing was very good, displaying an agility and dexterity that would be difficult to exceed. The first part of the programme concluded with a "Temperance Lecture" by "The Blue Ribbon Boy," Mr. Adams. This was exceedingly funny, thoroughly well acted, and immensely enjoyed by the audience, whose risible faculties were actively engaged during its delivery. In the interval Mr. Bowden gave some examples of his ventriloquial powers, which were pretty successful.

The second consisted of a farce, with the modest title of "The Lucky Sixpence." Jack Scampwell, Mr. Hoban, a good-for-nothing, finds himself "hard up," and as a natural result holds a "council of war" as to whether he would gracefully retire from the toils and troubles of the world, and spend his declining years within the aristocratic precincts of a workhouse, or put a bold face on the matter, and never say die. Mr. Hall acted the part of the old gentleman who is troubled with two very difficult things to mind, and requires a good deal of looking after—a gouty leg and a pretty daughter. The old gentleman meeting Scampwell, mistakes him for his nephew, whom he is expecting. Miss Heartyman, who found an excellent representative in Mr. Hennessy, has some doubts about the identity of the false nephew, these doubts being confirmed by the arrival on the scene of the veritable Charles Heartyman, this part being taken by Mr. Bagley. She recognises in a moment her true relative, and his identity is verified by the fact that the cousins retained the halves of a broken sixpence, which they agreed upon before parting. During this time there is a governess, Miss Starchy, a lady who is not as frigid as her name implies. She is instructress to Miss Heartyman, and determines to spread her net for her employer's nephew, but unfortunately succeeds in catching only the impostor. Mr. Adams succeeded in making a very good Miss Starchy, and in displaying that lady's several accomplishments, even to fainting on all proper and necessary occasions, in a very natural way. As a natural result everything comes right in the end, everybody is happy, and marriage is the crowning of their bliss. Mr. Baxter had not much to do as a porter, but what he had was made the most of. It might seem almost invidious to mention any one in particular, as the whole performance was extremely well acted, and above the average of amateur plays; still, Mr. Hall's representation of the pompous Mr. Heartyman was so very natural as to elicit the admiration of all, whilst the rôle of the governess was so ably sustained by Mr. Adams as to entitle him to the first place in his company.

Admission was only to friends of members by invitation, but yet the rooms were crowded by an appreciative audience, and to judge from those present, it is evident that the members reckon their friends to be confined chiefly to the ladies, as the number of that very interesting section of the human race was three times as numerous as the sterner sex. This is a gratifying fact, for whatever is popular with the fair sex is sure to draw the other. Great praise is due to the Dramatic Club for their spirited entertainment, and also to the ladies who so ably assisted them, and to Mr. Oakes who acted as pianist. Mr. Bowden in an especial manner deserves great credit for the capital manner in which his company acquitted themselves.

It is said that the value of the idols manufactured and exported by England for the Indian and African trade exceeds that of the Bibles, tracts, and hymn-books exported by her to those countries. She sends idols to Africa and India, cotton prints with idolatrous pictures on them to China, and opium to the same country. England is a very religious country, too; but if the devil ever ran short of brimstone, she would supply him with all he could handle, for cash down.—*Buffalo Catholic Union.*

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PRISCILLA'S JEWELS.

"You amaze us all," said Dr. Craig, while the ladies gazed in silent consternation at the stranger, and Mary broke out into hysterical sobbing.

"Mr. Dalrymple!" began Mrs. Craig, lost in wonder.

"That is my name," said the newcomer, bowing, "though I do not know how you have learned it, madam."

"I see," said Kenneth; "he took your name, besides laying claim to your ulster;—he is a bold villain. But what has he done with the jewels?"

"I will tell you all I know," said the real Dalrymple. "My friend here can bear witness to all I say. At a terrible moment this lady appeared on deck, covered with an extraordinary quantity of jewels. I stepped forward, and assisted by my friend here, clothed her in my ulster and helped her to the front, so that she might be placed in one of the first boats that were launched. A man, that black rascal who has fled, took her by the hand, as if to lead her to a safer spot, but a minute afterward, and in the midst of such confusion as led him to imagine the eyes of no man could be upon him, we saw him strike the lady on the back of the head, so that she lost consciousness and fell. In a few moments he had possessed himself of her jewels. We both, my friend and I, made an effort to reach the spot where she lay, but before we could do so the vessel suddenly heeled over, and went down. My last recollection is the thought that death had come for all of us; and that the lady who had been stunned was spared the final horror."

Priscilla was only half listening, being occupied in soothing poor Mary's excitement.

"Then I suppose the jewels may be said to be really lost?" said Kenneth. "The man arrived here in a boat," said Mrs. Craig.

"He may have been picked up in a boat," said Kenneth; "but it is not likely he could have managed to save the jewels."

"He tied them up in a large handkerchief," said Dalrymple; "I saw him; and it is a sight I shall never forget. The chances would certainly be against his being able to save them; but it is just possible he may have managed to do so. Did nobody see him arrive?"

"No one; he was met coming across the heather, more dead than alive, and the boat was found afterward on the sands."

"Unless he is induced to confess," said Dalrymple, "we shall never know positively the fate of the jewels. It is highly probable, almost certain, that they are all at the bottom of the sea. Nothing but the most extraordinary covetousness could have suggested the idea that it was possible for him to reap any benefit from robbery done at such a moment." "If he should escape," began Kenneth;

"Oh, I hope he may!" said Priscilla. "I trust we may never hear of him again."

"Miss Emerson is singularly indifferent to the fate of her property," said the tall stranger.

"I am weary of the subject, and cannot believe there is any use in thinking further about it."

"Nevertheless, we are bound to pursue the subject," persisted Dalrymple; and all began to move in the direction taken by the coast-guards in pursuit of the fugitive.

Arriving at the little harbour, a short distance from the Lodge, they found that the nameless man, who had called himself Dalrymple, had proved a fleet runner, had outstripped his pursuers, arriving at the shore, had leaped into the first empty canoe he saw, and rapidly put himself afloat. Before the coastguards and others could get themselves in readiness to follow him, he had got a long way ahead in the direction of the mainland.

But then he was only one man in a small canoe, against a crew of skilled seamen in their own most capable boat. From the island our party watched the pursuit eagerly through glasses; all except Priscilla, who turned her back upon this man-chase, and walked away to the Lodge, in a state of the most painful excitement.

She felt morally certain that the jewels were safe somewhere and that the man who had robbed her knew when to touch them whenever it should be convenient to him to do so. His own words of a day or two ago, which had struck her at the time, came back to her now, and the suspicion which they had then excited had become a conviction in her mind. She told herself positively as she walked along the heath that Dalrymple had wanted to marry her in order to have no risk about the necessary sale of her jewels, which he already possessed.

That her property was concealed somewhere on the island she felt sure, but she resolved that she would not make known this belief to anyone. She was determined to prove penniless in Dr. Kenneth's eyes in order that he might ask her to be his wife. And once his wife—well then she could declare her opinion that the jewels might possibly be found.

Having watched the boats out of sight, Mrs. Craig, Kenneth and the two strangers returned to the Lodge, where Priscilla and Mary had breakfast waiting for them, and where Duncan was congratulated by the gentlefolks. After breakfast Priscilla disappeared, and came back with Mr. Dalrymple's ulster across her arm, and the pocketbook, which she had found in its pocket, in her hand.

"I restore you your own," she said, "and may Heaven reward you for your charity to me! I have never opened this book, which, no doubt, you will recognise."

Mr. Dalrymple took the book and looked at it with a curious smile. "Miss Emerson," he said, "if I did you a good turn, surely you have done me one. This book contains the equivalent of money to a very large amount. Had I not given you my ulster I should perhaps have worn it myself, and it might have hindered my swimming—I had a good bit of swimming to do—or I should have cast away my ulster, pocketbook and all, rather than have lost my life. You see, I gave my property into excellent keeping."

"I am so glad," said Priscilla; "I am so very glad. How well he did not get hold of it, the man who pretended to be you!"

"I wonder why he took your name, even before seeing Priscilla?" said Mrs. Craig.

"I imagine he grasped at the first name of a respectable pas-

senger which he could recall," said Mr. Dalrymple, "little dreaming I should ever confront him here. I am only surprised that he did not sooner escape out of this island and out of the country, having lost his booty, as we must suppose he did, and being conscious, as he must have been, of the possibility of a witness rising up against him from somewhere."

Mrs. Craig looked at Priscilla, thinking how inexplicable it was that the man should have wanted to marry a woman whom he had so brutally robbed.

"The storm would not admit of any one leaving the island until this morning," said Priscilla.

"'Tis most strange altogether," said Mrs. Craig. "He had the manners of a gentleman, and claimed to be well-born and the owner of wealth."

"He is an adventurer, no doubt," said Mr. Dalrymple, "one who perhaps ought to be a gentleman. But this is not his first crime, I am sure. We shall probably know more about him by-and-by, after the police have captured him." "I hope they will not get him," said Priscilla. Dr. Craig glanced at her uneasily.

"Miss Emerson is certainly the most forgiving young lady I have ever met with," said Mr. Dalrymple. "I cannot join in her wish. It would be a real satisfaction to me to see that ruffian punished."

That evening the two strangers from Gannet Island took a boat to convey them to the mainland, being anxious to report themselves to their friends, but promising to return at some future day to renew their acquaintance with Orra.

Dr. Craig and Priscilla saw them off, and, as they stood above the beach, the early moon rose high, touching the sombre cliffs with silver, and making a quivering trail of light along the still rolling sea. Cheerful voices rang up from the beach; men, women, and children were out of doors, all busy and gay in their new freedom from the tyranny of the storm, and all loath to return to their dwellings for the night.

"Priscilla," said Dr. Craig, "why are you so anxious that the man we have known as Dalrymple should not be caught?"

"Because," said Priscilla, smiling, "chiefly because I do not want to hear any more of my jewels. Let them lie at the bottom of the sea."

"Why are you so anxious that they should be lost?"

"I have learned that there are things in life more precious than they; and I am of so ambitious a nature that the most precious thing always attracts me most." "What have you found that is so precious?"

"I am not bound to answer all your questions, Dr. Craig."

"I do not know what Orra can offer you in exchange for so much wealth—except it be one rough diamond, Priscilla. Oh, my dear, do not play with me; do not keep me in suspense! Can you love an honest man who has nothing but his love for you to recommend him?"

"Yes," said Priscilla, putting her hands in his outstretched hands; "even though, being an honest man, I find he can speak an untruth. Nothing to recommend him, indeed! Oh, Kenneth Craig, you hypocrite!"

The news that came from the mainland next day was a terrible shock to Priscilla, who, though she had wished the escape of the man who had robbed her, was not glad to learn that death had been his deliverer from the hands of justice. Nevertheless, this was the startling truth. The fugitive, ignorant of the management of a canoe, had, on seeing the coastguards gain on him, lost his presence of mind, and made some movements which had upset the boat and flung him suddenly into the sea. Clinging to the canoe, he seemed to have got under it and entangled with it; and, when he rose at last to the surface, he was drowned. And so died with him the secret of the fate of Priscilla's jewels.

When Kenneth and Priscilla had been married about a year, and Priscilla's opinion had often been freely and fearlessly stated as to the existence of the jewels upon the island somewhere, after many ineffectual searches had been made, and the subject had been almost forgotten, an accident occurred which altered the whole course of the fortunes of the doctor and his wife.

A golden eagle sometimes visits Orra from the opposite Scotch mountains, and when it is known that he has been seen hovering over the island, the inhabitants are careful not to leave their movable possessions out of doors, as the winged robber is apt to fly away with articles that do not belong to him. On one occasion a very large, fine eagle had been spending a few days about the cliffs of Orra, and much interest was excited by his movements. Dr. Craig and his wife often walked across the island to those very sands on which Priscilla had been found, and near where the eagle had taken up his lodging for the time in a tall cliff; and here they would wander about, watching to see the eagle soar. One evening they met Duncan MacElrath hastening to meet them, and saying that he had seen the eagle rise from the cliffs with something of a bundle in his beak. Going with Duncan to the spot, Kenneth and Priscilla soon saw the creature descending slowly towards the sands, with something undoubtedly held in his beak. A stone flung upward by Duncan just touched him on the breast, and, startled and indignant, the eagle uttered acry, and at the same moment dropped the thing which he had held.

The brey proved to be Priscilla's jewels, tied up in a handkerchief, as Mr. Dalrymple had seen them. They had evidently been hidden in a hole of the rocks, to await the convenient moment when the clever thief might be able to regain possession of his wrey.

The jewels proved quite as valuable as Priscilla had believed them to be, and she had the deep satisfaction of making the fortune of the husband whom she loved. In their palmy days which have followed, Orra is not quite forgotten by the Craigs; and Duncan and Mary have received a share of their prosperity. But good old Mrs. Craig, no longer an exile from her friends, has abandoned the island, and feels no wish to revisit its stormy shores. With Kenneth's children round her knees, she loves to dwell on the strange days of that three weeks' storm, when Priscilla first sat at her hearth as a guest, a precious waif from the sea, bringing all happiness and good fortune to Kenneth in her delicate hands.

THE END.

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It being absolutely necessary that our Partnership Accounts be immediately closed, we have decided on having an IMMENSE DISSOLUTION SALE of our entire stock of £45,000 value, including the whole of our recent imports for Autumn and Winter Seasons.

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Rare opportunity for purchasing Newly Imported Winter Drapery at Dissolution Prices.

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HAVING BOUGHT the American
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Stock at Below Landed Cost Prices, for Cash
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LYTTELTON.

As it is some considerable time since anything has appeared in your columns touching Catholic matters in this remote corner of the globe, I send you a brief sketch of the latest events, which, it is to be hoped, will prove interesting to your readers.

I shall begin with the all-important subject of Education. It is now some five years since the Catholics of this place, anxious to preserve the faith of their children, first established their own school, and, thanks to the zeal and energy of the much revered pastor of the district, the Rev. Father Treacy, and the hearty co-operation of his parishioners, the school goes on as swimmingly as ever. Although the Catholic population is very small, and also very poor, yet, true to the faith of their fathers, and in spite of a persecuting and tyrannical government they are determined to continue to support their own school at whatever cost. For the past three months the school has been under the management of Mr. Daly, late of Waimate, who appears to be doing good work, and I have no doubt that gentleman's pupils will give a good account of themselves at the Christmas examination.

The annual election of the parish committee took place a short time since, and resulted in the return of a number of gentlemen whose names are a sufficient guarantee that nothing shall be wanting on their part to forward the interests of Catholicity.

