

we may doubt as to whether our missionary friends would themselves count as the fifty righteous—or even as the ten—who might redeem it. Unscrupulous falsehood, at least, must tell against their claims. The doubt, however, is one that they themselves will not share. They are as false in their minds with regard to their own merits and expected rewards as they are with their tongues towards those who differ from them in belief. Were they sincere, and not itching for particular distinction and foreign experiences, with the advantages they entail, they would find plenty to do at home. "I know the West end and the East end of London;" writes Max O'Rell once more, "I have seen Argyle street in Glasgow; High street and the Canongate, in Edinburgh, on Saturday nights. I have visited the dives of Chicago, the dens of New York and San Francisco; I have seen the gambling dens of Denver and the rest. I have seen Paris in all its nooks and corners, and I really cannot make up my mind that Anglo-Saxon land scores in the comparison." Yet these apostles of conceit and self-glorification run abroad, proclaiming their own excessive piety and the precious privileges exclusively enjoyed by those who inhabit a Protestant country. Is it not rather to be feared that wherever they obtain a footing not only hypocrisy and falsehood but vice of the most revolting kinds—such as they have left behind them at home, and, at best, have not been able to prevent or heal, may follow in their wake? As we see, it is thick in the places whence they have come, and teaching such as theirs has done nothing to stem it. The state of religion in South America, may, perhaps, be capable of improvement. Father Vaughan, in fact, described it as, in some minor respects, imperfect. In the true Catholic homes of South America, however, as in all such Catholic homes, nothing will be found to equal the condition of things. Hyndman quotes regarding the English peasantry—or that which is now once again—for the third time in recent years—before the world with respect to the English higher classes. No; if South American Catholics came to Yorkshire it would not be to exchange darkness for light. We may rationally conclude, on the contrary, that they would run a risk of falling into vices of which at home they had hardly even so much as heard.

A WITNESS
IN SPIKE OF
HIMSELF.

THE Melbourne *Age* has published a leader on the change of feeling in England towards Catholicism, which has been a marked characteristic of recent years. Cardinal Vaughan's assurance to the Pope, says our contemporary, was not necessary to recal-

this. Not only is there greater tolerance or an adoption of Catholic practices by Anglican clergy, but there has been a great and almost unquestioned growth in the activities of Roman Catholicism. Appointments have been made, too, which, a few years ago, would have set the country in a ferment. There has been a Catholic Lord Mayor of London; a Catholic has been appointed professor of history at Oxford; and circumstances may be imagined under which a Catholic might have had the prohibition removed in his favour from the woollack. "Under the guidance of Henry Edward Manning, the Church to which he became a convert in middle age, and of which he was during a long life so distinguished an ornament, recommended itself to the common people as their true friend and wise adviser." The Church, too, has made converts in unlikely places—among the Anglican ministry, in Universities which seemed tending towards unbelief, and even from the small band of aggressive supporters of the Comtist philosophy. All this, says the *Age*, proves a change that is startling, "when we look back to the comparatively recent times in which to be a 'Papist' was not only sufficient to insure social ostracism, but also to expose one to the action of savage penal laws." Our contemporary, nevertheless, would not have the 'Romanist' become too much elated. To check his pride he himself resorts to bathos. Protestantism, he tells us, can show much more than all this in the Salvation Army—"which, beginning as late as 1875 with Mr Booth and his wife, now carries on its campaigns in every civilised and savage country in the world, and has 13,000,000 of soldiers as ready to obey the orders of their 'General' as the most devoted levies of Pope Leo." For our own part, we do not grudge Protestantism this manifestation of its strength. But had our contemporary never heard the old proverb: "Much cry and little wool?" Our contemporary goes on to account for the change of feeling with which he deals—but here he has not much that is new to tell us. It is the old story of one who looks at the Church from the outside and pretends to explain what takes place within. Here it is useless to argue and vain to protest. A wilful man will have his way, and no man is more wilful than the non-Catholic who takes it upon him to treat of Catholic matters. We shall simply deny the gratuitous repetition that an acceptance of Catholic truth involves the "deep slumber of a settled conviction." The writer claims that this has been "happily" said.—Are falsehood, then, and happiness identical?—Nor can we admit that the attraction the Church exercises over many who do not accept her teaching is due, as this writer also claims, to the charm of her stateliness and ritual. The Greek Church, for example, has a very imposing ritual and very much stateliness; yet we hear little of the

