

might receive a physical, mental, and moral education." The State, then, is to provide everything, to provide also, at the public expense for the moral failure of its enormously expensive school system. Nothing is to be left to private enterprise, and no scope or sympathy is to be given to Christian charity. Christian charity, nevertheless, is the greatest moral force. One community of the Sisters of the Good Shepherd for instance, is worth a dozen State supported institutions. What, then, we ask again, can a Government do—with the obstinacy of women added to the effeminacy of men, and both in control of the political power of the country? To make the best of a bad bargain must necessarily be the only hope.

The Criminal Code Amendment Bill, by which the right of appeal is given to the prisoner Chemis has been finally passed. It is understood that application for a new trial will shortly be made.

On the motion of the Premier a committee has been appointed to inquire into the position and prospects of the Bank of New Zealand.

The debate on the Address in Reply, we are informed, was—as the forecast of the speech from the Throne, to which we have referred, implied—spiritless. An amendment, proposed by Mr John Dillon, that a Bill should be introduced for the revision of rents and the relief of the evicted tenants, was rejected by a large majority, and Mr Clancy's amendment for the release of the dynamite prisoners was withdrawn. Some little liveliness, however, was provided by Dr Tanner, who, in response to a charge that the Liberals had, during the election, abandoned Home Rule, made by Mr Harrington, called that gentleman a liar—and was suspended for a week. The hon Member then took the full worth of his sentence by loudly denouncing Mr Chamberlain as "Judas," and indulging in other demonstrations more or less obstreperous. On the whole, however, the forecast of the speech had given a pretty good idea of how things were to proceed. It seems to have been fully justified.

Meantime, the turn that things have taken in Great Britain has apparently produced some effect on wilder spirits in America. The holding in Philadelphia of a largely attended Irish-American convention, under the presidency of the Mayor of Pittsburg, is reported—at which a renewal of physical force was resolved on. The report, no doubt, is in some degree exaggerated, but it would, nevertheless, seem to point to a less desirable state of affairs. The spirit of oppression once more dominant in England, necessarily stirs up antagonism elsewhere.

The Government themselves, too, seem not disinclined to encourage threats from abroad, by arousing fears at home. We had already heard of their promise of cordite. It is, perhaps, not very easy to understand the exact meaning of a circular which, we are now told, has been issued by the War Office, inquiring of the London municipal bodies whether, in event of war, the hospitals could be made available in mobilising an army corps for home defence.—How available—as barracks or fortresses? And, in case of a bombardment, are not the hospitals spared? In any case, the disposition seems to be to impress upon the country a sense of imminent danger. The creation of a scare among the people is possibly considered the best way of securing their support. If threats, therefore, are uttered abroad, they do not seem altogether out of keeping with what is taking place at home.

Queen Victoria has returned at Metz the compliment recently paid by the Emperor William at Dublin. Her Majesty has wired to the German dragoons her congratulations on the heroism of a charge made by them on the French troops under command of Marshal Bazaine.

The working man has received a notable homage, possibly the culmination of what has hitherto been received by him in this way. The Emperor William, in laying the foundation-stone of a monument of the victory of Gravelotte, declared that the primary motive of the Emperor, his grandfather, had been that of ameliorating the condition of the working classes—in whose hearts, added the speaker, his memory lived. This interpretation, never before, seems more in harmony with the necessities that the grandson feels to press upon him, than with the ambition of the grandfather. It may be taken as an indirect appeal to the people against the advance of Socialism.

The *Times* announces that Lord Wolsely will, next November, succeed the Duke of Cambridge, for a period of five years, as Commander-in-Chief.

The Rev Father Madden (says the *Auckland Herald*), who is giving a series of lectures on the subject of "Christian Unity," paid a great compliment to the people of Scotland in his discourse. He said they were the flower of the British race and the builders of

England's colonial empire. Dazzled by the intellects of Hume and Carlyle, the educated amongst them were at present sunk in the cheerless hopelessness of Agnosticism, but deep down in their hearts the Scotch people were religiously inclined, and he ventured to predict that they would be the first to return to the simple childlike faith, and lead the English people back to the fold of the Church.