For some time past the church has been sadly in want of repair, and a few weeks since the Rev. Father Treacy made an able and eloquent appeal to the congregation to furnish the necessary funds for that purpose, and it is gratifying to state that the Rev. Father's appeal met with a generous response. The work has been let by contract, and operations will be commenced this week. It must be a source of great consolation to the Catholics of Lyttelton to know that they have such an earnest and zealous spiritual director, and a most energetic and indefatigable worker in the person of their worthy priest. All his energies have been unsparingly devoted to the advancement of his people and the church, and whatever he undertakes he invariably accomplishes with a resoluteness and a thoroughness and an unvarying tenacity of purpose. I feel certain I shall be only uttering the sentiments of the parishioners when I express the hope that the Rev. Father's sojourn may be long amongst us.

LYTTELTONIAN.

BRAVE RALPH GORE.

THE tragic death of poor, noble-hearted Ralph Gore, of Erie, Pa., has been made all the more harrowing by a knowledge of the details. Gore was a contractor, and, although poor and uneducated, he was a fine specimen of the true-hearted, whole-souled Irishman. On the morning that he went to the Poplar street excavation, for the last time, he was heard to remark that his orders for additional boarding up the sides of the cutting had not been complied with, and that this neglect must be repaired immediately. There were about thirty laborers working at the bottom when he descended, and as he issued same orders, he noticed the fall of some gravel and sand from above. Looking up, he turned pale, and shouted: "Make for the ladders, men, there will be a cave in!" A rush took place for the ladders, and men scrambled and climbed over each other in the effort to reach the top before the treacherous wall caved in. "Quick, boys, or you are lost!" exclaimed Gore, disdaining to take advantage of the means of escape until all his men were safe. They were all up but one, Jim Healy, who was rheumatic, and unable to move fast. "For God's sake, come up, Gore!" cried they, on the summit of the firm bank. "Not to leave this poor fellow," replied the contractor, pointing to the decrepit old laborer. The sand and stones were now sliding down faster and faster, and the western wall appeared to be on the point of bursting.

At last the old man reached the top and Gore made a bound for the ladder, but as he grasped the rung the bank broke, and fifty tons of sand descended with a crash. Situated as he was, Gore was only struck by the lightest end of the mass, and was buried in the sand up to his neck. A stone had struck him on the head, but not with sufficient force to kill him. He recovered himself in a few minutes, but was not able to extricate himself from the earth around him, the pressure of which was becoming greater every minute.

"Boys," he shouted, "I guess I'll have to trouble you to dig me out, if you can, and if you can't, I'll be all the same obliged to you." A hundred willing hands went to work to effect his deliverance. It was a tedious process, for the only way to avoid an additional fall of earth was to make a transverse cutting. A sponge saturated with wine was lowered and he managed to get it with his teeth. Hour after hour passed, and yet the work of rescue was not half accomplished. "Boys, is it any good?" he cried, and they told him they would work all night for his sake.

The ground above was covered with people, many of whom were weeping and praying for the poor fellow. Word was silently passed to the rescuers to hurry in the name of Heaven, as another slide of earth immediately above Gore was threatening. It was now getting to be dusk, and an awful stillness fell upon all. "Courage, Ralph, they will soon have you," called out a reporter, but the words had barely passed his lips when the dreaded slide began. The doomed man saw it coming and, ever anxious for the safety of others before his own, he cried to them to keep back from the edge for their lives' sake. His upturned face was a sight that made strong men weep like children. "Good-bye, lads. Remember me to—" To whom Ralph Gore wished to be remembered will never be known this side of the grave. The fall of earth that followed, buried his brave, sunburned face, twenty feet under the sand, killing him instantly.—Correspondence *Cleveland Leader*.

The number of deaths in Egypt from cholera since the outbreak of the epidemic up to the 21st August has been officially set down at 27,318, including 148 among the British troops.

HENRY GEORGE'S VIEWS.

HENRY GEORGE gave some interesting evidence last week before the United States Senate Committee on Education and Labor. "The general fact is," he said, "that there exists among the laboring classes of the United States a feeling of dissatisfaction. I believe the conflict is not between labor and capital, but between labor and monopoly. There are various kinds of monopoly. Ultimately it will be found out that the primary source of employment, the land, has been monopolised, and the laborer is shut off from it. The largest occupation is agriculture. Where there is free access to the soil wages cannot sink lower than the point which a man can reach by working the soil. The advantage of a new country is that its soil has not been monopolised. When the land is monopolised the competition of laborers begins. In a community where the land is monopolised the owners can compel the workers to come to their terms. The only thing that keeps rising in price is land. The disinclination to settle agricultural lands in the South is probably accounted for by the fact that people don't want to go South. There may be other causes.

Senator Call said that all over the South land was offered for sale for a song, and good agricultural land, too, which remained unused, while poor people flocked to the towns. He suggested that when such good land could be bought for 5dol. to 10dol. an acre, and was not, there must be some defect in Mr. George's theory that cheap land would supply a cure for industrial suffering.

Mr. George gave the committee the history of his attempt to start a Democratic paper in California which failed because the Western Union Telegraph Company refused to deliver despatches to him in competition with the Associated Press. The only efficient remedy for that sort of thing, he said, was a Government telegraph. Mr. George said that the Associated Press was of an immense service to the Western Union Telegraph Company in the late strike by coloring the news against the strikers. He also said that the Western Union had purchased the printing of editorials, and had a sort of alliance with the Associated Press.

In New England, Mr. George said, the average wages are not enough for decent subsistence. In many cases workmen live in the employer's house, buy at his store, go to his church, vote his ticket, and submit to his regulations like peons. In all occupations the tendency is toward the lowest wages and to compel the poorest living. If our people could live like Chinese they would have to take the wages of Chinese. Wages are going down, and must continue to go down. The remedy must be to wrest the natural advantages from the few and make them the property of all. This would not mean the seizure and division of accumulated property, but only of land, occupied and unoccupied.

Senator Blair suggested that the products of land were of more importance to the laborer than the land, since the laborer could not eat the land but only the product. He could not see how the product could be owned as property honestly, unless the land also could be owned.

Mr. George said: To make property which is the result of labor common, would be to destroy the incentive to production. But the same is not true of making land common property. Our present system taxes a man for the amount he has added to the public store of property. I would tax upon the value of the land, so that the owner of a vacant lot should pay as much as the owner of the improved property adjacent. The effect would be to destroy the speculative value of land and reduce it to the actual value. There need be no seizure of land, but merely a change in the form of taxation, so that the incentive a man now has to get more land than he has use for would be destroyed. There would be no destruction of the incentive to improve land. The land should be re-appraised every year.

A GLEAM OF TOLERATION.

WE (*Dublin Freeman*) have pleasure in transferring the following from a Protestant monthly paper called the *Christian Irishman*. Some of our contemporary's opinions are marked by a kindness and breadth of view seldom found in such literature, and if it would abstain from somewhat offensive controversial discussion it might fill a useful place:—

We have been greatly pained by some of the clerical oratory that is supposed to have graced (1) the celebration of the Relief of Derry during the last month. The Rev. Mr. Fullarton is reported to have spoken of the inhabitants of the Bogside as "Papist hounds." We hope he has been incorrectly reported, as we find it hard to believe that any professedly Christian man, and especially any minister of the Gospel, would use language so unbecoming and so unfeeling. The Rev. Mr. Kane expressed his preference for that peculiar mode of evangelisation of which the watchword is, "Beady, present, fire!" He objects to Peasant Proprietorship in Ireland, because its effect would be "to root persons in the soil who were inherently seditious and rebellious, and would never be anything else." This, he declares, would be "monstrous." If Mr. Kane alone were held responsible for utterances like these, we might not think of alluding to them. But Irish Protestantism is more or less compromised by them. They find a prominent and welcome place in the Roman Catholic newspapers, where they are represented as the expression of ordinary Protestant opinion. But true Protestantism disowns such representatives, who would bring us back into the Penal Days, with all their shame and horror. In our view, a Protestantism of the type of these reverend orators (and few of us, perhaps, have been altogether free from blame in the past) is more or less responsible for many of the seemingly incurable ills of our country.

The town of Casamicciola, on the Island of Ischia, recently destroyed by earthquake, is being rapidly rebuilt.

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A safe and valuable remedy for Coughs, Colds, Whooping Cough, Bronchitis, Hoarseness, and the various affections of the Throat and Lungs.

Being pleasant to the taste, children take it readily.

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 In thanking the public for past favours, begs to intimate that he has opened those premises, in George street (opposite Knox Church, within a few doors of Frederick street), and will be pleased to have a visit from old Friends.

C. W. HAWKINS, Hairdresser.

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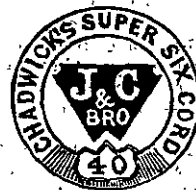
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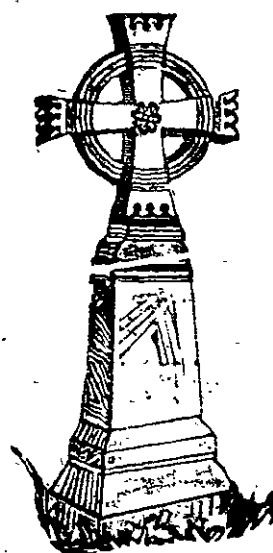
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News of the Week.

FRIDAY.

During the past few days a Skeleton Army has been organised in Christchurch. Its members have been parading the streets in opposition to the Salvation Army. They carry a black flag with skull and cross bones, and the mottoes "Blood and Murder" and "No Surrender" on it. Several skirmishes have occurred between the two armies.

The body of Joseph Shelly, who has been missing since yesterday week was found in the Wanganni river this morning by a dragging party. He was with his wife and brother-in-law at 8 o'clock on Thursday evening, and went out ostensibly to get some supper-beer, but nothing had since been heard of him. He came from Buller, where he had previously been a hotel-keeper, and afterwards was employed by the Harbour Board. It was thought at the time that he had gone there by the Wallace, which left the same evening for the West Coast. He had some money to come to him there. It is not known whether he committed suicide or fell into the river.

The leaders of the Servian Radical party have been arrested by the Government, and are suspected of being concerned in the insurrectionary movement. The action of the Government has caused much indignation among the Radical section of the populace; and, notwithstanding the strong measures which have been taken to suppress the movement, the revolution is rapidly extending in various parts of the country.

Wm. Holland, a settler at Waiuku, was killed while felling bush. It is rumoured that the English man-of-war *Tryad* has been withdrawn from Tamatave, at the request of France.

A boat containing four men, on entering the Bay of Islands, yesterday week was observed to capsize. It is supposed that all were drowned. Their names are unknown.

Edward Bowden, a miner at Kumara, slipped into the sludge-channel yesterday morning, and was carried right out a distance of 2500 ft. along with the tailings. He was much cut and bruised, and narrowly escaped death.

About 3 o'clock yesterday morning Innes' Waltham Brewery was discovered to be on fire. The City and Railway Fire Brigades turned out, but the wooden portion of the building was almost entirely destroyed. The damage is estimated at £3000. The insurances are—South British, £700; London and Liverpool and Globe, £850; Australian Mercantile, £850. The London and Liverpool and Globe had £500 on the malthouse, which was of brick, and only partially damaged.

SATURDAY.

Mr. Trevelyan, the Secretary for Ireland, declines to sanction an extensive scheme of Irish emigration.

Baron Hübner has gone on a visit to Kawan.

Russia is mobilising an army division at Pokov, and all furloughs have been recalled.

Despite somewhat unsettled weather, yesterday, the Agricultural and Pastoral Association Show at Christchurch was a great success. The Governor was presented with an address, to which he replied by complimenting the Committee on having exceeded most shows in the Old Country. The attendance was over 18,000, and the receipts about £900.

Serious complaints are made by the third-class passengers just arrived by the *Ionic* of the food and sanitary arrangements of the vessel. They have drawn up a document which has received the signatures of six of a committee appointed on behalf of 75 passengers, representing, with wives and families, 191 persons. Copies will be lodged with the Immigration Agent here, and others forwarded to the Board of Trade in London, and to the Secretary of State for the Colonies. The complainants are aware they have a legal remedy for the alleged breach of contract, but do not wish to be detained in Wellington any longer than absolutely necessary, as they are desirous to proceed to their respective destinations.

MONDAY.

The animosity of the French towards the Germans grows deeper and deeper. The papers advise the removal of all employees in Paris of German nationality, and hostile demonstrations were made during the week ending October 7 against an establishment where German workmen were known to be employed. M. Charland, the proprietor of a large printing house, discharged all his Germans, and a number in the State tobacco factory were forced to leave.

On October 7 a large stone was hurled through the window of the railway carriage in which Sir Stafford Northcote was sitting while being conveyed in the Duke of Abercrombie's train to Baron's Court. The assault was made between Dunganon and Omah. Lady Crichton received a dangerous wound in the back from the missile.

News of the defeat of the Servian rebels is fully confirmed. The success of the troops was decisive, although the rebels fought with great determination. The losses on both sides were very heavy.

Prince Frederick William, the Crown Prince, proceeds to Madrid next week, on behalf of the Emperor William, to return the visit which King Alfonso recently paid to his Imperial Majesty.

A sad boat accident resulting in the death of three men occurred at Napier yesterday. The Captain of the ship *Pleides* (now lying in the bay) with a crew of four men, went ashore for the first mate. There was a nasty rippling sea, but they arrived safely, and started to return with a crew of six. A nasty sea was running, but the captain gave orders to start. On the bar a sea struck the boat broadside on and capsized her. The captain of the barque *Livingstone*, immediately started to the scene, and the pilot boat was on the scene of the accident within three minutes. Only three men (the captain and two A.B.s) were saved, the first and third mates and one A.B. being drowned.

Messrs. Hamilton and Chapman report the following gold returns for the week:—Keep-it-Dark Co. obtained 242oz. of amalgam from 186 tons of quartz; Globe Co. 155oz. of amalgam from 180 tons of stone. Fiery Cross Co. had a general cleaning up, the result being

1135oz. of retorted gold from 528 tons of rock. Now that the Fiery Cross has washed up, the Hopful-Extended Co. will commence crushing at the same battery; the greater portion of the stone to be put through is from the southern end of the claim. It is expected that stone will soon be brought to grass from the Welcome end of the mine (antimony lode), as the Welcome Co. has sanctioned the working of the northern portion of the mine through their tunnel.

At the Guildhall banquet on Friday night Mr. Waddington, the French Minister, who was present, said that he had been charged with the mission of promoting the *entente cordiale* between France and England. He strenuously denied that his Government were desirous of pursuing an aggressive Colonial policy, or of making war for the acquisition of territory in any part of the world. Mr. Gladstone, in the course of his speech, warmly sympathised with France in the Madagascar incident, confirmed Mr. Waddington's declaration that nothing had occurred to mar the cordiality of the relations between the two countries, and added that the French Government had made satisfactory reparation for the treatment to which Rev. Mr. Shaw had been subjected without solicitation by the English Government. The Premier stated that the stay of the British troops in Egypt depended upon the progress which was made the task England had undertaken in that country. He added, however, that a partial withdrawal, entailing the evacuation of Cairo by the British force now in occupation, had already been ordered. With regard to the aspect of Continental politics, Mr. Gladstone declared that the Powers were unanimous in desiring the preservation of peace.

