

nature to, and if not exactly identical certainly closely connected with, that now introduced and established among ourselves must be of interest to us. We see the advantages members of the Masonic lodges enjoy in Italy where members of the Ministry also are prominent Freemasons. Were Statesmen among ourselves, likewise allied with Continental lodges, to become ministers here, may we not rationally suppose they too would show an amiable indulgence towards members of their body? We say, then, the introduction and establishment in New Zealand of the Grand Orient of France may possibly have its advantages for some one or another, and if not with relation to a Government monopoly as in Italy, at least with regard to something else that may prove equally profitable to the parties concerned.

THE MONOPOLIST ELEMENT.

THE *Otago Daily Times*, as we were recently given to understand, had of late been going too far in a liberal and popular direction. The information, however, did not surprise us in any very great degree. The wonder, indeed, was that, considering

the character of the management of the Company, our contemporary had ever dared to stray in any such direction at all, and the fact that it did so points to a very commendable degree of courage and independence on the part of whomsoever it was that was accountable for such an inconsistent line of action. What possible sympathy, for example, can be felt for anything that is popular or liberal by the occupiers of large tracts of country, all whose interests are bound up with the continuance, confirmation, and increase of monopoly? Can we believe that such men are monopolists only by accident, and that at heart they are philanthropists of an especially self-sacrificing caste, and ready when the opportunity offers to surrender all their exclusive privileges for the popular good, the supposition on which alone, monopolists may be accredited with liberal sentiments. The question, we fancy, could be answered by the history, for instance, of gridironing and dummyism, and other innocent devices of the kind, were that history fully revealed. And yet, strange to say, such men, such monopolists, known as monopolists and by no means known as philanthropists, are again and again returned to Parliament by constituencies to whose interests they are determinedly and visibly opposed. If we want a particular case to point our moral, it is not difficult to find one—that, for example, of a monopolist representing a constituency of small settlers and miners, and looking something like a sparrow-hawk raised by a community of little birds to a tree-top possessing particular advantages over them. His interest is to keep the miners back and to prevent settlement; theirs is to promote the advance of mining and to have settlement increased. If they choose him, therefore, to represent them in Parliament, what course is he likely to advocate? We have said that it is strange to see men like this returned by the votes of the people to Parliament; but yet the explanation lies in human nature. The influence of the present, as we know, is stronger than that of the future, and men catch at the smaller good or avoid the lesser evil immediately at hand in preference to making provision by some small present loss for better things that are to come. The monopolist has benefits in the present to offer. If there is a country town in his neighbourhood he is, directly or indirectly, the chief patron of the shopkeepers and tradesmen, and his influence extends more or less over all with whom they are in any way connected. The small settlers in the country, moreover, also come within the charmed circle. The big man can now and then place within their reach or prevent them from obtaining some job or other which it serves their purpose to undertake.—Who, therefore, would refuse to oblige the big man by doing so small a thing as giving him his vote? Shopkeepers, miners, and country settlers do not perceive, or, if they do perceive, have not the moral courage and self-control to act up to their convictions, that by refusing to vote for the powerful monopolist and choosing quite a different kind of a man, as any representative suitable to them must be, they would be contributing towards their own better and more permanent, though remoter, interests. It would, perhaps, be too much to expect them to take into consideration that they would also be acting for the good of the colony generally. While the ordinary ran of human nature, therefore, prefers immediate, though lesser, interests to those which, though they are greater, are more remote, the monopolist is always sure of his seat in Parliament, and there is little hope of any genuine amelioration in the condition or prospects of the country. The interests of the monopolists, we say again, are altogether opposed to and destructive of those of the colony generally, but owing to the selfishness, or rather the improvident preference shown by numbers of the electors, they are paramount, and are likely to remain so.—Meantime, how could it be supposed that a management constituted largely of the monopolist element, could permit a newspaper under its control to be conducted on liberal and popular principles? A little claptrap spoken by such men when the occasion calls for it—as at the time, for example, of an election, to throw dust in the eyes of electors, or to furnish inconsistent electors with a pretext for self-deception—is all that they need in that line, or can afford to support.

Their ruin, as they believe, would be involved in the growth and exercise of such principles among the people, and their object is to thwart rather than promote their propagation. The wonder is, therefore, we say again, not that the *Otago Daily Times* has been checked in the pursuance of a popular and liberal course, but that it was ever suffered for a moment to adopt anything of the kind.

Colonial Notes.