attraction she exercises. People, moreover, have been attracted by the Catholic Church who had little taste for ritual and, by nature, little reverence for stateliness. Our contemporary again, who alludes also to the progress of the Church in America, finds consolation in what he believes to be her declining influence in continental Europe among the Latin races. He quotes as a proof that in France she is no longer the Church of the people the fact that the Government of that country has enforced the conscription on the Seminarists. But the political apathy of a Catholic people may be blamable, may even be culpable, and yet may not bespeak their rejection of religion. Those politicians were better acquainted with the true feeling of France who, the other day, sought to damage the candidature of M. Faure for the Presidency by spreading abroad the report that he was a Protestant. Most significant, too, are the visits that have lately been paid to the Vatican by representative Frenchmen. The unfounded speculation of our contemporary with regard to the state of things in France may show the value of his conclusions as to Italy and Spain. The writer in the *Age*, in fact, has built up, but failed to pull down. He has very ably set forth the change of feeling in England towards the Catholic Church and her great progress in America. He has brought forward in opposition nothing of adequate worth. His article remains, in fact, what, as he gives us to understand he did not intend it to be, and in spite of him, a testimony to the vitality of the Catholic faith.

ODDS AND
ENDS.

THE lecture delivered by the viticultural expert Signor Bragato in Dunedin on Friday evening repeated with emphasis all that had previously been reported respecting that gentleman's favourable opinion of New Zealand's capabilities to become a fruit-growing country. Both the North and South islands he said seemed especially fit for the use in question. He pointed out the great advantage the colony would have in being able to supply the European markets at a time of the year when as things are at present fruit is scarce there. Of the capabilities in particular of Central Otago Signor Bragato spoke highly—plums and apricots, for which, in a dried state, there is a large demand he spoke of as easily to be grown. It was, however, on the growth of the grape-vine that the speaker dwelt at greatest length. This he described as very profitable and as needing at the beginning but a small outlay and afterwards an easy course of cultivation. The cost of planting an acre with vines he said would be £10, and after four years, the wine produced by it would be worth £30. The work of scarifying, ploughing, and pruning would be done yearly at an outlay of £2 10s and there would be no need for anything more, or for heavy machinery of any kind. Some of the chief vigneroners in Victoria, he added, had not been worth £5 when they entered upon the task of vine-planting. The lecturer recommended that our Government should follow the example set them by that of Victoria in giving a bonus for the planting of vineyards—and also that they should provide easy means of carriage. He said he had been surprised to see the rubbish sold in Dunedin while in Central Otago he had seen excellent fruit lying on the ground because there was no way of sending it to market. The lecturer argued also that by means of producing wine the necessity for temperance societies would be done away with. Wine producing countries, he said, were noted for the sobriety and industry of their people, and wine-drinking must prove an effectual cure for drunkenness. It may, meantime, be concluded that Signor Bragato has pointed out a certain road by which hard times may be finally brought to an end in New Zealand, and a prosperous population, of smaller proprietors, settled on the lands. It is to be hoped that a united and persevering effort will be made to carry out the undertaking he recommends.

We must acknowledge that Mr A. C. Begg who, as president of the Chamber of Commerce, took the chair at Signor Bragato's lecture, acquitted himself consistently. It was a difficult position that he had to fill. Mr Begg our Tartar-in-chief of prohibition forced to preside at a lecture in advocacy of wine making and of the creation of a thirst for wine among the multitude! He was, nevertheless, consistently dry in his summing up:—"The Chairman said he was sure they were all obliged to Mr Bragato for the information he had given. He was sure they were all agreed that it would be a good thing for New Zealand if it became a very sober country (laughter). They might not all agree with Mr Bragato as to the means for making it sober, but they could agree it would be a good thing if the population of New Zealand was made a good deal more sober than at present." Wine drinking forsooth. Let them draw their drink from the wash-pool—flavoured if possible with a wholesome touch of worm-wood. Hard, indeed, is it to demand of Mr Begg that there should be a surrender of his ancient solitary reign by the deserving squatter—but that he should make room for a multitude cultivating the vine and habitually looking upon the wine cup when it is red—why, it's little short of robbery and murder.

Our "Civis" has been posed by a correspondent, or, any rate, he says so. Our "Civis" has been asked to give his opinion, as a Protestant, on the proposal, as his correspondent puts it, "to amalgamate the Church of England with the Church of Rome." His cor-

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