The *Mount Ida Chronicle* gives the following:—"We understand that reeving has been suspended at the Golden Link and Golden Belt Companies' claims, Serpentine, and that it is 'improbable'—if not impossible—that work will be resumed for some considerable time to come. The former Company is in course of liquidation, and a list of contributors in the winding-up has been filed in the Supreme Court, Dunedin. The manager of the Golden Belt has resigned, and altogether the little settlement appears to be in a very precarious state.—For the sole cause of this deplorable state of affairs we have not far to seek. The capitalists in Dunedin who supplied the wherewithal to carry on operations have buttoned up their pockets, and determined that they will not advance another penny for developing the mineral resources of this *terra incognita*.

Although we do not say there may not have been some justification for their action, we think it was hardly fair or business-like for the capitalists to have thrown over the Serpentine in such a cavalier and arbitrary manner. We hear on good authority that Mr. Wi heru, of Rough Ridge, has discovered the continuation of the old Homeward Bound reef. The reef is about 2ft wide, and showing gild freely.

Irving Bishop, the mind reader, at an exhibition in Dublin on October 15, failed four times to give a number of a bank note. A dangerous attack of congestion of the brain followed.—That comes of meddling with the Irish mind. Other people besides Mr. Bisnop have already come to grief because of it.

Michael Davitt is writing a sketch in imitation of the "pilgrim's Progress," entitled "My Jail Life."

Five thousand persons assembled at the National League meeting at Tipperary on September 30. A dozen priests were in attendance.

The preparations being made for the Convention of Irish Nationalists indicate that it will be the greatest demonstration of the kind ever held. Under the advice of Mr. Parnell a programme of moderation is proposed. A committee of American delegates are expected.

An Orange procession while returning from a meeting at Belfast, after listening to Sir Stafford Northcote, was attacked by a Catholic mob. A desperate fight ensued, many persons being wounded. On the same night the Orangemen smashed the windows of a convent and two newspaper offices. A lady sitting near the convent window was so injured that she died the following day.

M. Perry's remarks are deemed reassuring so far as New Guinea is concerned, but equivocal as regards other possible Pacific annexations.

The *Moscow Gazette*, commenting upon the agitation which has for some time past been manifested in the Balkan provinces, urges the union of Bulgaria and Roumelia under the administration of Alexo Pacha (Prince Alexander Voghrides), as affording the only satisfactory settlement of the difficulty.

The Exhibition at Cork closed on Saturday, October 13. The affair was a complete success. During the closing exercises the playing of the National Anthem was received with cheers and hisses. The police interfered to prevent a fight.

The Parnellite leaders already show signs of a change of front in Ulster.—To whom are the signs visible?

Cardinals Manning and McCabe are going to Rome to meet the American bishops, where they will use all their influence to obtain a declaration against the Irish secret societies in America. Mr. Errington will be dispatched by Mr. Gladstone as a special envoy to watch the proceedings.—Secret societies are already declared against, and this telegram generally reads like nonsense.

Nihilist proclamations are increasing in Warsaw. A great many suspects have been arrested, among them several authors and students.

An Irish National League meeting was held at Cholerville, County Cork, on Sunday, the 15th. 10,000 persons were present. The parish priest refused to allow those under his immediate charge to attend.

Sir Stafford Northcote closed his campaign in Ireland on October 13, with a speech at Lorne. He said in order to develop her resources Ireland needed order and repose and firm and steady Government. He deemed the Land Act a beneficial measure if justly administered. There should be no compact with national disturbers who would seek Home Rule through new measures for local government, and he warned the Conservatives to guard against them. By some Sir S. Northcote's Irish tour is regarded as a high blunder, political and personal.

Mr. John Dillon will refuse to make speeches during his visit to America, and no political significance is attached to his movements there.

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A dispatch from Hongkong, of October 18, says that China is actively preparing to close the port of Canton.

TUESDAY.

Mr. Redmond telegraphs Home that the Australian Convention is a great success, and that Mr. Parnell's programme has been unanimously adopted by it.

The French Government have declined to accept the offered mediation of America in regard to Tonquin.

A consignment of frozen fish from New Zealand was sold retail in the Central Fish Market, London, on September 29. The kinds were principally sea flounder and mullet. The sale was a pronounced success, the mullet realising 8d to 9d each.

The Lyttelton's cargo of frozen meat has arrived in excellent condition, and is realising 53d.

The Melbourne Daily Telegraph states that a man named Knowles, a member of the Salvation Army, has confessed to Major Barker that he (Knowles) murdered F. M. Bates, the actor.

The testing of the Queen of Beauty mine at Makara took place yesterday. The referees were Messrs J. C. Harris (*New Zealand Times*) and H. Blundell (*Evening Post*). Two mining experts were also present. Twenty-one dishes of stuff were washed, with unsatisfactory results, only a few specks of gold being obtained.

Several complaints recently made respecting the treatment of patients at Wellington Hospital, resulted in an interview taking place between the Colonial Secretary and Dr. Hammond, the superintendent. The upshot of the conference was that Dr. Hammond has decided to resign.

The *Wahatip Mail* says:—"Mining generally is beginning to revive as the season advances. The latest discovery is the striking of excellent wash in a tunnel claim at Arthur's Point, where there is plenty of room for equally good claims. A well-equipped party is also out prospecting, and it is believed that some good news will be brought in by them shortly." The Upper Shotover correspondent of the same journal writes:—"I do not remember times being so dull since the West Coast rush; there has not been one single case of anyone opening up anything fresh this spring. The sluicers keep working away, taking advantage of the water whilst it lasts; but unless we have a very wet spring, that commodity will soon be short, as there is very little snow on the mountains to come down."

A serious railway accident occurred on the Essendon line at noon yesterday. A train which was conveying visitors to the races had passed North Melbourne station when the axle of one of the second-class carriages broke, causing the other carriages to upset. Three passengers, who were severely injured, were conveyed to the Hospital, and one of them now lies in a serious condition. Several other passengers suffered injuries of a less serious character.

WEDNESDAY

A fire broke out in A. H. Nathan's warehouse, Queen street Wharf, Auckland, at 9 o'clock on Monday night. The damage by fire and water amounted to several thousand pounds. The upper storey, with its goods, was totally destroyed. The loss is accepted by the insurance companies as total. The salvage will reduce it to about £5000. The other division of the warehouse over Lamb's is intact. The building belonged to John Lamb, and is insured in the New Zealand office for £2000, and is damaged to the extent of £600. Lamb's stock is insured in the New Zealand office for £3000, and is all damaged.

The Marquis Tseng states that France will require a force of upwards of 40,000 troops to overcome the China, Annam, and Tonquin forces combined.

At a public meeting held in London, Major Fergusson strongly urged State aid to emigration to the Australian Colonies.

THURSDAY.

The *Otago Daily Times* says:—"At the meeting of the Irish National Convention in Melbourne, a telegram was received from Mr. Parnell wishing success. Dr. O' Dogherty was elected president. A long series of resolutions were passed deploring the present condition of Ireland, and pledging the Convention to assist in trying to ameliorate it; adopting a petition to the Imperial Government in favour of local government in Ireland; deploring the crimes which stained the recent history of Ireland, and declaring the coercive policy to be a fruitful source of disorder and crime. The next Convention is fixed to be held in Sydney next year.

A violent thunder storm occurred at Invercargill yesterday afternoon. A man named Crisp was killed by lightning at the Elles-road station, and it is reported that two children named Fraser at the Gap road station suffered a like fate.

Mr. Healy, M.P., speaking at Limerick, insisted on the abolition of landlordism.

Proclamations have been issued by the Irish Executive prohibiting the intended meeting of the Irish National League and Orangemen in Fermanagh.

The Otago Land Board passed a resolution last week cancelling the licenses at Silver Peak issued to Messrs. Borthwick, Hertslett, Watson, W. and C. Higgins, and Francis, together with all the deposit moneys paid by them. Mr. Stout, who proposed the resolution, explained the situation very clearly and fully, and argued that the land taken up by the selectors in question must eventually become the freehold property respectively of Messrs. Gellibrand and Co. and Orbell, as it would be impossible for the licensees to pay the amount of debt incurred by them.—An appeal against the decision of the Board will probably be made to the Supreme Court, and this probability prevents us from making any comments on the case. The conduct of Messrs. Clark and Green in leaving the meeting before Mr. Stout had concluded his speech, and without supporting or opposing the motion, has been much remarked on.

It is to be hoped that the appointment, which is announced, of Mr. James Ashcroft to be official assignee under the new Bankruptcy Act for Otago and Southland may be taken as an earnest of the Government's sincere determination to stamp out the dummy system, with exposure of which the name of the gentleman in question is so creditably associated,—and indeed to discover and put down

any other system of dishonest trickery that may be invented instead by a very ingenious class of people.

It is announced that the bust of Garibaldi ordered for the Christ-church Museum has arrived from Italy.—Would it not be well to form a gallery illustrative of evolution for its reception?—beginning with a morsel of preserved protoplasm, going through all the reptiles and apes, and ending with this representation of the perfectly developed hero. We do not know, besides, how good society in Christ-church could bring itself to show veneration and worship to the image of a man without a pedigree.

At the meeting of the Otago Land Board on Wednesday, Messrs. Clark and Green opposed the confirmation of the minutes of the previous meeting, and which contained the resolution of cancellation. Their contention was that before they had quitted the meeting a motion against cancellation had been carried, and that, supposing all to have been settled, they left to avoid listening to a long speech that Mr. Stout insisted upon reading. Mr. Green persisted in declaring that a vote had been given, and affirmed that otherwise he would have "stopped a week rather than be beaten by a man like Mr. Stout on a motion of that sort." Notwithstanding the opposition made by the gentlemen referred to, the minutes were confirmed. On the application of Mr. Denniston, however, it was decided to grant a rehearing of the cases of Borthwick and Hertslett on the grounds that there had been a misunderstanding in the matter.

The weather on Friday last was most unfavourable for the Catholic picnic at Purakanui, the children nevertheless mustered in force from St. Joseph's and the Christian Brothers' schools, Dunedin, St. Patrick's school South Dunedin, and the Port Chalmers Catholic school. The programme of sports was carried out so far as it was founed possible; and St. Cecilia's and St. Patrick's choirs sang some pretty choruses in a highly creditable manner. St. Patrick's Brass Band also performed their part with good effect. His Lordship the Bishop and the Rev. clergy of the Dunedin and Port Chalmers missions were present for the greater part of the day. On the whole the young people managed to enjoy themselves fairly although owing to the constant rain, they did so under difficulties.

Has Mr. Archibald Forbes correctly gauged the loyalty to the Empire of these Colonies? It seems he has published in one of the London periodicals his opinion that so soon as ever the Colonies have been harassed, as he says they are sure to be, by foreign cruisers during a European war, they will protect themselves by separation. And this, notwithstanding the outcry made by our Press against all sympathy with Ireland, as tending to the dismemberment of the Empire. Yet even were the Irish movement aimed at dismembering the Empire in order to secure the welfare of Ireland what would it include more than Mr. Forbes, who no doubt has had an ample opportunity of judging, pronounces to be in the minds of the colonists. The Colonies, he says, would save themselves by the dismemberment of the Empire,—and yet they denounce the danger of dismemberment, and give it as a sufficient reason for Ireland's being required to suffer from such ills as no hostile cruisers could inflict upon themselves. Mr. Forbes is mistaken, then, or else the loyalty of our colonists is a sham, and their outcry against the Irish cause a reckless display of falsehood. If they are not very loyal, in fact, they are grossly hypocritical.

The Melbourne correspondent of the *Otago Daily Times* referring to the Melbourne schools scandal speaks as follows:—"In the meantime letters appear in the papers written by correspondents who do not sign their names, giving instances which they think need investigation. Nothing, however, of a very definite character is stated, but parents are rendered uneasy, and a feeling injurious to the State schools is aroused. The dangers to which attention is directed are inherent in the mixed school principle, and can be avoided only by the strictest supervision on the part of teachers and parents. In some of the State schools in the city the evil of pernicious example is likely to be increased by the fact that children are admitted whose homes are in the most vicious localities, and who are surrounded by a constant atmosphere which cannot have otherwise than a deteriorating effect." This paragraph confirms an assertion made by us last week to the effect that, even apart from all questions of religion, the mixed State schools were dangerous to the morals of children, and such as they could not with any degree of safety frequent.

The *Washington Star* is accountable for the following:—"Victor Hugo told an American visitor recently that he regarded Edgar A. Poe as 'the prince of American poets.' He thinks Mr. Whittier 'a womanly versifier,' Mr. Lowell a 'smart chatterer,' and Oliver Wendell Holmes 'afflictively laughable.'" As it is, nevertheless, known that Victor Hugo, even during his long residence in Jersey, refused to learn one word of English, notwithstanding his professions of universal brotherhood, it is difficult to understand how he is qualified to pass any judgment on the American poets. He surely does not base his criticism on translations. It is, moreover, very foreign to Victor Hugo's habit to speak adversely of any poem of any kind. M. Maxime du Camp tells us his custom has been to praise immoderately any verses sent to him. "I do not know, sir," he is wont to reply, "whether I am a poet, but I am sure that you are,"—and thus, adds M. du Camp, he makes sure of *claqueurs* for his next play.

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CATHEDRAL FUND.

I BEG to acknowledge the receipt of the following subscriptions towards the Cathedral Fund:—

Mr. Edmonds	£ 1 0 0
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WEEKLY SUBSCRIPTIONS.

Per Rev. P. Lynch	£ s. d.	Per Mr. W. Hall	£ s. d.
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✠ P. MORAN.

DEATH.

McCLUSKEY.—On Thursday, 8th November, at Naseby, George McCluskey, fifth son of the late Patrick McCluskey, County Tyrone, Ireland, aged 39 years; deeply regretted.—*Requiescat in Pace.*

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, NOVEMBER 9, 1883.

PROGRESS AND JUSTICE IN THE NINETEENTH CENTURY.

THE Catholics of New Zealand provide, at their own sole expense, an excellent education for their own children. Yet such is the sense of justice and policy in the New Zealand Legislature that it compels these Catholics, after having manfully provided for their own children, to contribute largely towards the free and godless education of other people's children!!! This is tyranny, oppression, and plunder.

£531,973.



THE amount spent by Government on education during the financial year 1882-83 was no less than £531,973. How many pupils were taught for this sum? We have purposely abstained from using the word educated—for, although we have what is officially called education, not even one pupil has been really educated under our system of public education. A second interesting enquiry would be, what are the conditions under which children can share in this enormous expenditure of public money.

