

tot. More shame to the civilised politicians who deserve it. [But to stir up the cry for a useful purpose where no great harm can be done may perhaps be more excusable. If it swells that purse—no rubbishing type-writer should be thought a sufficient *solatium* this time—to represent Mr Scobie Mackenzie as this writer of notes does, as the victim of an "organised clerical tyranny," well and good. We have no objection. In fact, if thought desirable we might even throw in a term or two; disgraceful, perhaps, to Yahoos or Hottentots, but well deserved by certain civilised politicians and necessary in correctly describing them. If, in this way, we can advance the interests of Mr Scobie Mackenzie's testimonial, we are ready for the job.

LORD MONTEAGLE has replied to the article which A WEAK REPLY. We recently quoted, by Sir Thomas H. Grattan Esmonde on the nemesis of Toryism. His Lordship, however, is hardly to be congratulated on a very lucid or powerful reply. In fact, he takes no notice whatever of the main point of the argument, and passes over altogether the quandary in which the landlord party must eventually find themselves, as ruled by a Radical majority. Lord Monteagle confines himself to the land question, and repeats the belief of Lord Londonderry, contradicted by Sir Thomas Esmonde, that all would go well if it were settled, and if only an effective system of purchase were agreed upon. He calls upon all parties to eschew for the present all other questions, and devote themselves to solve the problem proposed. It does not seem to occur to Lord Monteagle that a people who have seen that such a measure of amendment as they have already secured was obtained only by means of their agitation for the change which he now calls upon them to forego, or at least, to postpone indefinitely, must necessarily see things in a different light. Nor does it occur to him, in expressing his readiness, if needful, to sacrifice himself and his class to the interests of the majority, that the people may also inquire how it came about that, for so many dreary years, no notion of the kind had ever entered into the heads of the class to which his Lordship belongs. Even to Lord Monteagle himself the suggestion has possibly come from them and from their efforts. Promising first-fruits, in fact, hardly tend to promote a withdrawal. The people may even be excusable for their belief, which we have little doubt they entertain, that the land question can never be finally settled until it has been dealt with by an Irish Parliament. In any case, to talk of staying the Home Rule movement now, and giving preference to a measure that must necessarily be involved in its success, is to propose, for example, a rolling back of time, and a delay of the tide. The reply made by Lord Monteagle to Sir Thomas Esmonde's forcible and clear forecast, apart from its notable omissions, contains all the stupidity of an impossible proposal. We may accredit the writer with well meaning—but his wisdom seems more than doubtful.

A RESPECTED correspondent augurs well for France A PROMISING FORECAST. from the election to the presidency of M. Casimir-Perier. M. Casimir-Perier he describes as a moderate republican, sincerely attached to the Republic, but repudiating the iniquitous and persecuting line of policy pursued by preceding Governments. The esteem, he says, in which M. Casimir-Perier is generally held, has been proved by the large majority by which he was returned. M. Carnot had several times begged of him to form a Ministry, but, being free from ambition and satisfied with the popularity enjoyed by him, he had always refused, until at length, seeing that no other Cabinet could last, he yielded, in the hope of delivering the country from the threatening anarchy. Immediately on his attaining to power, says our correspondent, he declared to the Chamber that he meant to put an end to the policy of persecution which his predecessors had pursued, and to enter upon a path of conciliation and impartiality. The *Temps*, one of the ablest and most respectable of French newspapers, compared him as Premier to M. Thiers. Speaking of the part that devolved upon the head of the Cabinet to explain questions to the Chamber it said:—"Who does not remember the importance that M. Thiers attached to this portion of his duties. Supposing the assembly to be in an entire ignorance of a subject, he, to the letter, taught it to them. What M. Thiers did with regard to financial, economic, and military questions M. Casimir-Perier is now obliged to do with regard to political questions. When he appears in the tribune it is above all to teach the Chamber—as can be done briefly by a word to the point or a clear suggestion—in what political truth and political duty consist." Our correspondent also recalls, as a good omen, the desire expressed prior to M. Casimir-Perier's advent to power, that another Minister like his father, Premier under King Louis Philippe, might arise. By his ability, they said, he had saved the monarchy. Our correspondent further contrasts the attitude towards religion of the new President with that of M. Carnot. M. Carnot, he says, in spite of his uprightness and his great qualities, never had the courage to proclaim himself a Catholic. He gave free scope to Masonic and atheistic Ministries, and was most careful to avoid speaking of God or of religion in his public addresses. It may be hoped that on the con-

