

difficult to enforce. Prejudice and long custom are arrayed against it, and nothing short of the power of the law can bring it into effective operation. The workingman is too much at the mercy of the employer; the power of life and death actually exercised over him of old by the lord of the manor is still too often virtually in the hands of his master, and custom has hardened those who hold it in their use of it. In demanding the aid and protection of the law in this matter, then, the workingman only demands that the concession granted to him may be made real—for, without the protection of the law, what member of his class would venture to refuse a request made of him, or, more properly, an order given him for overtime? In claiming the eight hours system, besides, the workingman asks only for a minimum. The problem of the machine against the man, which still requires to be solved, may need for its solution a working day of still shorter duration. But, as to the long hours which have hitherto prevailed, everything condemns them, and there is absolutely nothing to plead in their excuse. They deserve to take their place among the worst traditions of the past, and are manifestly out of keeping with what is claimed as a more advanced enlightenment. The order and quiet resolution with which the workmen have now inaugurated their demand for the necessary change seem to predict its speedy concession.

Colonial Notes.

THE anniversary of the martyrdom at Futuna of the Blessed Pierre Louis Marie Chanel was observed in the church of the Blessed Sacrament, Christchurch, by a triduum, beginning on Saturday, April 26 and terminating the following Monday. The panegyric of the martyr was pronounced on Sunday, the 27th, by the Rev. Father Cummings, S.M. The other members of the clergy who took part in the ceremonies were the Rev. Fathers Aubrey, S.M., Halbwachs, S.M., Le Menant des Chenais, S.M., Chervier, S.M., Goutenoir, S.M., Marnane, S.M., Purton, O.S.B., O'Donnell, and Laverty.

The great Masonic event of opening a Grand Lodge and installing a Grand Master for New Zealand took place at Christchurch on the evening of April 30th. We gather from the speeches made on the occasion that Masonry is now expected to go ahead with amazing rapidity, and to accomplish all kinds of things among us hitherto unheard of. Its independence is looked upon especially as sure to attract young New Zealand, who, it seems, is too patriotic to identify itself with English, Scotch, or Irish Lodges, but needs for its complete satisfaction autochthonic associations. Young New Zealand, nevertheless, should understand that by becoming Masonic, however it may dispose of the traditions of the past, it becomes associated with a foreign element and foreign designs that are far more likely to mar its patriotism. This opening of a Grand Lodge, therefore, and installation of a Grand Master, are only matters for congratulation in so far as they may prove a failure.

A letter recently received by a lady at Reefton, from her husband in South Africa gives a frightful account of the state of things at Johannesburg. Typhoid fever, we are told for example, is carrying people off at the rate of one hundred a week. At that rate a mining population, consisting principally of men, should not long be able to hold out, should not in fact care to hold out very long, seeing that their chief occupation must be that of burying one another. The situation, however, is not without its advantages, as the population in question have been spoken of as an imminent danger to Dutch rule in the Transvaal. The pious Boers may look upon the matter as a direct interposition of Providence in their favour, and, if what we have been told of their tricks and manners be true, it should seem to them a very appropriate and welcome sort of an interposition. We have meantime failed to find in our South African exchanges any confirmation of the grim news sent to Reefton, but the writer of the letter explains that the newspapers are careful not to record the deaths. It is well therefore that one faithful and honest reporter has been found. This letter on the whole seems a remarkable production.

The students at St. Patrick's College (says the Wellington *Evening Press*, of April 29), last evening entertained a large party of ladies and gentlemen at the College concert hall, where an excellent musical and literary programme was rendered in first-class style. The programme included vocal and instrumental selections, the latter by the efficient orchestra and band of the College, and several recitations. Altogether an exceedingly pleasant evening was spent, both by the students and friends. The occasion was the celebration of the rector's feast day.

A school of mines has been revived at Hokitika—as an ultimate consequence of the lectures given there some years ago by Professor Black. Properly conducted, as there seems little doubt that it will be, such an institution should prove a boon to the district.

There are, it would seem, different explanations of what is meant by the common expression "only a matter of time." A case has taken place at Lyttelton in which some sailors were committed for trial on a charge of rolling stones down a hill, by means of which the gasometer, owned by the local Gas Company, was exploded. One of the witnesses examined, who was a surveyor, testified that having surveyed the vicinity, he had come to the conclusion that it was only a matter of time for the earth to be washed away from a number of rocks, involving their fall. On being questioned, however, "It might

be a thousand years," said he, "before sufficient earth is washed away to bring the rocks down." There it is, then. It is only a matter of time for all Creation—and the Sun himself must die. Great thoughts to be suggested by a couple of stones rolling down a hill, even if they did manage to blow up a gasometer and raise a blaze of an altitude quite unprecedented.