In all schools—primary, secondary, and collegiate; native and European; ordinary, industrial, and Reformatory—there were in the course of last year 93,300 pupils. A paternal Government has therefore spent nearly six pounds sterling per head in giving instruction to children whose parents find themselves able in conscience to avail themselves of an intensely sectarian system of education at the public expense. For it must be borne in mind that over and above these 93,000 pupils there were 10,002 pupils whose parents refused to send them to public schools, and whose education was provided for at the sole expense of their parents and friends without the least aid from public funds.

Now, how comes it such a large number is compelled to forego the pecuniary advantages afforded by public schools; and, after having contributed its share to the public burdens, feels itself under the necessity of undertaking the additional burden of private schools. This arises from the conditions under which public education is carried on. All sections of the community are compelled to pay the expense of public education, or rather instruction, whereas the system of instruction provided is intended and arranged to meet the requirements of one sect alone—the secular sect, and to exclude all others.

It is true indeed that some others besides secularists avail themselves of it; and this accounts for the large numbers to be found in public schools. But large numbers of persons do this unwillingly, and under protest. These, no doubt, think that although they suffer a hardship, they may, under the circumstances, permit their children to frequent public schools without any very serious violation of conscience.

There are others, however, amongst whom the overwhelming majority of the parents of these 10,000 children, who are to be found in private schools, are to be numbered, whose consciences compel them to make very great sacrifices to provide schools in which such an education is provided as meets their views.

Considering these points, what is the inevitable conclusion? First, every dispassionate man will concede that it is manifestly unjust and tyrannical to compel people, who, at their own sole expense, provide an excellent education for their own children, to pay for the free and godless education of the children of the secular sect and others who avail themselves of it. It is plain, in the second place, that the secular sect has, through a combination of circumstances, been enabled to trample on the community and levy black-mail on their fellow-citizens. In the midst of a community, then, which boasts of its freedom, we find a veritable tyranny and a despotic and most odious exercise of power on the part of a chance majority.

There is another consideration which must also strike every man who seriously reflects on this state of things. It appears that there are in the Colony about 60,000 families likely to have children (see *Hansard* p. 606, No. 26; 1883), and it follows that to educate the children of 120,000 men and women of the country, all the other men and women are heavily taxed. Now no one will deny that the education of children and the expense of it belong to their parents. Parents are the persons who are obliged to see that their children are properly educated and they are also the persons who should bear the expense of such education. It is only in cases of inability to do so that the community at large can be justly called upon to contribute towards the maintenance of schools.

If, then, the overwhelming majority of parents in this country are able to pay for the entire education of their children, it is both unjust and impolitic for the Legislature to compel all to provide a free education for the children of well-to-do people. It is impossible to gainsay this position. Nothing but ruin can come of perseverance in this insane attempt to

educate the whole people at the public expense. A large number will never accept free and godless education for their children, and will most naturally bitterly resent the tyranny and injustice that compels them to pay for such education of other people's children.

There is yet another view of the question. Something about between one-fifth and one-sixth of our ordinary revenue is annually spent on the free and godless education of the children of sixty thousand families. Contrast this with what obtains in England. There, about one-twentieth of the revenue is devoted to school purposes, and free education is provided only for such as are unable to pay. But were England to establish a system similar to ours, her entire revenue would not suffice to meet the expense. Nothing can show more clearly how unwise our Legislature has been, and continues to be. Here, everything is sacrificed to a theory which cannot stand the test of reason and experience, and which has succeeded in plundering and tyrannising over a large section of the people. In England, rates and private effort come to supplement the public revenue—or rather, indeed, grants from public funds come to the aid of the rates and private efforts. There, parents and denominations are expected to do what they can to educate the people, and there the Government cheers and encourages them by liberal grants to aid in the promotion of the public good.

Here it is altogether the other way, and not only that, but everything is done to discourage private and denominational effort. The Government repudiates and apparently abhors all such effort, and, in order to do so the more efficaciously, imposes very heavy taxes upon the schools, etc., of all who have the courage and conscience to endeavour to save their children's faith and morals from the contamination of godless schools. Indeed, we are tempted to say that the devil, having escaped from the pit, has taken up his abode in the midst of popular school systems, where he is flattered, fêted, and endowed by many of the Governments of the day.

In England, scholarships and other premiums are open to all. Here only pupils of godless schools can hold exhibitions provided by the public at large. There is something of wisdom in the ways of our colonial managers. They fear competition; they desire that the number of those who would seek these rewards should be confined to one class. Perhaps they have taken warning by the news that annually comes to these shores from the old land, and of which the following, from the London *Evening Mail*, of September 14 of this year, is a specimen:—

The results of the intermediate examinations held in June last, which have been anxiously awaited by the candidates and their friends, were published to-day. They show in a remarkable manner the extent to which the Act has been taken advantage of in the country, and the great impetus which it has given to high-class education. The competition for the valuable medals, exhibitions, and other prizes, which have offered an incentive to study, have been very keen, and the answering has been very high, and in some instances indicated distinguished ability and assiduous application on the part of the students. The number of boys examined was—of the prescribed age, 4,383; over age, 154. The number that passed was—of the prescribed age, 2,766; over age, 85. The number of girls who competed was—of the prescribed age, 1,100; over age, 25; the number who passed—of the prescribed age, 878; over age, 15. The prescribed ages, whether for boys or girls were—in the junior grade, under 16; in the middle grade, 17; and in the senior grade, 18. The largest number of the higher distinctions were attained by students of the Roman Catholic schools. The first place, with a gold medal and a prize value £10, was won by Mr. Henry C. McWeeny, son of the chief of the reporting staff of the *Freeman's Journal*.

It would never do to have their precious pets compelled to compete with the pupils of Catholic schools. Their chances of success would be thereby considerably lessened. No, the object and end of our present system of education is not so much the education of the people as the exclusion of Catholics from the benefits of education—for Government schools and Government aid can only be availed of by them on the condition of their disloyalty to their consciences and endangering their faith.

In concluding this, there is one more reflection we may make. These Catholic colleges which have prepared this great majority of the highest prize men, though absolutely unaided by Government in any way, have had to compete with richly endowed schools and colleges which, nevertheless, they have well thrashed. Might not a suggestive and important lesson be derived from this? Does it not go to prove that the efficiency of a school and college, after all, does not very much depend upon large endowments. Here in Ireland we find, on the one hand, schools and colleges only recently

established, owing to the terrible penal laws which made the education of Catholics a crime of high treason, to be punished by hanging, quartering, and drawing, and totally unaided by public funds of any kind; and on the other, schools and colleges of old foundation and lavishly endowed: and after a keen contest and competitive examination, the result is the Catholic colleges and schools have gained the greater number of the highest prizes. But here the Catholics are denied all chance. Our children are forbidden by the conditions laid down by our education authorities to compete with the pupils of godless schools for any prize. Anything more selfish, unjust and tyrannical than the New Zealand system of education cannot be imagined unless, indeed, a return be made to the bad old penal laws.

THE FOURTH CENTENARY OF LUTHER.

THE united Protestantism of Dunedin has celebrated its greatest anniversary in the Knox Church—a fitting place for such a celebration. An English clergyman once called KNOX the ruffian of the Reformation, and few, we fancy, will be disposed to question LUTHER's claim to be regarded as its buffoon. Still there are to be found men who think they see something very commendable in both; and who, therefore, may be permitted to honour the birth of the one in a building bearing the name of the other. There even seems to be a sort of fitness in the association of ideas suggested by the man honoured and the building in which the honour was bestowed.

The speakers at this celebration were representative men from both the clergy and the laity. As was befitting in the circumstances, the Mayor of Dunedin occupied the chair. His Worship is remarkable for the happy way in which he has on all occasions acquitted himself of the duties of chairman; and it must be admitted that on this occasion he was happier than usual. We regret our space does not permit us to set down here—in this place—the entire of his learned and eloquent speech—one, too, so beautifully illustrated by a quotation from that prince of comic historians—FROUDE; and that we are compelled to confine ourselves to one passage of this illustrious address.

The following words, which are so worthy of one who occupies the proud position of the Mayor, we are sorry it is not the Lord Mayor of Dunedin will be for ever memorable:—"I am particularly pleased to preside at this centenary meeting in the most southern city of the world—at the antipodes of the scene of LUTHER's labours—in a building named after one whose own work was so like his, whose life and labours we are met to honour, and who, like him, requires no monument to perpetuate his memory, because he lives in the hearts of the Christian population of the world, who now enjoy that civil and religious liberty he worked so hard to establish, and which it is ours to preserve and perpetuate." Could anything be neater and more historically correct, in the supposition, true, of course, that the overwhelming majority of Christians are not Christians, and that the penal laws during three hundred years, the confiscation of honest men's properties, the exclusion of the people from almost all share in the government of their country, the inhuman butcheries of the peasants of Germany, of OLIVER CROMWELL, and the transportation and selling into slavery of tens of thousands of Irish women and children by the devoted followers of LUTHER were the highest developments of civil and religious liberty? We truly grieve that we are unable, owing to want of time and space, to devote more prolonged and delicate attention to the worthy Mayor's beautiful address. But as he was not the only noteworthy speaker amongst laymen at this touching anniversary, we find ourselves compelled to pass on to the next in order, Mr. E. B. CARGILL. His position in this city claims for him especial attention, even if his display of eloquence and erudition did not lay upon us the obligation of drawing special attention to his great oration. And here, again, as in the case of the Mayor, we must express our regret at our inability to do Mr. CARGILL full justice. But there is one passage in the report of his panegyric on LUTHER which is so remarkable for the Herculean literary industry and historical research it displays, as well as for the elegance of its diction, that we can by no means pass it over in silence. We fancy we should not be far wrong if we said the following passage was delivered in a high, solemn, reverent, and awe-striking tone, viz.:—"Luther and the Bible"—was an all-comprehensive subject. The great fundamental change brought about by the Reformation, not only in Germany, but in England, was simply this: The restoration of the Word of God to its right place, as the sole armoury of their faith, the sole settlement of every dispute, and certain guide in every doctrine. It was somewhat difficult in the present day to realise the state of things that must have prevailed before the Reformation. That there were multitudes of men who were waiting and wishing for better things, they had ample evidence of in the many touching incidents in LUTHER's life. Nevertheless, intense darkness with regard to the Word of God did prevail. The Bible was unknown. Neither priests nor people read or knew anything about it." It is, of

course, a notorious fact that LUTHER allowed everybody the same liberty of being governed by what he learned from the Bible that he claimed for himself; and that his anathemas against all who dared to dispute his inspiration and infallibility, and all the wars he provoked, were only so many pleasant and playful gambols of the liberal and amiable reformer. Then, how can we worthily set down that recodite passage in which Mr. CARGILL informs an ignorant world that before LUTHER "intense darkness with regard to the Word of God did prevail. The Bible was unknown. Neither priests nor people read or knew anything about it." Well, did you ever go to, Mr. E. B. CARGILL; do you really believe that nonsense? But what a pity that a rev. clergyman of the kirk should disabuse the gaping crowd in Knox Church as to the accuracy of Mr. CARGILL'S historical knowledge. The Rev. W. BANNERMAN, who, by this way, we have often observed, frequently interposes as a spoil-sport at meetings of the *unco guid*, gave expression to the profound thought that at the "period of the Reformation, the inheritance of God's people—the Bible—had been rescued from the hands of the ruthless destroyers"—that is, the priests and people, who, according to Mr. CARGILL, neither read it nor knew anything about it. But this is only a slight contradiction of a matter of no importance to these profound students of the history of the Reformation period.

Bishop NEVILL, of the Anglican Church, was there also. Considering his principles, and, indeed, his speech on this occasion, people will wonder what brought him there, unless they remember his recent sage deliverance on the union of Christendom. "However, as he considered it his duty to go there, and even speak, we should do him a wrong if we failed to set down here, at least, the most noteworthy passage of his speech: It is as follows:—"We were told by inspiration that there were in the Bible things hard to be understood—things which they that were unlearned and unstable or lawless wrested to their own destruction. Then came in the other guide which GOD had given to His creature man—the Spirit-bearing Church, which was declared to be the habitation of GOD. It was the temple of GOD—because the habitation of the HOLY GHOST, and the promise of GOD was given that the gates of hell should never prevail against it. When the Church spoke in her councils and in her creeds—not by one individual, no matter in what position he stood, was there infallibility—but in the Spirit-body as a whole there was the truth. The Church speaking as a whole in her corporate capacity was the voice of JESUS CHRIST, who was Himself the Truth.—(Applause.)"

This is very edifying, and we are curious to know what Mr. E. B. CARGILL thought about the Bishop's claim to belong to an infallible Church, for this representative lay-admirer of LUTHER was just after stating that the Bible, or Word of GOD, was the sole armoury of their faith, the sole settlement of every dispute, and certain guide in every doctrine.

But the Rev. Dr. ROSEBY followed and gave the Bishop a Roland for his Oliver. His Reverence does not seem disposed to permit himself to be included in the unity of Christendom through the instrumentality of Bishop NEVILL'S infallible Church.

There were other speakers, but we are so dazed and confounded by their prodigious, indeed heroic, display of learning, and historical knowledge, that we are beginning to get a little confused, and are coming to the conclusion we had better say but little more. There is one veteran reformer, however, who deserves a passing word, and whose name should by no means be omitted in this article. Mr. G. BELL is a great stickler for liberty when it serves his purpose to be so, and it was eminently fitting that the man who strenuously insists on Catholics paying for the godless education of other people's children, in spite of their protests and the fact that they manfully pay for the education of their own children, should take a prominent part in the celebration of the anniversary of the man who inaugurated three hundred years of tyranny—social, political, and religious—in Europe; and mouth platitudes about "the oppression of kings and false Churches."

