

Socialism, it would seem, thrives on opposition. Such, at least, is the conclusion to be derived from a report presented by a qualified official to a Royal Commission on labour in Germany. The report states that not only is Socialism increasing in the towns but also in the rural districts, and that a good deal of its strength is due to Prince Bismarck's repressive measures, which put the German workman upon his mettle. This, we may add, was not the only failure of Prince Bismarck's iron hand. He has lived indeed to be sorely discredited. An evil, meantime, that like Socialism cannot be repressed by force, and will not listen to reason, is necessarily of menacing power.

The college of the Jesuit Fathers at Antwerp has been burned to the ground. Incendiarism is suspected, and, if such prove to be the case, the ill effects of unscrupulous slander will be apparent. Sometimes, this evil shows no visible results, but, now and then, some crime directly traceable to it proclaims its nature. The idle abuse of the Jesuits, that is so common, in all probability is now accountable. Bishop Coxé perhaps has found some one in Belgium to act upon his incentive, though possibly not in a manner of which he would express approval.

The *Daily Times*, in reporting an ordination by Bishop Julius of deaconesses, tells as the claim is that the Order had been instituted in the time of Christ. "For two centuries," adds our contemporary, the Order was lost to the Church of England, and has only been restored in latter years." Here then is a chapter of ecclesiastical history which we would gladly hear explained at greater length. How, for example, or when did the loss occur? We are old enough to remember the queer tales that were told in Evangelical quarters when the first steps were taken to establish Anglican Sisterhoods. Then and there was no question of re-estabishment. The thing was looked on as new, unheard of, and altogether outrageous. But of later years a new past has been discovered, out of which much that is original has been produced. The existence of deaconesses in the Church of England, anterior to the time of the High Church movement of the middle of the present century, and their loss two hundred years ago, we fancy, is one of the productions referred to. We are not sure that we spell the lady's name correctly, but well we remember, now more than forty years ago, the rumoured naughtiness of Miss Sellen's undertaking. That lady and her community we believe, were the first of the Sisterhoods restored to a condition of things that had never previously existed. We, however, await further instruction from the ecclesiastical historian of the *Otago Daily Times*, or some authority of an equal weight.

The particular unessential for whose advocacy among the heathen the Hindoo monk Vivekananda rebuked the Christian missionaries was the eating of flesh-meat. But is not their abstinence from such food among the superstitions of some of the peoples of India? If we recollect aright, the immediate pretence for the mutiny of the Sepoys was that, in violation of their consciences, they were required to bite cartridges that had been greased with the fat of cows. How can it be unessential that Christian missionaries should explain the worthlessness of a superstition? The glorification, however, of the Oriental creeds seems to have been a chief object of the Parliament at Chicago; and we may, in passing, take as an additional proof of its success the celebration in Paris, among brilliant surroundings, of Buddhist ceremonies by a Buddhist priest, who had come direct and with flying colours from the assembly. Dr Paul Carus claims that Indian idolatry is but a well comprehended and edifying symbolism, expressive of a sublime pantheism. Indian superstitions are probably capable of a like enlightened interpretation. For once we find ourselves in sympathy with the Evangelical tract distributor. Dr Carus mentions, with a contempt that disdains all comment, that tracts were privately distributed in the Parliament containing the following texts:—"Though we, or an angel from heaven, preach any other Gospel unto you than that we have preached unto you, let him be accursed"; and "He that believeth not shall be condemned." For once the tract distributor appears to us to have been within his rights, and we could willingly bid him God-speed. Possibly the Jews of the Apostles' time found fault with the rejection of the Mosaic rule of diet. At any rate we know that they derided our Blessed Lord as a glutton and a wine-bibber. The Christian missionaries have little cause to blush at this rebuke of Vivekananda.

AH, YES!

But how long will it last? We can show you the original letter of a lady who says:—"But now, thank God, for more than nine months I have not tasted stimulants, and oh, sir, thanks to your Golden Remedy No 1, I have not the slightest craving for liquors: I only took a little over one bottle." Miss Carrie Sawle, of Ashburton, says:—"Have suffered for years from nervous headaches. Your Golden Remedy No 2 gives me immediate relief. I most strongly recommend it to all who suffer from this distressing malady." Send for circulars of cures.