THE funeral of the late Very Rev. Dr. McDonald took place on Friday, the 11th inst. The body was brought from Hokianga to Auckland, and, after the celebration of a Pontifical High Mass of *Requiem* in St. Mary's Cathedral, was taken for interment to Panmure.

Colonel Hume's report on the Volunteer officers of the colony deals rather severely with the gentlemen in question. They are described, in effect, as fulfilling their duties nervously, and failing to maintain discipline through a fear of giving offence. The position, however, is a difficult one, and men of more than usual moral courage are needed to fill it. It is, nevertheless, imperative for the efficiency of the force that it should be properly filled. Colonel Hume's recommendation that the force should be commanded by an officer of the Imperial army, periodically relieved, so that it might be kept abreast with the military improvements of the day, strikes us as a particularly wise one.

When will our Orange friends become sufficiently civilised to take example by the better manners of the times. The United States, for instance, have obliterated all bitterness arising from their civil war by refraining from insulting commemorations, and showing instead moderation and sympathy towards the party defeated. Our Orange friends, on the contrary, year after year, take the opportunity, recalling the memory of a victory gained as a matter of course by the greatest captain of his day, aided by the most powerful artillery, over inferior forces and an inferior armament, commanded by an alien poltroon, to warn their Catholic neighbours that all they need to clutch their throats and strangle them, in all the murderous spirit of the past, is that the arm of the law should loose its control over them. Such conduct, we say, is un-Christian and uncivilised. Commemorations, then, of the glorious Twelfth have been made as usual in various parts of New Zealand. That at Napier may be taken as a fair sample. The chairman, a reverend man named J. C. Eccles, in the course of a speech worthy of the occasion made by him, spoke, for instance, as follows. Alluding to the late visit to the city of Mr. John Dillon, he said: "The day he would shake hands with John Dillon or any of his infernal crew he would like his right hand burned in the fire."—The rev. speaker also said that because of his refusal to shake hands with Mr. Dillon a certain "Catholic celebrity of Waipawa" called him a "—hound." For our own part, we do not know how a hound under the circumstances yelps, but the utterances of the rev. gentleman are undoubtedly suggestive.—What, however, is surprising is to find that clergymen of the Church of England take part in such demonstrations. Dean Hovell, for instance, who was present on the occasion, is evidently a Church of England minister. Does Dr. Jessopp, for example, explain the matter to us? In his recently-published book, "The Trials of a Country Parson," he writes thus: "There has been a large incursion of young men into the ministry of the Church of England who are not gentlemen by birth, education, sentiment or manners, and who bring into the profession . . . no capital of any sort; no capital, I mean, of money, brains, culture, enthusiasm, or force of character."—What capital, therefore, besides a vulgar bigotry, has Dean Hovell brought into the profession?—The capital, meantime, needed by the Orangemen is decency enough to copy the example set them by respectable, honest and prudent men, and to enable them to conform themselves to the usages and good manners of civilisation.

It would be interesting to know at what particular period a certain man named M'Lean, who was arrested the other day for burglary at Auckland, paid the visit, which he says he paid, to Dunedin. As M'Lean, we are told, is not only a burglar but a philosopher as well, the question has its interesting points. A good deal, we know, has been done from time to time towards making philosophers of the people who live in Dunedin, and an acquaintance with the results obtained cannot fail to be of interest. A letter, we are informed, was found on M'Lean, in which, among the rest, he gave utterance to some of the teachings of his philosophy—such, for example, as: "There is no such thing as death. Death is only an organic change." He also expressed a wish to know the name of the fellow who coined the word "death." Well, that we do not know ourselves. Here, perhaps, it would be necessary to consult some authority on the Anglo-Saxon language. Whoever coined the word, the thing itself remains, and we do not remember that even our Dunedin philosophers did much towards its removal, although they boasted of finally and completely removing the devil, with whom death is generally associated. Facts, however, are stubborn things, and are not always so easily disposed of as are persons. Meantime, if our Dunedin philosophers have comforted the soul of any one, even to suffer a burglar, by the contemplation that he is not to die but merely to suffer an organic change, let them obtain all the credit due to them from the feat. If, while awaiting the organic change in all confidence and comfort, the disciple makes an occasional mistake between *meum* and *tuum*, or otherwise behaves in a manner not inconsistent, our philosophers should also obtain their due in the matter. M'Lean's antecedents, then, as we have said, are not altogether void of interest.