A few days ago we happened to come across the following words in a leader of the London *Evening Mail*, of last September 14, and as we think it is applicable to the meeting in Knox Church, and so well calculated to throw light on the profound and ludicrous ignorance of the speakers, we have come to the conclusion to print it at the end of this notice of that meeting. Our readers, in order to estimate it at its full value will please bear in mind that the *Evening Mail* is the evening edition of the *Times*:—

"Nevertheless, each party to this great and secular controversy has learnt something in the lapse of centuries. Protestant historians would nowadays hardly care to pin their faith on the Magdeburg Centuriators whom the Pope so unnecessarily belabours. They would disdain to represent the mediæval Papacy as exercising a malign influence upon civilisation, and they would assent to almost all that the Pope says of it in urging its claims to the gratitude of Europe. Nowadays, as the Pope truly affirms, there is no one who does not know, 'that after the fall of the Roman Empire the Popes were the most strenuous of all in their resistance to the formidable incursions of the barbarians; and that owing to their prudence and firmness the fury of the enemy was checked more than once, the soil of Italy

liberated from bloodshed and conflagration, and the city of Rome saved from ruin.' More than this, the salvation of Italy was, in a sense, the making of modern Europe. In the turmoil which surrounded the birth of the new order the Papacy presented the one stable institution, the sole moderating and controlling influence which enabled the warring elements of a new civilisation to establish themselves in equilibrium under the shadow of its supreme authority. When the Papacy fell from its high estate, Europe again lost its unity, nor has it ever completely recovered it. This is a view of the mediæval Papacy which the age of the Reformation could not be expected to appreciate. It saw in the Papacy only an ecclesiastical organization of which the corruptions were palpable. Its function was to resist the Papacy, not to do it historical justice. Indeed, in order to resist it effectually, in order to rouse popular sympathy, and to enlist the support of the masses who judge roughly, and can only understand a 'picture' if it is painted in broad outlines and vivid colours, the historians of the Reformation were almost compelled to do the Papacy historical injustice. The attitude of the Reformation towards the Papacy was almost like that of the modern statesman who summoned his followers to the fight with the cry, '*Le cléricisme, voilà l'ennemi.*' But the time is long gone by when such an attitude could be justified in the historical treatment of the Papacy, even if it could ever be said to have been justified. 'Even among Protestants,' says the Pope, in a passage which bespeaks his candour, 'many possessed of keen intellect and impartial judgment have laid aside not a few prejudices, and, constrained by the force of truth, have not hesitated to praise the civilizing and beneficial influence of the Papacy on politics.' We would even go so far as to say that no historian worthy of the name can for a moment hesitate to do as much as this."

If the speakers in Knox Church had a tincture of real scholarship they would not have made such a laughable exhibition of themselves, and their educated friends in Europe would not be obliged to blush for them.

PRESSURE on our space obliges us to hold over several subscription lists, the continuation of Bishop Hadfield's evidence before the Education Committee, and various other matters.

THE Dunedin Catholic Literary Society will hold their usual fortnightly meeting this evening, when the Secretary will read a paper, and Messrs. Deehan and Fitzpatrick will deliver recitations.

ACCORDING to Barnum, then, the description of Mr. Redmond would be something to the following effect:—"Ladies and gentlemen,—You see 'ere the h' Irish h' agitator which he is addicted to lying, and the 'orror of the swells." Nevertheless, to find that our contemporary the *Otago Daily Times* holds in derision respectable working men, such as no doubt are the majority of the delegates to the Melbourne Convention, is not in the least astonishing.—Is he not the organ of the heterogeneous mob whom the accidents of colonial life have tossed up from pick and shovel, from bothie, bar, and kitchen, to the higher stage on which they try to figure as if Mayfair had been their birthplace and natural habitation? What, therefore, can we expect but contempt of men who are still engaged in earning their bread by means of humble but respectable callings? With such men, however, lies the success of every popular cause, and if they support the Irish movement the opposition even of a genuine great world may be ineffectual.—Not to speak of a world of snobs whose refinement and elegance find such admirable expression in the coarse insolence which the *Daily Times* mistakes for wit and smartness.

As an answer to those would-be aristocrats who accuse Mr. Redmond of declaring falsely that his mission and the Melbourne Convention have been eminently successful, because, the "swells" have not been in the foremost ranks of his supporters, we may give the following extract from Mr. Healy's late address at Newcastle—"He thought more of the opinions of the poorest dozen of Irishmen smoking their pipes around a tap-room in the Seven Dials, than he did of the opinion of the united Cabinet of England. He thought more of the feelings of any body of his own countrymen, no matter how poor and how humble, than he did of the most exalted assembly in the world." This is a fair expression of the feeling of the party to which Mr. Redmond belongs, and he justly counts it a success to have rallied to the support of the Irish cause the Irish workingmen of the Colonies. The cause is the cause of the Irish masses, and it is principally on the efforts of the Irish workingmen throughout the world that its success depends. To have secured their aid in these Colonies, and formed them into a united organisation would be a marked success, even though it had been won in face of the stern displeasure of all the "swells"—and with the swells or without them Mr. Redmond has won it.

It is stated that amongst the probable visitors to Belfast towards the end of the year in connection with the opening of the new Reform Club, at present in course of erection, will be the Prime Minister and the Marquis of Hartington, to whom invitations have been sent.

TOMORROW,
SATURDAY, 17th NOVEMBER,
At 2 o'clock.

To Gentlemen wishing to Purchase Choice
SUBURBAN BUILDING SITES
Near the City.

IMPORTANT SALE
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BELLEKNOWES ESTATE,
Situating between the
Boroughs of Roslyn and Mornington,
Fronting the Town Belt of Dunedin, and within
QUARTER OF AN HOUR'S WALK OF THE CHIEF POST OFFICE.

JAMES A. PARK AND CO.
are instructed to sell by auction, at their Rooms, Stafford street,
on Saturday, November 17, at 2 o'clock,
The unsold portions of the Belleknowes Estate, subdivided
into quarter-acre and half-acre sections, as shown
on the lithographed plans, which can be obtained
at the Rooms of the Auctioneers.

WIDTH OF STREETS AND FORMATION.

A very large proportion of this valuable Property, consisting of
an area of 10½ acres, has been taken up in the formation of streets
throughout the Estate, which are all of a very exceptional width
—viz.,

FIFTY FEET,

formed half-width and metalled 20ft, which is certainly a special
feature in the sale of the property, as streets of such a width cannot
be found in any of the numerous Townships around Dunedin.

SITUATION.

A visit to the estate by those who are not already familiar with
it will at once convince them of its advantageous and grand position.
It is unnecessary to make any special mention of the great extent of
scenery and charming view the property possesses. They cannot be
surpassed.

ACCESS.

The Estate is within quarter of an hour's walk of the town by
Maclaggan street, also by the

MORNINGTON AND ROSLYN TRAMWAYS,
the termini of which are within five minutes walk of the Estate. as
can be seen from the key plan.

TERMS AND CONDITIONS.

Terms: £20 per section cash; the balance by promissory notes
at 6, 12, 18, and 24 months, bearing interest at 7 per cent. per
annum

SATURDAY, 24th NOVEMBER,
At 2 o'clock.

To Speculators, Investors, and others.

20 ACRES FREEHOLD LAND,
KAIKORAI VALLEY,

Adjoining the Township of Hawthorndale.

JAMES A. PARK AND CO.,
are instructed to sell by auction, at their Rooms, Manse street,
on Saturday, 24th November, at 2 o'clock,

Section 12, block IV., Upper Kaitorai district, and section
113, Waikari district, containing in all about 20
acres.

The property is situated near the Kaitorai Woollen Factory and
the Township of Hawthorndale, and is suitable for subdividing into
building allotments.

Terms of payment ¼ cash, balance one, two, and three years, at
8 per cent.

SATURDAY, 24th NOVEMBER,
At 2 o'clock.

VALUABLE FREEHOLD SUBURBAN LAND.
Halfway Bush, Wakari.

Subdivided into 5-acre Blocks.

JAMES A. PARK AND CO.
have received instructions to sell by auction, at their Rooms,
Stafford Street, on Saturday, November 24, at 2 o'clock,
12 choice freehold sections, being a subdivision of sections 55, 57,
59, 61, and 63, Wakari district, containing about 5 acres each.
The Auctioneers beg to draw attention to the sale of this valuable
property, as it affords an opportunity seldom offered to those in quest
of a few acres of good suburban land in one block of such easy access
from the City.

The property is situated within 100 yards of the Wakari School
and Bunting's store, and is surrounded by district roads, metalled
and in good repair.

A splendid stream of water constantly flows through the sections,
which renders them particularly valuable. Patches of native bush
on the property afford good shelter.

On sections 4, 11, and 12, are cottages, which will be sold along
with the sections.

Terms of payment are as follow:—£10 per acre cash, and the
balance at 6, 12, 18, 24, 30, and 36 months, with 8 per cent. interest
added.

Lithograph Plans can be obtained at the Rooms of the
Auctioneers.

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Price Ten Shillings and Sixpence; by post
TWELVE SHILLINGS.

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SPECIAL AUSTRALIAN EDITION
Four Years of IRISH HISTORY,—1845-1849; by the Hon. Sir
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Opposite Bank of New Zealand,

Have just landed their season's stock of Sheep Shearing requisites,

comprising:—

Burton and Ball's Sheep Shears

Ward and Payne's Sheep Shears

Turkey Stones, Raddle, Lamp Black, etc., etc.

TO THE RATEPAYERS OF THE CITY OF DUNEDIN

LADIES AND GENTLEMEN.—At the request of
a large number of yourselves I have much pleasure in intima-
ting that I will be a CANDIDATE for the MAYORALTY of the City
for the coming year. Respectfully requesting your support.

I am,

Yours obediently,

D. M. SPEDDING.

TO THE RATEPAYERS OF THE CITY OF DUNEDIN.

LADIES AND GENTLEMEN.—I beg respectfully to
announce that I shall be a CANDIDATE for the office of
MAYOR during the ensuing year. I trust that my services during
the period I have filled the position of Councillor have met with
your approbation, and that I shall have the honour to receive your
support.

I am, yours respectfully,

WILLIAM PARKER STREET,

Dunedin, September 28, 1883.

TO THE RATEPAYERS OF THE CITY OF DUNEDIN.

LADIES AND GENTLEMEN,—At the urgent request
of a large number of the Ratepayers, I have consented to contest
the Election for the Office of MAYOR for the ensuing year. Trusting
to receive the favour of your support,

I am, respectfully yours,

JOHN GUTHRIE

S H A M R O C K H O T E L

SPY STREET,

INVERCARGILL.

THOMAS SCULLY

...

...

PROPRIETOR

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are lofty and well ventilated. The accommodation is second to none
in Southland. Nothing but the best Liquors sold on the premises.

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SHAMROCK HOTEL, SPY STREET.

"A THREATENED DISGRACE AND HOW TO AVERT IT."

(From the *Toronto Advertiser*.)

The discussion with respect to the Marquis of Lansdowne has established by the clearest possible evidence the fact that our future Governor-General is a harsh and arbitrary landlord, and a mean, selfish, narrow-minded man, who when the question of alleviating the condition of the Irish tenantry came up in the Imperial Parliament, allowed his prejudice and interests as a land-owner to overcome his patriotism and sense of justice. We are glad that Mr. Gladstone has chosen this kind of man to fill the post of society figure-head at Ottawa—heartily glad of it, for the reason that such an appointment is well calculated to disgust Canadians with the whole rotten system, and strengthen the feeling in favour of Canadian independence.

Meanwhile all the toadies and lick-spittles, the snobs and snobesses in the country are getting ready to pay homage to this worthless, pampered aristocrat. The *Globe* and *Mail*, agreeing for once in their lives, are beslaivering the Marquis with their sickening gush, and emitting columns of loyal rant and cant in adulation of this vile extortioner—who comes here to recruit a fortune exhausted by extravagance and dissipation with the 50,000dols. per annum which Canadians are fools enough to squander on these titled idlers. But this will not suffice we suppose.

Lansdowne will want to make a vice-regal progress through the country—at the Country's expense of course—and the next thing will be that our "loyal" City Council will be called upon to vote a large appropriation for his entertainment, and to buy champagne for all the snobs and ward politicians. We hope the citizens will protest against any such misappropriation of the public funds, and in such unmistakable language that no city father when afterwards called to account for his vote can plead ignorance of the wishes of his constituents. There ought to be an end of this business of taxing poverty to gorge wealth; of taxing industry to feed idleness; of taxing the widow's mite and the orphan's crust, to pamper the swollen pride of an aristocratic pauper; of wringing its scanty earnings from the hard hand of labour, to minister to the ostentatious gluttony and debauchery of a "noble" do-nothing and his attendant pimps and parasites. There must be an end to it now for ever, and Lansdowne is a very good man to begin on. Let the citizens—those who are not "in society" and who have no share in courtly revelries and cannot hope to bask in the smiles of vice-royalty—do their duty, and tell their aldermanic representatives plainly that a vote of money to entertain Lansdowne means the loss of their votes at next election. "Not another cent from the city coffers for vice-regal junketings." would be a very good election cry.

ALEXANDER SULLIVAN ON MIGRATION IN IRELAND.

It was recently announced that Bishop McCormack would shortly visit this country in behalf of the Catholic Bishops of Ireland to raise money to aid in the scheme of migration among the Irish peasantry, for which Parliament not long ago voted a large sum. Alexander M. Sullivan, of Chicago, the President of the Irish National League, who is at present on a visit to Manhattan Beach, New York, was asked by a reporter, last Sunday, whether the League had received any official notification as to when Bishop McCormack would arrive here.

Mr. Sullivan replied in the negative, and added: "Should Bishop McCormack come here on that mission, he will not do so under the auspices of the League."

"Will he not then receive the support of the League?" was asked.

"Certainly not," was the answer. "No one will win the co-operation of the League who does not come to this country on League business, no matter whether his mission be to lecture or collect."

"Is not the League in this country in favour of Mr. Parnell's migration scheme?"

"Yes, it most heartily favours it, but our method of co-operation is to take the necessary action to increase the political power of the Irish people, so as to enable them to compel the English Government to do its duty in the premises. The purpose of our agitation is not first to show how England fails to do her duty, and then to collect money to save her the trouble and expense of doing that duty. On the contrary, we propose to show her outrageous neglect of the duties of Government in Ireland, and to compel her to disgorge, for the alleviation of Ireland, at least a portion of what she has stolen from Ireland. We favour migration in Ireland, the expenses, however, to come—as they should come—out of the English treasury."

"Have you seen certain charges in some of the Western papers that Mr. Egan and yourself were engaged in a plot to blow up the Welland Canal?"

"Oh, yes; I have read the articles."

"Have you made any reply?"

"No; it was not necessary to notice the charge. It was utterly beneath notice; only a lunatic could believe it."

[We quite agree with Mr. Sullivan that a movement to collect money in Ireland or America to help the English Government to migrate the Irish people would be a mistake. It would be a movement solely for the benefit of landlords. The purchase and migration money for Irish farmers must come out of the English treasury, where their earnings have gone for centuries. Mr. Alexander Sullivan speaks with judgment and he expresses the sentiments of the Irish people of America.—Ed. *Pilot*.]

The insignificance of Errington is proven by his quick disappearance from public view. A few months ago, his name was on every page. Truly, he went up like the rocket and came down like the stick.—*P*

FATHER FERRIS'S CASE.

(The *Nation*, Sept. 8.)

THE most notable eviction for many years was that of last week at Castlelyons, county Cork, when the Rev. Thomas Ferris, P.P., was turned out of house and lands.

