

reception given to the report that M. Faure was a Protestant. Not only professed Catholics, but many of those who declared themselves independent of all belief—if not Freethinkers—were chilled by the announcement. M. Faure's friends bestirred themselves to give it a contradiction. His baptismal register has been published. Felix Faure, born at Paris, January 30, 1841, and baptised February 1st, in the parish church of St Vincent de Paul. Our contemporary recalls the events attending on the succession to the throne of France of King Henry IV. The times, it says, are not the same. There would now be no call to arms as in the sixteenth century. But the simple hesitation produced on the 17th of January at Versailles shows that there is still a groundwork of Catholic belief in the French conscience, with which a reckoning must be made. It is, adds our contemporary, a symptom, and at the same time a lesson. Public feeling will have no apostates. The *Semaine*, therefore, argues that resolute action on the part of the Catholics of France is all that is needed to vindicate the rights of religion and save the country. If Catholic France, says our contemporary, vigorously insisted on its resolution and demanded from its statesmen Christian Government, its voice would certainly be heard and obeyed. Our contemporary continues:—Thus a brave writer lately said that if some Catholic deputies, in imitation of Socialist manifestations, had boldly affirmed, on the one part, the social rights of our Lord Jesus Christ, and had placed in the urn the name of a brave man who would represent these rights, this affirmation would have found in the country an immense echo; for the country loves justice, honesty, honour, and probity. Hitherto these great virtues have not been the patrimony of politicians who insult the idea of God in Government. From their programme there have come forth, hitherto, only moral disorders, material disasters, catastrophes of all sorts, because the social edifice does not rest upon the corner-stone which is Our Lord Jesus Christ, in Whom alone is safety. Nevertheless, there is still Christian sap enough in the soul of France to render her capable of returning to the right way. The *Semaine* concludes with the following exhortation:—Let her then make haste and not wait until there are ruins only round about those who would be capable of resolution and sacrifice. Were there the will, there would be still time to cry halt upon the slope of ruin, and a generous exertion would still permit of the restoration of the thousand institutions which are the life of a people because they are the safeguard of all rights and of all interests.

In connection with this article from the *Semaine Religieuse de Rodez*, the following passages, which we take from a conversation with Napoleon, translated for the *Boston Pilot*, seem to us very much to the point. In some degree we see in them the main ambition of the speaker, marked by his failure, as in his presumption to control the world through the Pope,—his most notable stumbling-block—and that especially by which he fell in the snows of Russia. But, where he alludes to the proposal made to him to turn France Protestant, his words seem full of wisdom—as are also those he speaks generally regarding the need mankind have of a religion. Would a merciful God, we may ask in passing, have made them subject to this need without providing them with the true means for its satisfaction? But the passages are as follows:—"In proclaiming Protestantism what would I have obtained? I would have created in France two powerful parties about equal, whereas I wished to put an end to all parties. I would have brought back the furious religious quarrels, when the spirit of the age and my own wish was to see them disappear for ever. These two parties, in their quarrels, would have annihilated France, and would have made her the slave of Europe, whereas I had the ambition to make her the ruler over all. With Catholicity I would the easier reach all the ends I proposed. With us the greater number would absorb the less, and I proposed to treat them both with the same equality, that in the end they would become satisfied. Abroad Catholicism would give me the Pope on my side; and with my influence, and our army in Italy, I did not despair, sooner or later, by one means or another, I would control the world. I am all-powerful to-day; but had I been disposed to change the old religion of France, she would have risen up against me, and she would have vanquished me. If I had openly declared myself the enemy of religion, the whole country would have gone over to her; I would have changed the indifferent believers into sincere Catholics. I would have been, perhaps, less jeered at had I favoured Protestantism than in attempting to make myself the patriarch of a Gallican Church, but I would soon have been hated by the people. Is Protestantism the old religion of France? Is it not the Catholic Church, who, after long civil wars, after a thousand battles, finally conquered her enemies, in conformity with the genius and habits of the nation? It would have been a vain attempt to have usurped the place of a whole people, in creating for them new tastes and new habits, together with recollections other than those that already existed. The charm of a religion is in its attractions and souvenirs. The Catholic religion is the reli-

