

'There were, not many years ago,' she says, 'a great measure of mirth and contentment in all the minor cities of Italy and in the small towns and big walled villages, much harmless merry-making and pastime, much simple and neighbourly pleasure, much enjoyment of the *ben di Dio*, the blessed air and sunshine. Most of it has been killed now, starved out, strangled by regulations and penalties and imposts, and a fiendish fiscal tyranny, dead like the poor slaughtered forgotten conscripts in Africa.'

Referring to the recent insurrection which took place over two-thirds of Italy she says: 'This could have been foreseen by anyone who had accurately estimated the tendencies of public life during the last ten years, and revolution cannot logically be held as a crime in a nation created by revolution. . . . Were it not for the terrible suffering which is caused to the people, one would be tempted to find a poetic justice, and a grim satisfaction, in the fact that the many thousands of workmen called by the municipalities into the cities to pull down ancient streets and beautiful buildings, have remained there, and formed a hungry and imperious proletariat, which is the chief factor in the rebellion, and will cause difficulties as dangerous in the future.'

IF strong words and white-hot thoughts were

THE GRAND lightning flashes, the Anglican Church at Takalodge and the puna would be a pile of rubbish, and its pastor RITUALISTS, in as many separate fragments as if he had been struck by one of Admiral Dewey's melinite shells.

We refer in particular to the wording of a resolution passed by the Grand Orange Lodge of New Zealand, at Auckland, on the 8th of the present month. Race hatreds are strong. So are social and personal hatreds. But no hate lives as long and dies as hard as that of sect. The special business of the Orange Society is to cultivate this, intensify it, and direct its high capacities first and above all against 'Papists,' and in the next place against all who lie under the suspicion of thinking kindly of them. Ritualists came in for a fair share of this energetic and loud-voiced hatred of the lodges. In the columns of the lodge organs—such as the *Victorian Standard*—Ritualism is described as 'bastard Popery,' 'Romanism in disguise,' etc., and Ritualists as 'renegades,' 'traitors to the Protestant cause,' 'Jesuits in disguise,' 'trucklers to Rome,' and sundry other pretty epithets.

The brethren in New Zealand are not behind their brethren elsewhere in the use of 'language.' The Auckland Grand Lodge has adopted a resolution written by some brother who was suffering from a severe congestion of adjectives. Yellow-scarved declaimers are usually in that painful condition. The resolution, which was sent out by the Irish Grand Lodge, was passed unanimously. It ran as follows:—

'That this Grand Lodge, taking into serious consideration the alarming and insidious efforts of an unscrupulous Romanist party in the Protestant Church, who (with Jesuitical subtlety by introducing Ritualistic practices and by instituting Scriptural novelties for the simple teaching of Christ's Gospel) labour perseveringly to pervert men's minds and to seduce them from the pure faith of the Reformation, enjoins every member of the Orange Institution to be watchful, and faithfully and unitedly by all lawful and proper means to oppose the designs and schemes of those agents of the Romish Apostacy, and determinedly to prevent the introduction into our Churches of Ritualism, retreats, the confessional, and other fanciful novelties which have no warrant in Scripture.'

If strong words can kill Ritualism in New Zealand, its insurance policy is now overdue. It may, perhaps, discount some on the fine fury of the brethren, that such out-and-out Protestants as Rev. Dr. Killen, Grattan, Lord Gosford, etc., etc., described the brethren as 'crowds of miscreants,' 'the very scum of society and a disgrace to Protestantism,' 'a lawless banditti,' 'a violent mob,' etc., and that the British Parliament suppressed them for their persistent turbulence and disloyalty. There is one principle of the early Reformers to which Orangemen hold fast: They severely restrict religious liberty and the right of private judgment to themselves. It is a fine monopoly, and in the past paid handsome dividends in the shape of power, place and—bawbees. Thereon was built so much zeal as they profess for the Reformation.

WHAT with the magical surprises sprung upon us

BARLEY WINE: by chemistry and other sciences, it is becoming

WHAT NEXT? unsafe to laugh at the philosophic quacks of

Laputa. Modern magicians have done more

wonderful things than extracting sunbeams from cucumbers.

One of the latest developments is the manufacture of wine from

barley. We were long ago aware of its being made from chemical

compounds known in Italy and France as wine-powder (*polvere*

vinifera, *poudre vinifere*). The wine so made is as innocent of

grape-juice as 'harvesters' whiskey' is of barley-malt. In the near

future, when Willie brews a peck o' maut, he will be able to turn

it at will into Burton ale, or Hielan' whiskey, or good Rhine wine.