As the circumstances of this case cannot be too widely made known, we shall summarise them from the reports in the Cork papers. The landlord is a Mr. John Walker Perrott, of Monkstown. The farm in question contains about fourteen acres. Griffith's valuation of it is £11 5s. The rent charged for it was £19 10s 10d, or nearly double the valuation. The house, in which the various parish priests of Castlelyons have for half a century resided, was built by one of them some fifty years ago. It has been the custom for each incoming parish priest to pay to the outgoing one a substantial sum for the good-will of the residence, and Father Ferris himself actually paid £225 to his predecessor in occupation for that house. Finally, the premises are held under a lease, some forty years of which have yet to run. Had not the Land Act cruelly excluded leaseholders from its rent-fixing provisions he would by now, in all probability, be paying a greatly reduced rent, instead of being an evicted tenant; since the house, for the good-will of which he had paid, must unquestionably have been treated by any Land Court as his personal improvement, and allowance must have been made for it in the judicial rent.

So far for the situation of affairs when the Land League movement began. Three years ago a meeting was held at Castlelyons at which it was resolved to pay no higher rents than Griffith's valuation. Father Ferris assented to that resolution, and acted up to it manfully. During the intervening period he repeatedly tendered the arrears at the Government valuation, but they would not be accepted. A writ was at length issued; the holding was then put up to auction by the Sheriff, and the tenant's interest bought in for the landlord at a nominal figure. On the deed from the sheriff an ejection decree was sought, and the result was the bringing together, on the Thursday of last week, of a force of four bailiffs, fifty policemen, and forty foot-soldiers, to drive the parish priest of Castlelyons from the residence to which his moral title is as clear as noonday. The resolute priest, acting up to his principles, once more declined to pay what he considered an exorbitant claim for rent on his own improvements, left his comfortable dwelling at the demand of the law, and proceeded to instal himself in a half-built mud hut which was in course of erection in the chapel-yard for his reception. It should be noted also that by the Sheriff's sale Father Ferris not only lost all legal interest in his holding, but lost too, by legal confiscation, the £225 he paid in respect of the house, minus only the comparatively trifling sum claimed as rent and refused for the last three years.

From this case we learn in a most forcible way the striking injustice done by the Land Act in excluding leaseholders from those of its provisions which make the nearest approach to securing equity for the Irish tenantry. The parish priest of Castlelyons had before him on the one hand the choice of paying a heavy rent for a dwelling which neither the landlord nor any of his predecessors built, and for which the priest himself gave a large sum, and on the other the loss of his entire interest in house and land, with residence in a mud cabin for probably the remainder of his days. He chose the latter alternative; and there are probably few people in Ireland, save landlords and their hangers-on, who will not honour him in their hearts for doing so, and hold him to be a man every inch of heroic mould. What Mr. Perrott hoped to gain by his obstinacy is by no means clear. We may take it for granted that a dwelling-house built by a parish priest for occupation by himself and his successors is greatly in excess of the requirements of a fourteen-acre farm; therefore the landlord's chances of getting a tenant willing to pay him £19 odd yearly for the place are small indeed. Even if that were not so for the reason mentioned, there are other reasons which suggest that Mr. Perrott may go whistle for a £19 rent. Anyone who has even a faint idea of Irish Catholic feeling must know well that the most inveterate landgrabber if a Catholic would draw the line at taking a house and land from which a priest had been evicted. We believe that most Irish Protestants would also refuse to become the successor of an evicted priest. Mr. Perrott may think of working by the aid of Emergency men, and if so we wish him joy of all the profits he will thus realise. But, whatever Mr. Perrott's projects may be, we repeat that this case brings out under a fierce light the monstrous injustice done by the Land Act to leaseholders. We believe, too, that it will powerfully tend towards procuring an early remedy for that injustice, and that thus the spirited action of Father Ferris will have earned the lasting gratitude of that large class of tenants. In conclusion we echo with unflinching confidence the rev. gentleman's prediction that when landlordism is out of the country, there will be priests in Ireland and a house and land for the parish priest of Castlelyons.

Cardinal Manning has been kind enough to say that he would be willing to grant the Irish nation as much self-government as is possessed by an English city! His Eminence is certainly to be thanked. Let us, however, inform him that the Irish nation and an English city do not stand on precisely the same level as regards their claims to self-government, and that the Irish people are well aware of the fact, if he be ignorant of it, and are, accordingly, determined to seek, until they get it, for much more than the degree of Home Rule with which the inhabitants of an English city would be content, or to which they would be entitled. We observe that his Eminence has, in this connection, been repeating what, with all respect for the exalted office he holds, we must call the stale rubbish that the dissolution of the hated Union would mean ruin not only for England but also for Ireland. How any intelligent person can honestly hold this opinion in face of the prosperity of Ireland during the eighteen years of its legislative independence and of the ruin wrought here during the last eighty years of absorption with England, entirely passes our comprehension. We must confess we expected better from Cardinal Manning.—*Nation*

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Correspondence.

[We are not responsible for the opinions expressed by correspondents.]

GOOD EFFECTS OF THE REDMOND MISSION.

TO THE EDITOR OF THE N.Z. TABLET.

SIR,—In reply to Mr. Nolan, allow me to say that I cannot conceive how any reader of ordinary discernment would be led to think by my "communication" that the mission of the Messrs. Redmond to Christchurch was an "absolute failure."

What I said with regard to indifferent Irishmen does not certainly warrant such an opinion; if it does, Mr. Nolan has not mended matters, for he has made the same admission.

In substance, your readers have got the same information from both letters; the difference being, Mr. Nolan has conveyed it more admirably.

To say that "every Irishman went home from the lectures proud of his country and exultant over these two specimens of Ireland's public men; that those who had been trained to expect of an 'Irish agitator' wild and impassioned declamation were dumbfounded to behold refined and polished gentlemen who were temperate, argumentative, and logical, as well as vigorous and eloquent," is, after all, but another way of saying that the visit is worth more than money to the Irish cause in Christchurch.

Mr. Nolan says: "Owing to an unfortunate occurrence which happened here some few years ago a portion of our people have ever since been afraid to raise their heads in society," and that any appeal to those people to take part in a movement for the good of Ireland, was answered in a sort of subdued tone, that it would be unwise to have anything to do with the League at present.

For the life of me I cannot see how the foregoing description of bad Irishmen differs from mine. Except that it may be more agreeable to their feelings for Mr. Nolan to say "that they would have nothing to do with the movement than for a 'Leaguer' to put it that they gave the ticket-sellers a cold shoulder." There is a charm in variety. They can take which fits best.

Likewise, if they would have it, that they speak of their country in a "subdued tone," rather than in a "very low whisper," I beg to withdraw my way of putting it, and dutifully uphold our president in his more experienced manner of giving a soothing rub to "timid Irishmen," who, I have now learned, were literally prostrate at the feet of those who neither understood nor respected them.—I am, etc..

A LEAGUER.

THE IRISH NATIONAL LEAGUE.

TO THE EDITOR OF THE N.Z. TABLET.

SIR,—While the New Zealand department of the Irish National League is yet young, let us gravely consider the proposal of Mr. D O'Sullivan to use it for local political and religious purposes. We have first to consider the leading principles of the parent organisation, and without going formally into it, it may be sufficient to say that a unity of purpose among the several denominations is one of its cardinal points. It is, of course, unnecessary to state that Messrs. Parnell, and the Rev. Isaac Nelson are non-Catholics. To me, then, it would seem a violation of one of their vital principles to make it a purely Catholic affair in New Zealand. I fully admit the utility of organisation to get an adjustment of the education question here, and as colonists, this has nothing whatsoever to do with Irish affairs, and imprudence ought to be kept as wide asunder as the Poles. In all other respects the Irishmen in New Zealand are on terms of equality with every other citizen, and if there is any sincerity and determination in them, their registering and organising ought to be done in some other way than through the leverage of the Irish National League. When the charge is made, that if Ireland had again a Parliament of her own it would be exclusively Catholic, we reject the charge with scorn, and draw on our toleration; point proudly to a long list of non-Catholic patriots who have been our esteemed and loved leaders in the past, as well as in the present. Then if the finger was quietly pointed to our New Zealand section, our pride would be humbled, our toleration ridiculed. Again, when some of our neighbours, while indulging in inflated speeches, show a very close relation between Luther and the conqueror of the Bays, and also attempt to prove that the Pope is using his greatest endeavours to get Home Rule, contempt fails us for such hopeless ignorance in these matters, yet this very proposition of Mr. O'Sullivan's would give a colour of reality to their wildest assertions.

True, indeed, there exists the fact, pointed out, that designing persons, by becoming members of the League, may ascend to Parliamentary power, but after all if we are earnest in our professions to support the League we can scarcely, so soon, sacrifice the fame of the whole institution in order to use it for our local affairs.

It may be well, before turning the League into any other use than that intended by its founders, to behold it from this point of view. Discussion, anyhow, will not damage it, while drawing attention to it throughout the Colony.

With regards to the arguments used by Mr. O'Sullivan in support of his proposal, I fully admit their force, so far as they relate to the necessity of organisation among the Catholics in New Zealand, but they have no effect, when used to prove that such an organisation and the National League should be one and the same. The officers of the various branches throughout the Colony ought to be most careful that nothing be done that would involve them in unnecessary conflicts, nor do anything beyond the limits of their duties. The fact of being a member of the Irish National League, of course, does not hinder one from being also an active member of any other organisation, but above and beyond every consideration the League ought to stand alone on its own merits, and the same ought to be said of a purely Catholic association.

There is no necessary connection between Catholics and the League. In New Zealand it is quite an accident the majority of Catholics are Irish, and, in justice, the proposition is indefensible; supposing even that the thing became an accomplished fact, what is likely to be the immediate result? I firmly believe it would have the effect of multiplying the chief means by which the Irish party intend to win local government for Ireland. Mr. Redmond laid particular emphasis on the necessity of disabusing the public mind throughout the colonies, thereby winning sympathy in its favour.

Now, it must be clear to anyone who reflects that to make it exclusively Catholic would mean to arouse feelings of exasperation that would not be creditable to the community. Then neither the education question nor the League would be benefited.—I am, etc.,

PLEBEIAN.

November 12, 1883.

WILBERFORCE ON THE POTATOE.

A WRITER in the *American Cultivator*, of Washington, tells us the following humorous story apropos of Mr. John Finerty, of the *Chicago Citizen*, taking his seat in the American Congress:—

Mr. Finerty, who is coming here as a representative from Chicago in the next Congress, reminds me of a good story about Mr. Jack Finerty, a Parliamentary reporter of the *London Herald*. Rousing Finerty from his slumber on the benches, O'Sullivan exclaimed, "Jack, Wilberforce has just made an extraordinary speech."

"What about?" returned Finerty, rubbing his eyes. "About the potatoe; the effect of it on national vivacity; the great virtues of it as an article of popular diet; proved that the finest kind of men were reared on it, far superior to English." "Wilberforce said that, did he?" exclaimed Finerty; "come, let me take his remarks in full from your notes." "With pleasure, my dear fellow," replied O'Sullivan, who commenced as if reading from a note-book, whilst Finerty eagerly wrote after him in the following vein:—"Mr. Wilberforce then emphatically remarked that it always appeared to him beyond question that the great cause why the Irish labourers, as a body, were so much stronger and capable of enduring so much more fatigue than the English arose from the surpassing virtue of their potatoe."

"That's what I call eloquence," interrupted Jack Finerty. O'Sullivan again resumed: "And I have no doubt (continued Mr. Wilberforce) that had it been my lot to have been born and raised in Ireland, where my food would have principally consisted of that inestimable root, instead of being the poor, infirm, shrivelled and stunted creature you, sir, and honourable gentlemen behold me, I would have been a stout athletic, handsome man, able to carry an enormous weight." "Well done, Wilberforce," exclaimed Jack, in high glee; "go on, Morgan." O'Sullivan then proceeded in the same vein of pathos and absurdity, but adroitly keeping within the bounds that Finerty's credulity would swallow, until he had placed a most whimsical speech in the mouth of the grave and earnest Wilberforce. Finerty, with many expressions of thanks to his brother reporter, started for the *Herald* office. On his way, turning into a tavern close by the House of Commons, where a number of reporters of the different morning papers were regaling themselves, Jack furnished them all with copies of "Wilberforce's speech," and the hoax found its way the next morning into every paper in London, with the exception of the *Morning Chronicle*, to which, as a matter of course, the correct report was furnished by O'Sullivan. The public were astounded at the extraordinary speech which, according to nearly all the papers, Mr. Wilberforce had made, and the general opinion was expressed that he was a candidate for Bedlam. The following evening, on the Speaker taking the chair, Wilberforce rose and claimed the indulgence of the House. "Every honourable member," he observed, "has, doubtless, read the speech which I am represented as having made on the previous night. With the permission of the House I will read it." (Here the honourable gentleman read the speech amidst the most deafening roars of laughter.) "I can assure honourable members that no one could have read this speech with more surprise than I myself did this morning when I found the paper on the breakfast table. For myself personally I care but little about it, though if I were capable of uttering such nonsense as is here put into my mouth, it is high time that, instead of being a member of this House I were an inmate of some lunatic asylum. It is for the dignity of this House, that I feel concerned, for if the honourable members were capable of listening to such nonsense, supposing me capable of giving expression to it, it were much more appropriate to call this a theatre for the performance of farces than a place for the legislative deliberations of the representatives of the people." Poor Finerty never got over this, and within my remembrance, when a reporter who had absented himself from the Congressional gallery where he was detailed, would ask what had been going on during his absence, and was told some wonderful story, he would say: "Do you think I am Jack Finerty?"

Birmingham Hospital, suffering from injuries which it is believed will prove fatal. He was returning home along the Poplar-road, Sparkbrook, a fashionable suburb, when he was set upon by a gang of roughs, who knocked him down, stabbed him and kicked him until he was insensible. Being interrupted, they made off, and no arrests have been made. The injured man was very respectably connected.

A scene of great disorder occurred at Plymouth lately in consequence of a gang of soldiers belonging to the 52nd Regiment entering a public-house and smashing the furniture. The landlord attempted to prevent their escape, upon which one of the gang felled him to the ground. The remainder were pursued by the police over the roofs of several houses, and when brought to bay furiously resisted. It was with great difficulty they were secured. One constable was so severely maltreated that he remains in hospital. It is supposed that the men, who were ordered to India, preferred imprisonment.

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THE LAND QUESTION IN SCOTLAND.

(Glasgow correspondence of the *Nation*.)

