

shame placed on my name." The offender was of course immediately chucked out, making a noisy exit. To introduce his name, we need hardly say, was most unfair to Ireland, for Rossa represents no class there. His failure of late to arouse sympathy shows how little he is esteemed among the Irish people. His outbreak, however, in the House of Commons will, no doubt, be turned to good account. Had he been bribed by the Unionists, he could scarcely have done better for them.

We learn from a cablegram that the Archbishop of Melbourne has expressed himself with regard to the utterance on the so-called union of the Churches lately made by the Anglican Bishop of Ballarat. Of how well qualified his Grace is to deal with this question of union, the lecture on Anglican pretensions published by him, some little time ago is an ample guarantee. The cablegram runs as follows:—"Archbishop Carr, replying to Bishop Thornton, of Ballarat, on the question of the union of the Roman and Anglican Churches, deprecated his remarks with reference to Rome, and said that Bishop Thornton's address was remarkable chiefly as proving the deep and widespread interest the question had aroused. Catholics looked forward hopefully to the issue. They were not active disputants in the matter. Whatever the outcome might be, he was certain that many Anglicans were yearning for a union with Rome. They had adopted Catholic practices and devotions to such an extent that a stranger, on entering an Anglican church, found it difficult to distinguish the counterfeit from the real. They felt the inconsistency of the thing being so near and yet so far from Catholic."

The Cardinal Archbishop of Sydney also has given an opinion on the subject in question. His Eminence, in replying to an interviewer, contradicted a charge made by a certain leading Nonconformist in England to the effect that the converts would be victimised by the Church, instancing the honours conferred on such men as Newman and Manning—in proof of her true disposition in the matter. The Cardinal stated positively that where the teaching of the divine faith was concerned, the Church could make no compromise. As to mere matters of discipline, however, he explained, it was otherwise:—"When asked whether such a question as celibacy of the clergy would not come within the category of arrangements of this kind, the Cardinal replied: 'I am confident that no change would be made in the discipline of the Western church in that regard. Of course the discipline in the Eastern church, in the Greek church, is quite distinct, but whilst there is no possibility of the discipline of the Western church being changed in regard to the celibacy of the clergy, special concessions might be made to enable those already married in the Anglican church to continue in the sacred ministry. This has often been done in the Eastern church. If the Holy Father considered it prudent it is quite within his province to permit it again to the dignitaries or clergy of the Protestant church. Finally, no change is probable regarding the Latin liturgy, though a concession is possible in the reading of the Scriptural portion in English.'

A case that has recently occurred in Melbourne enables us the more easily to receive the explanation given of the feeling against the Jews—still prevalent and still general in Europe—that it is due, not to their religion, but to the peculiar manner of their dealings in trade and commerce. The Cardinal Archbishop of Toledo explains the case in a recent pastoral in which he attributes the cause of existing distress among his people to "the tyranny of the Jewish bank, to Jewish capital and usury." The matter, meantime, to which we more particularly allude occurred with regard to a Jewish firm, known as H. Abraham and Co, trading as gunsmiths in Elizabeth Street, Melbourne. Their plan of business, as transpired the other day in the First Civil Court of the city named, was to import cheap guns from Belgium—and then, after certain manipulations, to turn them out as second-hand articles, stamped with the names of famous makers and valued at high prices. These prices, moreover, were duly obtained from green-horns, the firm having its watchwords by which its employees were admonished, or admonished one another, as to the nature of the customers they had to serve. "Kaffee," for instance, meant a smart man—not to be taken in. "Smoogee" meant "take him down," and "Schlock it on" meant put on the price. The *âme damnée* of the firm, a witness named Frederick Driver, who had manipulated the guns and been present at their sale, expressed himself, moreover, as quite conscious of his moral rectitude, so long as he committed himself in no such manner as might lodge him in gaol. From Toledo to Melbourne is, no doubt, a long way. Still, when we find a firm of high repute conducting its business by methods like this in the one city, we are able the more easily to understand how a bank in the other city, under somewhat similar management, deserves reproach. It behoves the Jews to clear themselves from all suspicion of such associations, before they can explain the dislike they inspire as arising from religious considerations only.

