

hopes of the Tories, the attempt to raise the no-Popery cry. It perceives that if this cannot be done the days of monopoly are numbered among us here, and it fears the reaction nearer home. Possibly, in the interests also of monopoly, "Civis" has not been unwilling to lend a helping hand.

MASONIC CHARITY.

OUR contemporary the *N. Z. Craftsman*, says it was pretty generally believed that the opposition of the Papacy was quietly dying out, and that Catholics who chose to join the Order might do so without being noticed. For our own part we can hardly fancy how so false a belief could become general. The Church has continued very outspoken on the matter, and the reigning Pope has repeated, with the force and clearness for which all his utterances are remarkable, the condemnation passed by many Popes on the Society—making no exception in favour of its English-speaking branches. What, however, calls out the particular indignation of our contemporary is a letter addressed by the Archbishop of Dublin to his clergy, on the occasion of a recent celebration which was to take the shape of a series of fêtes in aid of an orphanage whose centenary had just occurred. The Archbishop enjoined his priests to warn their flocks against taking any part in this matter, and the *N. Z. Craftsman* denounces his Grace for a want of charity, declaring, with exultation, that reprisals towards Catholic charities are to be taken by Dublin Protestants. But the Archbishop expressly explains that it is not as a benevolent institution that he withholds his sympathy from the institution referred to, but as an exclusive establishment intended for the promotion of Masonic interests. Exclusiveness, moreover, is a characteristic of Freemasonry, and one which might of itself alone condemn it. In this very number of the *N. Z. Craftsman*, for example, to which we refer, we find some cases in point. They are taken from the experiences of Magician Kellar on his tours in foreign parts. In South Africa a native teamster saves him from an attempt made to murder him. "T. asked him why he had taken such an interest in me. In reply he held out his hand and . . . gave me the grip of a Master Mason." On ship-board a Chinese steward recovers some property that had been stolen from him. "Do you remember Rising Sun Lodge, Shanghai?" he asked. . . . He held out his hand and gave me the Master Mason's grip." We have heard such stories before, exemplifying what capital fellows Freemasons are to one another, but implying how deucedly indifferent they are to all the world besides. Without anything else this consideration quite justified Dr Walsh's action towards the Dublin orphanage. It is an exclusive institution from which—let them be ever so destitute—aye, though they may be starving at its doors, all children but those of Freemasons are shut out. There is not in all the world a Catholic institution of such a kind. Even apart, therefore, from all other considerations, it is difficult to see why Catholics should be called on to aid such an institution. Under other circumstances the children of Freemasons are as much entitled to their aid and sympathy as those of other people, and will find them as generously bestowed on them. But this is plainly an exceptional case. Added to its exclusiveness, there is the fact on which chief stress is laid by the Archbishop, that it constitutes one of the props of Masonry in Ireland. How, therefore, could his Grace without a neglect of duty, refrain from warning his people against having anything to do with the matter? We do not know whom our contemporary alludes to as what he calls "the heads of the Romish Church." The Church has one visible head, that is the Pope, and the Archbishop, as our contemporary suspects, had the sanction of His Holiness for the action taken by him. There was no foundation whatever for that belief alluded to by the *Craftsman*—that the opposition of the Papacy to Freemasonry was dying out. The condemnations pronounced by the Catholic Church never become obsolete.

THE San Francisco correspondent of the Otago *Daily Times* of the 22nd inst, writes as follows:—
A NICE EVANGELIST. "Pious Frauds.—I venture to suggest the desirability of thoroughly examining the past record of any itinerant evangelists or prohibition lecturers from this country who may happen to honour you with their presence. There are numbers of foolish people in every community perfectly willing to support any fraud who may claim to be either of the above, and to denounce any man who has the good sense to ask for credentials. The discovery, unfortunately, is generally made after the scoundrels have disappeared. A certain Rev William Hammond is at present being inquired after by the chief of the Melbourne police. The latter has written to the authorities at Boston desiring some information as to this reverend doctor. He is described by the papers as a Baptist minister, bigamist, embezzler, thief, and general all-round rascal. He was once a minister at Franklin Falls, N.H., then at New Haven, Conn., and later at Boston. He is supposed to have a wife in every town he ever lived in, and a few extra ones for little vacation trips. For the last three years he has been missed from this country, during which period he has been anxiously sought by the police, who are disposed to think his present location is Japan. I am under the im-