MANY of the most loud-mouthed apostles of the glib doctrine that a landlord can "do as he likes with his own"—meaning, of course, the land—are gradually abandoning that absurd contention, and beginning to utter significant warnings to American millionaires and Nimrods! "Of course," observes the "pious editor" of the *Radical (sic) Mail*, "it is not possible that such men can care anything for the interests either of the resident peasantry or of the tourists." To Irishmen the *Mail's* new found zeal for peasant's interests suggests unpleasant reflections. Before the influence of the Land League teachings began to be felt outside of Ireland—nay, years before the establishment of that organisation was so much as thought of, the vast tract of country between Aberdeen and Oban, now under deer, had been ruthlessly cleared of its "resident peasantry" to make room for the "interests" of sheep; and not one word of protest was heard in all broad Scotland from either platform or press or pulpit. But during this season "tollworn professional men, and botanists, and geologists," and such-like superior folks who had come to the Highlands to seek health and enjoyment have, quite as unceremoniously as the resident peasantry of former times, been bundled off his lands by Mr. Winans, and threatened with legal pains and penalties for disturbing his deer. It is consoling to be assured by such a cautious authority as the *Mail*, that "every right-thinking person, however, will have no hesitation in coming to the conclusion that an amusement so completely at variance with the rights and natural feelings of the community (as deer preserving), which requires the destruction of houses, roads, and enclosures, and the banishment of the human inhabitants from the scene, stands self-condemned and ought to be suppressed by the strong arm of the law." And, again:—"The disclosures recently made before the Royal Commission in every district of the Highlands respecting the mode in which farms and crofts alike have been swallowed up in deer-forests, and the rights of the people trampled under foot by imperious Highland lairds, demands the prompt interposition of the legislature; and the treatment which English visitors have received this season at the hands of hunters of deer will, no doubt, contribute not a little to secure the overthrow of a system so injurious to the best interests of the country."

The working farmers of Caithnesshire are adopting the only means by which reforms can possibly be attained—perfect organisation amongst themselves and the purification of the Parliamentary representation. They were not too well pleased with the hastily formed judgment of Mr. M'Farlane, M.P. for Carlow County, at a recent conference with them. The hon. gentleman declared at the outset that he came to receive instructions, and shortly afterwards put himself forward as their instructor. He counselled them not to ask for impossibilities, but to agitate for what was within range of probability, and in a very off-hand reference to the nationalisation of the land, he dismissed it as "a millennial idea."

Dr. G. B. Clark, of London, the author of an able treatise on the nationalisation of the land, will contest Caithnesshire against the present landlord representative, Sir Tollemache Sinclair. Two-thirds of the constituency are working farmers as distinguished from "pluralists" or "grabbers."

MR. HEALY, M.P., ON ENGLISH RADICALISM.

(Abridged from the *Newcastle Chronicle*.)

On Thursday, September 13, Mr. Healy, M.P., delivered the inaugural lecture of the Winter course of the Newcastle Irish Literary Institute in the lecture-room, Nelson street, Newcastle-on-Tyne. The title of the lecture was "Ireland and the Liberal Party." The chair was occupied by Mr. John Barry, M.P., and upon the platform were several clergymen of the town and neighbourhood, and Messrs. M'Anulty, Savage, Bryson, Clark, Bradley, Newstead, Smyth, M'Dermott, Anderson, M'Nab, Diamond, L. Barry, and others. There was a large attendance, and the proceedings throughout were of an enthusiastic character.

Mr. Barry, M.P., who was most cordially received, expressed the deep pleasure he felt, as a member of the Irish Literary Institute, at being present that evening. He paid an eloquent tribute to the great services which the institute had rendered to the national cause since its foundation. Having referred to the help which the Irish people in Great Britain gave to the Liberal party at the last general election, and to the conduct of the Liberals in return, he said that he, as one who had worked at the time to defeat the Tories, felt inclined to say, "God forgive me for the work I did for the Liberal party in 1880." He believed the great majority of the Liberal party were merely marionette politicians, men who were moved by a wire (cheers). He then introduced Mr. Healy.

Mr. Healy, on rising to address the meeting, was received with enthusiastic cheers. In an eloquent and exhaustive address, he traced the connection between Ireland and the Liberal party, which, he said, had always been a very close one. He would ask Englishmen to remember, when they charged Irishmen with being wanting in gratitude towards the Liberal party, that during the whole period since the Reform Bill of 1832 was passed, except at the general election of 1880, there had never been once a Liberal majority returned from England. He, therefore claimed that all the reforms gained for England had been gained by the men whom Ireland sent to Parliament. As to the composition of the present Cabinet, Mr. Healy chose Mr. Gladstone and Mr. Chamberlain as the best of the lot, and expressed an opinion that if Mr. Gladstone and Mr. Chamberlain had the control of the Liberal party they (the Irish people) should not now have fallen out with the Liberal party (hear, hear). But, as a matter of fact, he believed the history of the connection of the present Liberal Government with Ireland was this—that men who were sincerely anxious for Ireland's benefit, the men who were men of popular fibre, and whose hearts pulsed with the hearts of the masses, were utterly outweighed and utterly outvoted (cheers). The member for Monaghan then proceeded to pass in review the Coercion Acts passed by the present Liberal Government, and th-

fruit they had produced. The Irish party and Irishmen everywhere, he thought, in their dealings with the Liberal party, would be guided solely by care for the interests of Ireland. Therefore, if English Radicals and English Liberals thought they could get on without them in the future, as they had not got on without them in the past, let them take their own road and the Irish party would take theirs (cheers). With men of democratic feeling in the two islands separated and antagonised, a yawning gulf between them, it is extremely unlikely that English Radicalism would ever assume the proportions in the near future which latter-day Radicals desired. With the Irish party—and heaven knows the Radicals are not so powerful a body that they can afford to do without allies—they might do something; without them they would simply be smothered by Whiggery. Whiggery was in the ascendant in the House of Commons. There was practically no such thing there as Radicalism. If English Radicals were content that the measures which were passed by the House of Commons should be measures which passed the gauge and the standard of the Tory inspector, then well and good; but if they wanted measures which would be distasteful to the Tories, and which would be acceptable to the masses, another course must be pursued. It was simply rant to say that the interests of the democracy and the interests of the landowning class and bureaucracy of this country were identical. That was part of the stuff and nonsense which was written for them in certain penny newspapers; and he might say that the system which had given that control of the Press to the capitalistic aristocracy and bureaucracy minority—the system which practically dictated the form of thought into which their children should be moulded in schools, and which made the school-books the bearers of their own crafty platitudes with regard to various social and political opinions, and thus enabled the aristocratic and bureaucratic minority to set its stamp and give currency to these opinions—was a system which in his opinion every English Radical should struggle to free the nation from. But they could not do this, in his opinion, so long as the two great armies of democracy were divided (cheers). If there were any man in the House of Commons, or out of the House of Commons, who said he was a Liberal, he (Mr. Healy) said he was as good a Liberal (cheers). If there were any man there or elsewhere who called himself a democrat, he said the members of the Parnellite party were as good democrats (cheers). But for abstract Liberalism and abstract democracy he cared not one snuff, if he had to support them at the expense of liberty in Ireland (cheers). They could not abandon the principles of Irish liberty, the principles for which their fathers suffered, because of what might become of English questions. Their interests were first Irish interests (cheers). He thought more of the opinions of the poorest dozen of Irishmen, smoking their pipes round a tap-room in the Seven Dials, than he did of the opinion of the united Cabinet of England (cheers). He thought more of the feelings of any body of his own countrymen, no matter how poor and how humble, that he did of the most exalted assembly in the world (cheers).

The usual votes of thanks having been passed, the proceedings terminated.

IRISH AGRICULTURAL STATISTICS.

A DIMINISHING crop acreage in Ireland must as a general rule be expected while the population continues to decrease. Both may be said to proceed *pari passu*, and the Agricultural Statistics for 1883, which have come to hand, illustrate in how regular a ratio the two gaps in our social economy distend. Compared with 1882 the extent of land under crops has decreased by no less than 145,922 acres, and of the four provinces Ulster shows the greatest deterioration. There we find that the land under crops has diminished within the year by 58,071 acres; Leinster follows next with 47,426 acres less than last year; then Munster with 34,224 acres; and Connaught, which has been falling off in this respect so long and so fast that it can hardly be much worse, has lessened its cropped land by 6,201 acres. Of cereals, wheat has suffered most, the decrease in acreage being 58,022. Oats, a cereal which is cultivated more extensively than any other in the country, has likewise diminished by 16,436 acres. Green crops, flax, and meadow also record a net decrease. The live stock returns are interesting, as showing a substantial increase in the number of cattle and sheep. Cattle have increased by 108,810, and sheep by 147,343. Horses and pigs, however, are in diminished numbers, the former by 4,511, and the latter by 78,138. These Irish agricultural statistics might be perused with profit by the advocates of emigration. They would find that there are at present many million acres of bog and prairie lands in this country, and then possibly the question might suggest itself, upon what grounds a further depletion of the inhabitants could be justified. —*Dublin Freeman*.

The Feast of the Fourth Centenary of Martin Luther, which will take place on November 10, will be an occasion for the glorification of that apostate monk and abuse of the Catholic Church. The Catholic students of the University of Wurzburg made a prompt and sharp reply to the invitation extended to them to be present at the festival. They denied with scorn the assertion that Luther had opened the way for the development of national qualities that make human progress, and pointed proudly to the patriotic achievements of millions of Catholics during a thousand years before Luther was heard of. They regretted that the organizers of the feast saw fit to apply the words "slavery of conscience and intellect" to that voluntary obedience which unites Catholics to the Roman Church. They declared that this obedience never hindered them from being cheerful and friendly, never interfered with their scientific studies, nor prevented them from living on good terms with members of other religious denominations. On the contrary, it increased all the best qualities of head and heart. The Luther fanatics got more than they expected from the sturdy students of Wurzburg. It is a bad time to parade Luther as a hero, a patriot, a conservator of society. The results of his teaching are too evident, and the failure of Protestantism to preserve morality, to preserve anything but a protest against the truth, is too plain. —*New York Freeman's Journal*.

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SCIENCE AND RELIGION.

(A Lecture by the Rev. Father Le Menant des Chesnais, S.M.)

(Concluded.)

PHYSIOLOGISTS have raised, particularly in this century, many objections against revelation. Several of them would wish to do away with a personal God, if they could. Now, if we admit of the fact of a primitive creation, we must necessarily acknowledge a personal God—creator and ruler of the universe. In order to deny the Supreme Being, scientists have tried to explain the formation of the world without Him by what they call spontaneous generation. But spontaneous generation cannot explain the formation of the universe. Let us suppose that spontaneous generation did exist; that we could trace every being now in existence to a primordial element, from which by means of evolution all things were emanated, how came that "protogenus" or primordial element into existence? Who gave it its property of evolving itself by slow processes into thousands upon thousands of wonderful beings? How can you account for the activity of the primordial "protogenus" without any cause to impart to it its activity? Besides, the most eminent scientists have solemnly declared that spontaneous generation is a myth, an illusion, and that there is no proof that it has ever taken place. The celebrated Florens, Milne Edward, Baland, Dumas, Brongmard, on the 25th of February, 1865, in their joint report to the Academy of Sciences, confessed that spontaneous generation was contrary to every scientific observation, and that every living thing proceeds either from another living thing or an egg, or to use the scientific adage: "*Omne vivo ex ovo aut vivo.*" In conclusion, let me add that if spontaneous generation were shown to be a fact instead of an hypothesis, we should have still to acknowledge that, as no effect can be admitted without an efficient cause, if matter had the property to organize itself and to generate life, it must have received it from its creator.—(See Strauss-Durockheim, "Theol. Nat." vol. ii., p. 339, and "Revue Scientifique," 21, Juillet, 1882.) In my lecture on the "Origin of Man and the Unity of the Human Species," I have shown the absurdity of the Darwinian theory of the Simian origin of man. Gratiolet, the celebrated zoologist, has demonstrated the typical anatomical difference between man and the Simian animals, particularly between man and the African Chimpanzee which is considered the nearest approach to man. Emmanuel Rousscau, the famous French anatomist of the museum of Natural History, has made the same statement, and pointed out how the skeleton of the chimpanzee or gorilla can bear no comparison with the human skeleton.—(See Comptes "Revue de l'Académie des Sciences," Vol. XLVI., p. 975.) Since the names of Hooker, John Tyndall, Carl Vogt, and a few others, such as Huxley, Darwin, Denton, and Hæckel are continually opposed to us as an argument that science and revelation can never agree, it will not be useless to consider the evidence of many more numerous and more eminent scientists in favour of revelation. I may quote, in the first place, the eminent geologist Honnlius D'Halloy, who, in 1866, affirmed he could never perceive any real opposition between science and religion. Agazzis, the famous naturalist, combated to his dying day the Darwinian theory. Faraday employed his sublime genius in defending religion against the attacks of would-be scientists. Gabriel Stokes, secretary of the Royal Society of London, and professor of mathematics at the University of Cambridge, used to say that revelation was the safest guide of scientists, and threw a heavenly light on the most difficult problems of science.—(See, "Les Mondes," Vol. XX., p. 733.) Dumas, secretary of the Academy of Science, has always professed his faith in theism and spiritualism. He declared that the knowledge of the greatest scientist is extremely limited and almost nothing, and that most of the things we behold are incomprehensible and inaccessible to human reason. He boldly affirmed the immortality of the soul, and everlasting life. The Baron Augustin Cauchy, one of the greatest mathematicians of the world, saw a beautiful harmony between science and revelation. Le Coonte, the Famous American scientist, affirms that science and revelation, like two twin sisters, walk always hand-in-hand for the perfectionment of mankind and the glory of the Creator. All these great scientists, and legions of others, are unanimous in seeing a perfect harmony between faith and reason, between religion and science. How, then, can it be said in consistency with truth that they are irreconcilable enemies? Some modern scientists pretend they cannot believe in a divine revelation, and positively deny it. But does this show there is really no revelation? If a man were to say he does not believe in electricity, or in the telephone, would this denial in any way prevent the marvels of electricity and sound from being considered as certain and undeniable by any well-informed person? Neither will all the reluctance of a few scientists to admit the existence of divine revelation invalidate the proofs which evidently demonstrate its truths to any attentive and unprejudiced inquirer. Scientific sceptics pretend Reason alone is enough to guide us in everything, and even lead us to heaven, supposing it does exist. They say so; but is it really so? Who will be ultimately right—the believer or the sceptic? Again, as every scientist has a system of his own, and as they all agree only in denying the supernatural; then, in order to be logical, they must admit that the most contradictory systems are equally reasonable and safe to lead man to his destiny, which is the affirmation of a contradiction, and a manifest absurdity. The great crime of religion in the opinion of sceptical philosophers, is to tell us we come from God, and we are to return to God;—that, in order to guide us, God has revealed to us certain heavenly truths, and made known to us what is most pleasing in his sight. The fact is, sceptical scientists want to believe in themselves only; they want to guide others, but not to receive any directions themselves; they want to teach, but not to be taught; hence their aversion and hatred for revelation. But revelation does not rest upon the opinions of philosophers and scientists. If scientists and philosophers will examine the proofs of revelation and Christianity, they will find them to be solid and convincing; but whether they give to religion their assent or not, it will survive all their attacks and false theories. Indeed, if

religion were to forbid the examen of the proofs of its veracity and divinity, then scientists might suspect it to be false; but such is not the case; far from forbidding serious investigation, it always encouraged it. The doctors of the Church have minutely examined one by one the objections of unbelievers, and triumphantly answered them; and no answer has been approved except it rested on solid proofs. But we must not mistake the examination of the grounds of religion and of the divinity of the Church with the assumed principle that man's reason is supreme, and that nothing is to be admitted, but what is pleasing to the reason of such particular individual; or, again, the affirmation that supposing revelation does exist, everyone is free to interpret it as he pleases. The Church encourages reasonable investigation; but she affirms the human intellect is finite, and many things are to it perfectly incomprehensible. For natural things, reason, properly used, is a safe guide, but for supernatural ones, we are to be guided by God and His Church. Thus, whilst encouraging scientists in their efforts, the Church preserves them from the rocks of error in faith or morals, against which they might otherwise be wrecked; but she does no more violence to them than the needle floating in the mariner's compass does to a clever captain by reminding him of the course he is to follow, in order safely to reach the intended harbour. According to the teaching of the Church, human reason is free and independent from every other authority but that of God, and the authority of God is not intended so much to restrain its individual efforts as to preserve it from error and from ruin. The Church is no enemy to science; but when scientists make mistakes in faith or morals, which might lead men astray, she tells scientists, as well as other men, with infallible accuracy, what they should admit, and what they should reject. In this respect she no more stops the progress of scientific discoveries than a professor who points out to a student how to correct a mistake, or master an art or science. In the study of arts and sciences, the Church preserves the mind of the learner from error, and his heart from corruption, she also teaches him how to employ his genius and science for the good of society and the greater glory of God.