gion of our country, that in which we were born; she has a strongly organised government, which prevents disputes, or as much so as is possible to prevent them, considering the wrangling disposition of men. This government is outside of Paris, for which we should be thankful.—No society can exist without morality; there are no good morals without religion; consequently religion alone can give the State a firm and lasting basis. Society without religion is always agitated, perpetually threatened by the clashing of violent passions, and undergoing all the effects of intestine war, which ends in great evils, and sooner or later infallibly ends in its destruction.—Last Sunday I was walking in the solitude and silence of nature, in the park of Malmaison; the sound of the bell in the church at Reuil fell upon my ears. I was overcome by it, so strong is the power of our earlier habits and education. I said to myself: what must be the influence of the Church upon simple and believing men? Let your philosophers and dreamers answer this! Mankind must have a religion!"

IN an address delivered by him at Lawrence on PRESSIONAL. Thursday evening, the 11th inst, the Hon Mr Larnach gave a general support to the Government: He did not, however, accept all the acts of their administration as perfect or incapable of improvement. With regard to the Bank of New Zealand, for example, he regretted that they had not asked Parliament for larger powers. He thought, moreover, that they should have provided a better system of audit. The advances to settlers, he said, would be a failure or a success according as they were managed, but the measure was one for whose introduction the gratitude of the Colony was due to the Ministry. Mr Larnach proposed that a further step in the direction should be taken by providing for advances on mining claims, especially in the way of the conservation of water. This, he added, might also be turned to account for purposes of irrigation, by which fruit-growing might be encouraged, and land now barren might be made available for settlement in small sections. In speaking of the Lands for Settlement Act the speaker pointed to a large estate in the valley of the Molyneux, whose owner had lately died. The Government, he thought, could not do wrong if they acquired a portion of that land, and no injustice would be done the heirs if they were compelled to sell on fair terms. Mr Larnach condemned the denial given to the assertion that borrowing was going on. It was, however, he said, borrowing of a sensible kind, and he advocated an open loan for the completion of reproductive works. The Otago Central railway, he said, could not otherwise be finished nor could the Heriot-Roxburgh line be touched. The speaker made a significant reference to the education question. Provision, he said, should be made for the inspection of schools outside those of the Government. These schools were excellently conducted, and the people who supported them contributed also to the maintenance of the public schools. If there were not sufficient inspectors for the purpose the Government should have more appointed. It seems also significant that this claim of the speaker's was received by the audience with applause.

IF the old motto *Le ridicule tue* holds good, M. Zola should have but a short time to live. Fun of all kinds has been poked at him because of his late campaign in Rome and his abortive siege of the Vatican. The *Débats*, for example, gives a selection of entries from the enterprising author's note-book, in which he is represented as obtaining, in each case for a consideration, from Papal officials and servants, various details concerning the person and habits of the Pope and matters relating to the Papacy and its associations. For instance: "A guard who told me the curious fact that the Pope never leaves his palace—2 lire. . . . Dr X, one of the special physicians of the Pope for telling me his Holiness' age—1 lira and a copy of 'Paecal.'" At any rate, however it may fare with the writer himself, it seems evident that the shire has been, in advance, taken out of his promised work on Rome.

Strindberg, an author who has made for himself some reputation in France, protests, in a late number of a French periodical, strongly against the dominant position to which the women of the day aspire. He declares that their inferiority is written in their blood, which, he says, is that of the immature being. Their skulls, also, he says, are of a lower type and their brains are to match them. Woman, he says, if she wants equality, must drag man down to her level, for she can never attain to his. The fact that women claim such an equality—rebellious against the necessary sacrifices demanded of them—says this writer, in itself proves their unworthiness and unfitness for taking any part in the direction of the great social system.

The Pope has offered two gold medals, respectively, for the best essays on the inscription of Abercius—a Christian epitaph of the second century; and the secular games of the Emperor Augustus—for which Horace wrote his well-known verses. The competition is open to the scholars of all nations and the essays, written in Latin, Italian, or French, are to be sent in before the last day of the current year.

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