Chambers' Journal for June is responsible for the following statements. It may interest our farmers to learn that their barley-fields are also potential vineyards:—

'An interesting account of the manufacture of various wines from barley has recently appeared (says *Chambers' Journal*) in a consular report from Naples. The chief seat of this new industry is a factory at Wandsbeck, near Hamburg, which is said to produce a quarter of a million gallons of wine per annum. The barley, after being malted and carried to the fermentation point, has added to it lactic acid and various ferments under certain careful regulations as to temperature. The mixture is then vatted and ripened artificially by heat, after which it is racked into small casks, or bottled, and is ready for consumption in three or four months' time. The wine has a somewhat high percentage of alcohol, which is wholly derived from the fermentation process, and is not the result of "fortifying," as the process of adding spirit is called. The new beverage is known as "highly fermented barley-wine," and sherry, port, tokay, malaga, etc., are most successfully imitated by the producers. It is largely used in the German hospitals, and is favourably reported upon by the medical authorities.'

THE PRINCIPLE OF DISUNION AND DECAY.

SOME COMMENTS ON AN AUCKLAND CONTROVERSY.

THE correspondence columns of the Auckland *Herald* have furnished some food for deep reflection ever since July 2. The topics under discussion are the evergreen ones of Ritualism and the waning influence of the Church of England. The controversy on Ritualism arose out of certain 'Romanising' practices in the Anglican church at Takapuna. It was an echo of the Kensit troubles in London. The other and more serious discussion arose out of some sweeping comments made in the *Herald* by Rev. W. Beatty—who is described to us as one of the most learned, genial, and broad-minded of the Anglican clergy in Auckland—on a published statement of the Protestant Primate (Dr. Cowie) that, after 29 years' labour as a bishop, 'he was never fuller of hope for the progress of the Church in the Colony.' In the course of his remarks thereupon, Rev. W. Beatty said:—

'My own firm conviction is that the Church in this Colony, as regards its moral and spiritual, and as regards its financial condition, is very far from what it ought to be, and what it might be. We have not the ear of the nation, we are not influencing the public character, we are not purifying and elevating family, social, commercial, political life. Some of our best citizens won't go to church, some of our worst are in places of honour and trust in the Church. The bulk of the people have ceased to take us clergy seriously. They think, and some of them are frank enough to say, that we have a part to repeat, and are comfortably housed and well paid for doing it, but we believe no more than they do, only we make more pretence. . . . There is not a single department in which reformation is not urgently needed. The moral tone of the Church is low. The same maxims, principles, and habits which degrade political and commercial life, pass current in our synods, our committees, our Boards. Nepotism, favouritism, craft, shiftiness, flattery of the strong, bullying of the weak, hollow mutual laudation, reckless expenditure, foolish stinginess, perversion of trusts—all these things have gone on, and yet we are to be hopeful. The status and qualifications of candidates for Holy Orders have been lowered, no provision has been made that while a clergyman does his work he should be paid a reasonable stipend, and there is no adequate supervision over the work and conduct of the clergy. A parish may be rent asunder by strifes about the order of worship, and there is no one in authority who has "the time or the inclination" to step in as judge, arbitrator, or conciliator, to heal wounded consciences and restore peace and unity, and yet we are to be hopeful!'

THE CONTROVERSY.

Whatever the merits of the case, such a strong indictment was sure to lead to controversy. It has done so, and, as was to be expected, the discussion was punctuated at times by compliments which are not to be found in the pages of the *Police Letter-Writer*, nor on the lips of the stately Vere-de-Veres. In fairness to all concerned we refrained from either publishing or commenting upon Rev. W. Beatty's remarks until such time as the other side had had at least a sufficient opportunity for a statement of their case. With minor and personal matters we have nothing to do. Not so, however, with the wider question of Anglican decay, which follows fast upon the heels of discussion on the decline of Nonconformity, Wesleyanism, and Evangelicalism. We know by sad experience that, although a portion—and that the best—of the 'leakage' from the Protestant denominations finds its way into the Catholic Church, the greater part of it goes to swell the tide of indifference and agnosticism of our day. And we view with distress the washing away of any barrier, however feeble, which holds men together in faith and in knowledge of Christ as the Divine Redeemer of the world. Moreover, Rev. W. Beatty's references to the need of an authoritative court of appeal in matters of worship, etc., emphasise a principle which forms the ground-work difference between us and each and all of the Reformed Churches.

The controversy, as a whole, brings into strong relief the distracted state of Anglicanism in New Zealand on matters of creed and ritual, and proves that, like the parent Church in England, it can contain within its tolerant bosom every variegated form of