trary M. Casimir-Perier will put into practice the determination boldly expressed by him as Premier to the Revolutionary Left, that he would not follow in the campaign against religion. M. Casimir-Perier, we are told, besides, belongs to a religious family. Amongst his relations, he numbers Madame Duchesne, a holy nun of the Sacred Heart, whose virtues have won the admiration of the world; the Mother Mary Joseph Aubert, whose devotion to the cause of suffering humanity, is worthy of the highest praise; and several members of the Benedictine Order. The late Mgr Perier, Archbishop of Avignon, was also related to him. For our own part we trust that our correspondent augurs aright. France, indeed, stands sorely in need of a man to guide her, wise in political and worldly wisdom, and bold in upholding the rights of religion. May M. Casimir-Perier, in fact, prove to be such a man:

A DEPUTATION of workmen to the Mayor of ODDS AND DUES. Dunedin last week took rather more of a political tone than is usual to such gatherings. Nor do we know that the principle speaker on behalf of the

men—a teacher by profession, reduced to do the work of a labourer, can be looked upon as qualified to give the opinions expressed by him. What we seem chiefly to learn or, rather, to find confirmation of—in his case, is the folly of the temper of the day, which persists in fitting the greater number of the community for offices they cannot find, and in unfitting them for the work that needs to be done. The position of this reduced teacher is one that deserves sympathy and pity—but, as we said, it is one that, at least, does not bespeak any particular authority for his opinion. The men in a word had failed to profit by the co-operative system, and it was inevitable that they should pronounce in favour of the system of contracting. Very much to the point, nevertheless, were the Mayor's remarks as to the manner in which the labour unions had behaved with regard to the proposed loan for the completion of the Otago Central line. Certainly without public works employment cannot be given and without funds there can be no public works. We know that it is one of the innumerable theories propounded by the lights of the day that labour can dispense with capital, and, no doubt, on paper, like all the rest of them, it can be made to look very plausible—but, when brought into practice—like all the rest of them also, it must prove worse than useless. Our unions, in acting as they did, may perhaps, have acted as philosophers, but they acted very unlike men of common sense. And, in fact, his Worship had a significant word or two to say of them. "Nothing now went down with the workmen," said he, "but clamour and claptrap."

And what about the Irish bulls? An esteemed friend has placed at our disposal a charming *jeu d'esprit*, as original, fresh, and sparkling. He has kindly given us permission to reproduce it for the delight and refreshment of our readers. An American, then, was on a visit to Rome. He looked around and saw "all creation," as contained in the Eternal City. But he said, "I want to see the cattle yards." "The cattle-yards!" exclaimed his guide—"Yes, don't you know? where they keep the Papal bulls." There was somebody in Rome, therefore, before Mark Twain—we did not know he was an American—in fact, judging from the age of his joke, we had, years ago, set him down as Mathusala. But has anyone met a Yankee, or possibly a cockney, staring around at Killarney for the Irish bulls? If so, will he tell us all about it, and let us tell our readers? Our esteemed friend, perhaps, if he would try it, might find the task congenial.

The Dublin *Freeman* pokes fun at our advanced females. Our contemporary gives an interesting wood-cut in illustration of a wedding, reported, he says, by an Otago paper, as taking place at Christchurch. "The costumes worn by the advanced guests and the happy couple are all described in the report as 'suits,' with one exception, where it stated that certain ladies wore 'tasteful knicker costumes.'" The old folk at home will begin to think us rather queer—and possibly, not without reason.

Mr Scobie Mackenzie, speaking at Olyde during the late election we see, returned to his favourite illustration of the benefits of education. "He then instanced the case of the son of a millionaire and a working man, who starting with equal abilities, and after a similar course of education, were socially equal, the one being quite as good as the other. Education effected this, and it was not possible to bring in any enactment which could do the same thing." The illustration, nevertheless, is as false and misleading as ever it can be. First and foremost, it is not, as a rule, the educated men who were or are millionaires—at least in these colonies. We can think of several who did not, or do not know "b" from a bull's foot—and we can recall few cases on the other side. But what penniless bumpkin can, for example, take his scholarly son to Europe and pit him against the millionaire's son? Let him try to obtain for him the *entree* of London society—not to be bought, said Professor Bagehot 60 years ago—but since then become more venal. Why Lady Clara Vere de Vere would not think him worth so much as a stare of contempt. The millionaire, however, can obtain her ladyship for his son's wife, and his Lordship or his Grace for his daughter's husband. Mr Scobie

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