The worm, in the shape of the Wellington Chinaman, has turned. In a petition to Parliament he points out that he is by no means the despicable and harmful character he is charged with being. He affirms his honesty, independence, and industry, and declares himself a useful colonist. He adds a pertinent remark or two as to the obligations Christianity imposes on those who make a consistent profession of it, and concludes by boldly demanding a decrease, rather than an increase, of the poll tax.

"There, Willie, said the lad's mother, "is 10 cents for you. Now, what are you going to do with it?" "Save it up to buy fireworks for the Fourth of July." "Why, Willie, you know you are saving up your money to give to the heathen." "Y-yes'm, but the Chinese are heathen, aren't they?" "Yes, dear." "And the Chinese make the firecrackers, don't they?" "I am told they do." "Well, then, the heathen'll get my money just the same, so its all right."—*Burlington (Iowa) Journal*.

THE GAELIC SOCIETY'S GATHERING.

THE fourteenth annual gathering of the Gaelic Society was held on Friday evening in the Garrison Hall, Dunedin. The chair was taken by Mr J. F. M. Fraser, and on the platform, besides the officials and the members of the committee, were his Worship the Mayor of the city and representatives of kindred societies, such as the Burns Club, the Hawke's Bay Highland Society, the Waitaki Gaelic Society, the Southland Gaelic Society, the Irish Gaelic Society. The Very Rev Father Lynch Adm., and the Rev Fathers Newport, J. O'Neill and Hunt, who had come to be present at the concert, were also invited, as representatives and patrons of the Irish Gaelic Society, to take seats upon the platform. The report of the Society for the past year which showed a flourishing and promising state of affairs, had been circulated, in English and Gaelic, throughout the hall. Its adoption was proposed by the Rev John Ryley, who, in a neatly turned speech, made graceful reference to the presence of the representatives of other societies, and of other communions and nations and the good effects he believed it must produce. The rev speaker made kindly mention by name of the Rev Father O'Neill, with whom, he said, he frequently met in moving about. The motion was seconded by Mr Dugald M'Lachlan, who had recently, after many years constant and valuable service, and on the plea of advancing age, retired from the Chairmanship of the Society—where he had been worthily replaced by M'Lachlan McDonald. The Mayor supported the motion, expressing his personal sympathy with the objects of the Society. The Rev Father O'Neill who was requested to act as the spokesman of the Irish Gaelic Society, in promotion of whose ends he takes a particularly active and successful part at Milton, also supported the motion. In a brief but telling speech he referred to a visit recently paid by him to Scotland, where, he said, he had sniffed the heather of the Highlands and been as nearly changed by it into a Highlander as it was possible for an Irishman to be. He identified Scotch Highlanders and Irishmen through their common ancestry, and appealed to the well-established fact that Gaelic was spoken by Adam and Eve in the Garden of Eden as a reason why its study should now be sustained and revived. In reply to the kindly reference made to him personally by the Rev Mr Ryley, Father O'Neill said that his acquaintance with the rev gentleman had broadened his views and been the means of ridding him of mistaken ideas on several points. Mr Ryley, he added, had given him (Father O'Neill) a section for a Catholic Church at Catlins. Father O'Neill's remarks were received with high appreciation and much applause and laughter by the audience. The other speakers were Mr J. B. Thompson, representing the Burns Club; Mr Chisholm, representing the Highland Society of Hawke's Bay; and Mr John McDonald (of Palmerston), who, like Mr M'Lachlan, spoke in Gaelic. A telegram in the old tongue, conveying, from the Hon J. M'Kenzie and the Hon J. Macgregor, apologies for unavoidable absence, and a warm message of sympathy, was read.

The work proper to the evening was then begun—that is, the work of recalling the finer sentiments of the people,—the strain of courage, humour, pathos, or plesantry, that had been the distinctive feature of by-gone generations, and whose recollection and assimilation alone can keep alive in the generation now existing, and those that are to follow it, what is most ennobling and best worth preserving in the national life. The chairman, in his address, had alluded to objections that were sometimes brought against the existence of this Society, in a few apt sentences pointing out their emptiness. And is it not for the common good that every section of the population should retain and develop its highest qualities? Is it not senti-

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