The Right Rev. Dr. Julius, who was consecrated Anglican Bishop of Christchurch last week, in a public address subsequently delivered by him, took occasion to allude to the education question. His Lordship is reported as follows:—"He referred to the education question, and said that he had no wish to see the old English denominational system introduced here, but he would ask what was education without religion? The differences of sects might be got over, as it had in Canada and other places. He thought the Roman Catholics had set them a very noble example. They not only protested against the secular system, but built schools and paid for the teaching of their children in them. The Sunday schools were left, and they might be greatly improved. They should be made educational centres in the Word of God." We are glad to record the generous recognition made by the Bishop of what Catholics have done in this matter. As to his Lordship's views, otherwise it is hardly our place to comment on them very minutely. However, we may say that his idea of making the Sunday schools, as things now are, "centres in the Word of God," seems hardly likely to prove successful. A centre at least seems to involve the existence of other parts. But where no religious teaching is given except in the Sunday school the centre must exist alone. Can any effective system consist wholly of concentration?

Mr. Higginson, founder of the French New Hebrides Company, has recently, in returning from a residence of some years in France, paid a visit to Melbourne. Mr. Higginson expresses himself strongly in support of French interests, and, to all intents and purposes claims the islands as belonging to France. Australian bluster, he says in effect, has already been attended by bad consequences to the colonies, provoking the French authorities to persist in the courses objected to. His advice to the colonies may be summed up in these words: Grin and bear it, and if you behave yourselves properly France may show you some consideration. "No," he adds, "Australia must not talk about buying out or kicking out, for neither money nor boots will do it. If you say, 'We don't want you there at all,' then we shall simply say, 'Well we are here, and we mean to stop.'" The worst of it is, meantime, Mr. Higginson speaks the simple truth, and whether they will or not, the colonies must take his advice.

The Auckland *Star* complains that the life of a reporter told off to attend the meetings of a certain travelling evangelist is not a happy one. But might not the Press combine in engaging a reporter who would enjoy the work? He might travel around with the various evangelists and report them for all the papers in common with pleasure as well as profit to himself. Surely there should be no difficulty in finding among all the journalists of the colony one reporter sufficiently "saved" to undertake the task *con amore*.

We (*W. A. Record*) take the following from the *West Australian*. For freshness and originality it is quite on a par with the answers lately supplied by pupils attending the Board Schools of England. It also shows conclusively the kind and grade of religious instruction which should be imparted to children of tender years. "Some laudable endeavours have been made lately to extend the theological knowledge of the children attending some of the schools in Perth. In the course of an examination held to investigate the quantity of information possessed on this subject, a child was asked the question—What is the Septuagint? The answer was given promptly, distinct, in writing. "The Septuagint was a man who offered sacrifice; Aron (*sic*) was the Pentateuch, and John was the author."

The correspondent of the *Argus* who describes the refugees leaving the doomed town of Bourke by train, among the rest speaks of the view of matters taken by the children:—"Looking out along the train, there is to be seen a long line of eager, laughing faces of children, who are waving handkerchiefs, shouting, and cheering, little knowing their parents' anxiety and trouble." But is not this a merciful provision of nature? Only think of how the anxiety and trouble of parents are not only added to but caused by a different sort of behaviour on the part of the population in question.

Our contemporary, the *Bombay Catholic Examiner*, speaks highly of the memories left behind by their Royal Highnesses the Duke and Duchess of Connaught, who have recently taken their departure from India—where the Duke had been three years and a half Commander in Chief of the Bombay Army. Their Royal Highnesses left by the s.s. Kaiser-i-Hind with the intention of visiting Ceylon, the Straits, China, Japan, and America, on their way to England. Why, it may be asked, was Australia excluded from the places to be visited, lying as it does close to the proposed line of voyage?

Our contemporaries, the Wellington dailies, have just missed it by a "t." Here is the paragraph:—"The Redemptorist Fathers, the Rev. and Hon. Lord Plunkett, O.S.F.B., and the Rev. Father Stokes, open a Missionary Retreat in St. Mary's Cathedral on Sunday next which retreat will last for a fortnight." Had our contemporaries not spelled Father Plunkett's name with the double letter they would have accused the Anglican Archbishop of Dublin of going abroad on a Catholic errand, and what would his Grace, a chief patron of the "Irish Church Missions," have said to that? His Grace is the only Lord Plunkett in the peerage. The missionary in question is the Hon. and Rev. Father Plunkett, C.S.S.R., who, with another priest of the same Order, has for some time been engaged in giving missions, with the success inseparable from the missions of the Redemptorist Fathers, in the diocese of Wellington.