pression the name is familiar to me, but I mention the matter here, and now, to emphasise the fact that the fellow is but one of many others of the same kidney, and who, having duped, and lied, and tricked in this land, until the place is too hot for them, invariably gravitate towards the far south lands." But how disagreeable this must be for other Doctor Hammonds. There was, for example, a Doctor Hammond, who made some stay in Dunedin a few years ago, and who acted here as a preacher—at the Tabernacle in Great King street, if we recollect aright. There was also a Doctor Hammond who lately made a tour in South Africa, where he distinguished himself on the "No-Popery" platform. How disagreeable it must be for respectable Dr Hammonds to have a namesake so disgraced as the doctor spoken of in the paragraph we have quoted. But, of course, it will be easy for these doctors or their friends to disclaim all discreditable identity. Will the elders of the Dunedin Tabernacle state where their late evangelist is now to be found?

Labour Notes.

THE troubles in the Cœur d'Alene Canyon, Idaho, were also caused by an attempt against unionism. It was determined to work the Gem and Frisco mines by free labour. A shot fired at a union man by one of the non-unionist guard led to an attack by the men locked out—with very deplorable results. On the trial of the men charged with participation in the riot some details have come out which seem to show that some members of the Pinkerton force had been employed under the disguise of miners in fomenting the disturbance. A revelation of this kind should go far towards bringing about the disbandment of the force—already demanded in many quarters.

An attempt to evade the law by the immigration of steel and iron workers, under contract to replace the strikers at Carnegie's, has been suspected. In consequence, the President of the American Federation of Labour has made an offer to the Secretary of the Treasury to supplement the Government officials on guard at Ellis Island by volunteer inspectors belonging to his organisation. The offer has been favourably considered by the Treasurer.

Mr L. S. Coffin, ex-railroad commissioner of Iowa, in a letter referring to the careful reports published by the *Washington Post* of the state of things at Homestead, gives that paper some details as to the conditions of service on the railways. Six railway servants, on an average, he states, are killed every day, and sixty-five others meet with accidents more or less severe, and yet at least fifty per cent of all this could be easily prevented. The railway men, however, are themselves stirring in the matter. Meetings have been held by them in certain centres for the purpose of taking steps to improve their position.

The granite cutters' strike in New England, which began on a dispute as to altering the day of fixing wages from May 1 to January 1, still continues. It has involved 50,000 men, at an expenditure by the unions of 300,000 dol., and a loss in wages to the men of 5,000,000 dol. A useful outcome has been the establishment by the cutters of several co-operative companies which are doing a flourishing trade. This has probably helped the strike to avoid the fate of that of the builders in New York, involving 30,000 men, and which has broken down of its own weight.

Appropos of the strike at Homestead, Mr George A. Chace, of the Bourne Mills, Fall River, Massachusetts, has contributed to the *Pittsburg Despatch* an article on an experiment in profit-sharing entered upon in July 1889 by the directors of a New England cotton mill. The *Irish World* quotes the article as follows:—"A sum, not less than 6 per cent of the dividends, to be paid during the next six months, should be divided among the employees at the end of that period in proportion to the amount of wages earned. It is estimated that this would give each employee a sum equal to the interest upon the full amount of his wages if placed for six months in a savings bank. Everyone, whether man, woman, or child, was given the chance to share upon the single condition of faithful and continuous service for six months." As to how the plan worked, he goes on to say—"There are about forty competing cotton corporations clustered in the same town with a combined capital of about 22,000,000 dol. The average rate of dividends in 1889 was reported to be within two points of 10 per cent. In 1891 it averaged considerably less than five per cent., and eight or ten of the corporations paid no dividend at all. The wave of prosperity created in 1889 and was followed by a very low tide in 1891. But the directors keep up their original undertaking. They act upon it every six months. This they have done already seven times. They make no promise beyond that time. Whatever may happen in the future, it is assured that none of the evils predicted three years ago have yet come to pass. Nothing has occurred to disturb the relations of any other

D. DAWSON, Practical Watchmaker and Jeweller.
Exchange Court, Princes Street, DUNEDIN.
Agent for N. Lazarus's specialite Spectacles. Sights Tested by his Patent Process. Those with Defective Sights invited to inspect.