Count Tassé, who has retired from the Austrian Premiership, the duties of which he discharged so long and with such conspicuous ability, has received from the Emperor a letter unusually warm and sympathetic, accompanied by a beautiful portrait of himself. The Count is a descendant of one of the Irish "wild geese."

Correspondence.

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

CATHOLIC EDUCATION.

TO THE EDITOR N.Z. TABLET.

SIR,—We learn by recent Home news that the Catholics of England are about to present to Parliament a monster petition, asking that justice be done them in the matter of aid to their schools.

Might I suggest that we follow that excellent example?

If petitions, setting forth the injustice we are enduring, were prepared and circulated throughout New Zealand for signatures, I venture to say the result would simply astonish the opponents of denominational education.

From various positions I hold, I am brought in contact with a very large number of our non-Catholic fellow-colonists, and my experience is that the opponents to our just claims are not to be found among the intelligent, thinking portion of them, but amongst those who know very little of the matter themselves, and simply take for granted what a few scribblers lay before them in the Press.

Among my own acquaintances I can count a very large number who now favour our claims, simply because the matter has been put fairly before them, and they know that all we ask is a fair share of the revenue to which we contribute, not for the purpose of teaching our religion, but for the imparting of secular instruction only.

Sir, I should have liked to have gone more fully into this question and laid before your readers what, in my opinion, are some of the reasons why our claims are not better supported by the non-Catholic portion of the community, but consideration for your space deters me for the present. At some other time, with your permission, I shall again refer to this matter.

In the meantime I hope the example of our co-religionists in the Old Country will not be lost sight of, but that some abler pen than mine will take the matter up, and I have no doubt whatever but that much good will result.

Thanking you in anticipation,—I am, etc.

J.T.H.

Roslyn, January 15, 1894.

AN ATHEIST ON THE EVERLASTING CHURCH.

(From the *Ave Maria*.)

THE French socialist and atheist, Proudhon, whose antagonism to the Catholic Church cannot easily be exaggerated, had nevertheless no hope of her destruction. Here are some significant passages from a work written in reference to the present Italian revolution:—

"The threats that they will enter into schism, or embrace Protestantism, made by certain parties in order to frighten the Papacy, are only extravagant dreams, which indicate mental disturbance. As to schism, if it were seriously desired—that is, if its motive were a real religious sentiment, the Christian idea—it would simply effect another triumph for the Papacy, by manifesting the solidity of the rock on which it rests. As to Protestantism, that is dead.

"What profit the attacks of our day against the Papacy? Nothing. The adversaries of this institution are forced to confess that Catholicism ever remains the sole refuge of morality, the sole illuminator of consciences. . . . When I assert that whenever Deism and Doctrinaireism strike a blow at the Holy See, they simply infuse new strength into the Church, I do not reason like a partisan of the Papacy, but like a freethinker. In this matter we must consider facts above all else. Now, facts show that religion has struck its roots far down in the minds of men; and whenever, by some influence or other, religion loses its force therein, superstition and mystic sects of every kind take its place. Things being in this condition, every attack on Catholicism bears the character of persecution; and were we to succeed in dispossessing the Papacy, we should by no means destroy it, but would rather add to its triumphs by each one of our onslaughts. These facts are unpleasant, nay, irritating, to our rationalism; but they are incontestable, and are not to be attenuated. In 1793 we tried to abolish Catholicism with the guillotine; but never did the Church flourish more than under the Consulate. Thirty years before, Voltaire had sought to render the Church 'infamous'; but he and his school were soon designated as libertines, and Catholicism held aloft the standard of morality, thenceforth defiant of all attacks."

THOUSANDS OF GOLDEN SOVEREIGNS

Are pouring in to the relief of the Queensland sufferers. Mr F. G. Gorrick, proprietor Ready-money Boot Factory, Christchurch, writes:—"One bottle Golden Remedy No 2 was effectual in restoring my son to health, and it is a pleasure to recommend this great remedy for all similar cases of decline." Mr B. Robertson, of Christchurch, writes:—"I had been drinking hard for two months. I took Golden Remedy No 1, and at the end of four days I had no desire for either the drink or the pipe. I now sleep like a child and eat like a man." Send for circulars on cures. Box 80, Dunedin.

D. DAWSON,

Practical Watchmaker and Jeweller,

Exchange Court, Princes Street, DUNEDIN.

Agent for N. Lazarus's specialite Spectacles. Sights Tested by his Patent Process. Those with Defective Sights invited to inspect.