A DETECTIVE'S SERMON.

(From the N.Y. Tribune.)

THE cell-door in the police station was closed upon a thief who had given his age as seventeen years, and who looked even younger. He did not look much like a criminal. His clothing and person were clean and his features were of a type indicating intelligence. The brutal expression often noticed in the features of law-breakers was lacking entirely in his. A Tribune reporter, who saw him locked up, noticed tears in the youth's blue eyes. The detective who had made the arrest had served many years in the Police Department and was familiar with the history of many thieves. "That boy ought not to be a thief," he said. "His father is dead, and he has a respectable, hard-working mother, to whom he might be a comfort instead of a curse. He has been on the Island twice already, and now he will go up for burglary."

"What kind of boys become burglars?" the reporter asked.

"All kinds."

"Do good boys ever get to be thieves?"

"Yes, when they fall in bad company."

"What influence do you consider the most powerful in leading boys on to crime?"

"Rum."

"Has not natural depravity much to do with their fall?"

"I do not believe that human depravity is natural," the detective said. "It is unnatural. The lives of the worst criminals in the city prove as much. Did it ever occur to you that there is much less of what you call natural depravity in country places than in the city? People get to be bad because their surroundings are bad, because they cannot resist temptation, because their better instincts are taken away by evil influences. This boy here lives in a tenement house. His mother is poor, and there is not much pleasure for him in the house. So he runs about in the street. If he lived in the country, as I did when I was a boy, he couldn't find much pleasure away from home. Here he associates with all kinds of boys, and there is not much wickedness which a New York *gamin* does not know about. Every grog shop which bears the sign 'pool for drinks' is a training-school for young thieves. The boys get heated with beer, and are fascinated with the game. They must have money to enjoy the sport, and drink leads them to steal it. This lad began stealing from his poor mother first. She would not have him punished. Then he stole from his employer and was discharged. I caught him picking pockets, and sent him to the penitentiary. When he got out he robbed a money drawer in a grocery. Last night he and his 'pals' broke the shutters of a cigar store and carried off a small amount of the stock. After he gets out of prison again he may become a more expert burglar, but his mother will die of a broken heart."

A sob, within the cell, sounded like an expression of assent. The officer noticed it, and turning away from the door he added in a lower tone: "It's the fault of the parents sometimes. If his home life had been made a little better and pleasanter, he might have been a steady boy. His mother was always complaining and fretting in the house before he began to steal, and since then she has tried to shield him from the police while she kept nagging him when they were alone. Boys are growing up to be sober, honest men in the worst tenement houses in the city. You will find, as a rule, that they have been taught by their parents to expect punishment for evil-doing and that they have amusement at home."

A Birmingham baker has had a remarkable experience. A swarm of bees flew into his shop and took complete possession of the premises, covering the windows, the bread, and the confectionery, and scaring away most of the inmates, causing a complete cessation of trade for some hours. The intruders were only removed by stoving, the front premises being filled with sulphurous fumes.

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Captain Blaney, having retired from his seafaring life, desires to inform his numerous friends on the West Coast and throughout the Colony, that he has become proprietor of the above Hotel, and will be pleased to see them during their visits to Dunedin. The house is situated next the Caledonian Grounds, commanding an excellent view of Dunedin Bay and its surrounding scenery, and within a few minutes walk of the City and the Ocean Beach. Every accommodation for horses and vehicles.

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THE QUEEN'S SPEECH.

(Dublin Freeman, Sept. 1.)

THE Queen's Speech, was of course substantially a Ministerial review of the Session's work, and that it was a rose-coloured view need scarcely be added. We also give our review. The Royal utterance deals with the great questions of foreign relations, the navigation of the Danube, Egypt, Madagascar, and South Africa. It discourses about the Revenue, agriculture, Ireland, legislative progress, tenants' improvements in England and Scotland, corrupt election practices, the protection of inventors, the reduction of the National Debt, and migration as well as emigration for this country. It is not by any means an insignificant table of contents, and although it shows far short of the promises of the Queen's Speech that inaugurated the Session, still it is a fair record of work thoroughly carried on to operative issue during the year's sitting. We have already expressed our estimate of the Session's character for work, and looking at the almost unanimous verdict of the English Press of Saturday, we find that a very general consensus of both Government and Opposition organs confirms our adjudication. We hold that while there was a deplorable waste of energy in the proceedings of the Senate, and a painful sacrifice of promised, useful, and half-carried measures, still it has been historically and constitutionally an important Session, and its contributions to the Statute Book have been signal and pregnant of great future moment. The portions of the speech which least convince one are those dealing with foreign topics, and inside this domain we cannot see how the Government is to be congratulated. There is nothing to exult in about Egypt—the Boers are in open and confessed defiance, and the Franco-Madagascar affairs are, to say the least, replete with vexation. The Queen's Speech of course does not say it, but what can be more mortifying to English pride than the facts connected with the conduct of the French, and with the late and reluctant French *amende*? France at Tamatave wantonly did to England what France would not dare to have done in the days of Chatham or Nelson or Palmerston—and for a long time, in a supercilious way France dawdled about making any sort of reparation. Last week Bismarck's warning to France appeared in the *North German Gazette*, and within two days the French Ministry was most submissive to England, and anxious to propitiate her. It seems, therefore, as if the Queen's declaration as to the continuance of good relations with all foreign Powers in fact depended on the German Chancellor's message to France. The Royal utterance about Zululand is scarcely more satisfactory when read between the lines and in connection with its surroundings. There is no use in attempting to deny that the Zulus have been grossly mismanaged, and that the Boers have openly trampled on the chief articles of the Convention. The Royal comments on Ireland are of the stereotyped kind. The Land Act is, according to its authors, working splendidly, the combination against contracts has been broken up, and murderous associations have been checked. We do not think that the Land Act is at all doing what it ought to do. We give a hearty accord to the sentence in the speech which refers to the migration provisions in the Tramways Act, and more than that we recognise the legislation itself as an instance of a desire to deal fairly by this country, and to consult the people's wants and wishes in measures ostensibly framed for their welfare.

Mr. John Burns, of Castle Wemyss, has recently had provided for him by the Post-office telephonic communication between his office in Jamaica street, Glasgow, and his house at Wemyss Bay, a distance of thirty-two miles. This new feature of telephonic science is said to be the longest private wire in the world. It is what is known as a metallic circuit—that is to say, it consists of two wires, through which the current of electricity passes round and round, up one wire and down the other and always in the same direction, and the two wires are "twisted." Ordinary telephone and electric wires consist only of one wire.

An American journal, in publishing statistics as to the immense quantities of land held by English noblemen and others in the United States, reports that Sir E. J. Reed, M. P. owns no less than 2,000,000 acres; the Duke of Sutherland, 400,000; the Earl of Dunmore, 100,000; and the Earl of Dunraven, 60,000 acres. Messrs Phillips, Marshall, and Co. own a farm of 1,300,000 acres; the heirs of Colonel Murphy, 1,100,000 acres; H. Diston, 12,000,000 acres; and the Standard Oil Company, 1,000,000 acres. It appears that nine men own a territory equal to that of New Hampshire, Massachusetts, and Rhode Island combined. Then there are the great railroad corporations, whose free gifts of land from lavish Congresses amount to upwards of 200,000,000 acres. Eleven of these corporations only have granted 120,000,000 acres. The Northern Pacific Road had grants amounting to 47,000,000 acres, and other grants made have ranged from 1,000,000 acres upwards.

The following was published some years ago in a New York newspaper:—"The gentleman is distinguished from him who is not a gentleman by moral qualities which have justly won the highest place in the respect and admiration of the world. The gentleman restrains his passions and subdues his selfishness; he considers the comfort of others before his own; he respects the personality of those with whom he is brought in contact; he never takes an unfair advantage; he is scrupulously regardful of his own honour, doubly scrupulous if the honour of others be committed to his keeping; he may lack mental culture, but he is never without moral refinement; he may have an unpolished exterior, but never a base nature; courage he has, but shows it less in facing danger than in meeting responsibility; if not always sincere, he is always reliable; and to him may be safely committed all that others hold most dear, in simple reliance upon his honour; he is a man whose manly traits are penetrated and modified by the gentleness of woman's nature, and who still preserves and endeavors to constantly act upon the manliest of instincts—magnanimity."

PROMINENT IRISHMEN OF THE NORTH-WEST.

(Special Correspondence of the Pilot)

Duluth, Minn., Aug. 21, 1888.

It will soon be time to write of prominent Irishmen of the great North-west; indeed, already the men are many, and the material is good. Why would not this out-of-the-way place be a good starting-point? Certainly one cannot get much to the North and West, if one would keep out of the woods and away from the flag of John Bull. This Duluth is Knockmellown and the Bay of Naples thrown into one, with the Cove of Cork between them. Only Knockmellown here is a rocky prominence surrounded by burned pine, and not by peat bogs, as the famous Irish hill is. The Irishmen of the West have made their mark in the world of commerce as well as on the highways, that is to say, the railways, of the country.

And just now would be a good time to speak of the Irishmen of the West, for one of them, Mr. Dennis Ryan, a Tipperary man, is bringing honor on his people by building in St. Paul a million dollar hotel. Mr. Ryan is as unpretentious as though he did not have a ten-dollar bill in his pocket, yet it is said that he will build the hotel out of the year's earnings of one of his mines in Utah.

St. Paul may thank that other prominent Irishman of St. Paul, Mr. P. H. Kelly, who is as well known in the commercial circles of Boston as he is in St. Paul, for causing Mr. Ryan to settle at the head of navigation on the Mississippi. But I will confine myself to Duluth just now, simply placing as I do Mr. Ryan and Mr. Kelly at the head of the distinguished Irishmen of the North-west. Indeed, I may make company for them by adding to their number Mr. Anthony Kelly, of Minneapolis, a brother of Mr. P. H. Kelly, who is wealthy and respectable, if not so stirring and aggressive as the Mr. Kelly of St. Paul.

One of the prominent objects of the hillside here is a frame church, surmounted by the cross, the insignia of salvation. The pastor, Rev. Christopher Murphy, is young in years, but comes of an ancient Irish family, although he was born in Wisconsin. Going with the main street you are struck with the Irish names and signs. Flynn Brothers, Farrell and Farrell, John J. Costello, John T. Condon, Walter Dunphy, Hart O'Brien, Captain James Sullivan, and Major O'Brien, are names that are prominent in business here, whilst the fighting editors include R. J. McGuire. It would be interesting to trace the above merchants, the majority of whom, no doubt, crossed the Atlantic with perhaps not five pounds to spare, and now here is Mr. Costello putting up a fine stone storehouse on the leading business street. What a country of possibilities this is, to be sure! Turning to Mr. Dennis Ryan, of St. Paul, it would be interesting to know how much he brought from Tipperary, and how he is a large owner of real estate in Chicago, as well as in St. Paul.

This is going to be one of the most prominent cities of the West. Here the great Northern Pacific Railroad will make connection with boats that will take the wheat and wool and beef of the West to tide water.

The chain of American lakes, the wonderful inland seas, have their western end here, and so to this point comes coal from Pennsylvania, and it will astonish you to be told that coal is brought here from Buffalo, 1,200 miles, for eighty-five cents per ton, and freight is of course equally low from here to Buffalo, and by canal from Buffalo to New York City. This is the nut that the British farmer must crack, and this cheap transit by water, beginning 1,500 miles from New York, is the reason why so many farms in England are idle—they would not pay the cost of working them.

The crops in the great West are turning out better than they promised six weeks ago. There are no farms in this section, the great industries being timber and ores. The timber is sent to the growing West; this is hardly West any more, and one does not feel far from home until he gets to the Red River, some 250 miles from here. On the way you would pass the residence and the place of business of prominent Irishmen, as for instance that of Mr. Wm. Dunlap, at a town called the "N. P. Junction."

But the Irish have not the day to themselves; there are a great many well-to-do Germans in the country.

I am running higher and you, and I will drop you a line occasionally. Those of this country who came from the East are of course familiar with the old *Pilot*. They saw it in their own or in their father's houses in the olden time, and indeed many of them have it here, and more of them would have it if they but knew what a good paper the old *Pilot* is.

S. J. A.

The *Mark-lane Express* gives a very good account of the English hop crop. This crop is a very important and valuable one for some of the finest districts of England. We wish we could say as much for the flax crop of Ulster, which is by no means so satisfactory. Nothing this year seems to have thriven in Ireland but turnips. The potato crop is a fair one, but it is in many places considerably diseased. The rain at the opening of this month did a great deal of harm generally.—Dublin Freeman, September 8.

"Buckshot" Forster and King Brian Boru constitute a strange association of names. Yet the late chief secretary of unhappy memory and the hero of Clontarf have been just brought into a degree of relationship which explains the putting two such opposite individuals side by side. A few days ago Miss Florence Mary Arnold Forster was married in London to Mr. Robert Vere O'Brien, nephew of Smith O'Brien of '48 fame, and lineal descendant of the vanquisher of the Danes at Clontarf.—Cork Examiner.

A gentleman who acted as objector for the Tyrone National Registration Association is, our Dromore correspondent says, daily in receipt of missives warning him that if he dare appear in court to sustain an objection against an "Orangeman or loyal Protestant" he "will be riddled with bullets."—Dublin Freeman.

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