Bible Christians will not allow a man to mix the shade under which he sits. He may have his fig-tree but not his vine. We take our information from a report published by the *Daily Times* of a meeting the other night in Dunedin of the congregation in question. A rev. visitor who was present on the occasion strongly dissuaded his hearers from following the advice given by Signor Bragato as to planting

vineyards. "What," he asked, "did it profit a man if he gained the whole world and lost his own soul." The speaker added that the wine made in South Australia was "miserable stuff," and then he left his hearers to draw their own conclusions. The argument, if not convincing, is certainly suggestive. And, by the way here is a nice little exercise in Scriptural exegesis which we may propose to our friends of the private interpretation. Let them prove to their own satisfaction that the vine spoken of in Holy Scripture is not a grape vine. They can easily do it, or at least quite as easily as they prove other points.

If we may trust a report published, without any acknowledgment whence it was taken, on Saturday evening by our contemporary the *Dunedin Star*—published, too, we admit, with wonderful promptitude, considering that a cablegram relative to the matter in question had only been received here on April 8, a case of witch-burning had actually occurred in Tipperary. But this comes of the march of progress and the enlightenment of the period. Had not the spread of education brought publications such as those lately issued by Mr Stead and others, and stamping with the note of cultured approval the most degrading tales of superstition and folly as existing still in England and other advanced quarters we may take it for granted that nothing of the kind would have happened. An attempt was made, it would appear, to expel the spirit of a witch by whom a young woman was possessed—in which possession we find not only strong traces of Mr Stead's teaching but some also of that of Florence Maryatt—by holding the victim over a fire. Evil communications, then, it is evident, still corrupt good manners, and the Irish peasant suffers from his contact with the advancement of the period.

The French Republic continues to discharge the debt due by it to the Pope—and which even Republicans themselves acknowledge to be great—by imposing burdens on religion. A system of taxation, evidently including ecclesiastical property of every kind, has now been added to the oppressive measures already in existence, and threatens to be most severe in its effects. We gather that a vigorous protest has been made, and that even the Holy Father has expressed himself regarding the matter. But no doubt the spirit of persecution will be maintained to the bitter end. Nothing, in fact, can seem more incongruous than the present state of things in France. We shall not be surprised to find, ere many more years have passed by, that the French people—the Catholics who are apathetic or cowardly, as well as the infidels who are aggressive—have earned for themselves another chastisement, heavier even than that which they received some twenty-five years ago, at the hands of the Germans.

Their Lordships, Dr Lanigan, Bishop of Goulburn; Dr Byrne, Bishop of Bathurst; Dr Torreggiani, Bishop of Armidale; Dr Dunne, Bishop of Wilcannia; Dr Doyle, Bishop of Grafton; and Dr Higgins, Auxiliary Bishop of Sydney, (says the *Sydney Freeman* of May 4) at the close of the annual episcopal meeting held in Sydney last week, besides sending through the Cardinal-Archbishop a telegram of sympathy to Dr Murray, Bishop of Maitland, decided to visit the venerable prelate. This resolution was carried out, all the Bishops making a journey to Maitland before returning to their respective dioceses. His Lordship of Maitland, it may be remarked, is the senior Bishop of the colony both in age and service. The Cardinal wished to accompany the other prelates, but was strongly advised not to risk the journey in his present state of health. The latest intelligence from Maitland is that Dr Murray is "slightly better."

A witch in Indiana, meantime, has recently been placed under the protection of the law. This is a man named Stapleton, who, at the age of fifty-six, had lately married a girl aged fifteen. The girl's brother had sworn to kill him, and his son had applied for legal protection. The young wife, declared herself, as well as her mother and sister, bewitched by her husband. "After the recital of the story in court," says the report, "the three women suddenly began to scream, while their muscles twitched and jerked as if they were in agony. This continued until all three fainted and were carried from the room. They declared this attack was due to a spell which Stapleton had cast upon them."

Here is a suggestive sentence taken from the conclusion of the address delivered at Knox Church, Dunedin, on Sunday, by the Rev J. Anderson Gardiner, in memory of the late Rev Dr Stuart:—"Nor has he forgotten us, for he is still a man of God and servant of Christ, and to-day in the calm and beautiful retreat of the heavenly home he thinks of us, works for us, and prays for us"

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