

tendom. The Bismarks and Napolcons have found allies among the priests of all persuasions, and society is to be "saved" by Christian Socialism. In other words Christianity is to be taught with more regard to the doctrines of its founder, for the "divine communist" was undoubtedly himself a Socialist. But in what respect is Mill discredited? And what is the new ethical science which has overthrown his school? These questions require answer. The evils are patent. The patient is suffering from a malady the symptoms of which are on the surface. In the search for the remedy which is to prevail—science or sentiment?

In a lecture on "Spiritualism, Occultism and Science," Mr Charles Bright is reported by the 'New Zealand Times' to have said: "The radiometer proved that in 'a vacuum as complete as we have knowledge of, there 'was really matter, which, by the aid of light, might be put 'into a state of commotion. Where could the line be 'drawn between the material and the spiritual universe?' The answer to be given to the question is, the line would be drawn where matter ended and spirit began. The illustration of the radiometer does not lead up to the question, or justify the confidence exhibited. If there is matter in the vessel in which the radiometer is enclosed, there is no occasion to infer spirit. On the other hand the illustration leads us to suppose that matter may account for the phenomena of the Spiritualists. The theory of an ether through which the waves of light are transmitted, and the medium by which gravitation attracts, does convey an exalted idea of the extreme subtilty and potentiality of matter; and in proportion as it does this, it weakens the assumption that there is something termed spirit which operates independently of the laws which govern matter.

"The Gospel of Dynamite" has not been inappropriately named, as Mr Moncure D. Conway has shown in a recent address entitled "Evolutionary Errors." He observes:—"M. Jules Simon, whose Jewish antecedents lead him to cling to Jahvé as President of 'presidents, has just written a pamphlet in which he 'declares that this chaos is gradually dividing into 'parties of violence and apathy,—'the Dynamite party 'and the Folded arms party.' This is to assert that the 'most active power in France is becoming a destructive 'power. His remedy is a restoration of belief in God. 'But he forgets that for a thousand years the French 'God has been leader of the Dynamite party. For so 'many generations these people have been trained 'under the picture of a God with brimstone breath 'kindling Tophet for his opponents. What is hell but 'the divine dynamite? What are all the fire and fagot 'of Christian history but the canonical reign of dynamite? The trouble is not that the sceptics have ceased 'to believe in this only God they ever heard of, but that 'they still believe too much in him. He has gone out of 'their intellect, but survives in their temper. The 'Church has taught them so successfully the divinity of 'dynamite for differences of opinion that the lesson 'cannot be unlearned at once. The intolerance so long 'sown in every child—nay, still sown in the majority of 'children—is steadily reaped by the sowers of such 'dragons' teeth." And Jesus himself was particularly careful to enforce his doctrines by a reference to brimstone. We repeat the unanswerable indictment: "The Church has taught them so successfully the 'divinity of dynamite for difference of opinion that the 'lesson cannot be unlearned at once."

It is gratifying to have to note that the Roman Catholic Church is moving, however slowly, with the times. At a recent Conference at Rome of American Bishops, the Propaganda submitted a "schemata" of thirteen points, which were taken up and discussed one by one, and (herein lies the moral) considerably modified to suit the more liberal public opinion of the New World. With regard to education, it was decided that the Bishops should do their utmost to found great seminaries and appoint able professors to instruct in the physical sciences, so as to compete with the secular and scientific schools. Parents are not to be condemned for sending their children to public schools where no Catholic schools exist; and those intemperate priests are censured who have condemned such. Parents and children are not to be denied the Sacraments for preferring the public schools where there is no immediate danger of perversion. Clerical banks are to be wound up within five years. American Catholics are not to strive after the "Coöperation of the State," but to let the State alone, if let alone by the State. And lastly, nothing decided at the Congress was to be considered final, as all can be modified at the coming Baltimore Council.

We have a pleasing testimony from America of the honesty and integrity of woman when placed in a position of trust. Of the several thousands employed by the American Government as clerks, accountants, postmasters, and in other capacities, not one has been discharged for dishonesty or unfaithfulness to her trust. Can the same be said of an equal number of men employed? Let testimony such as this give another argument to those advocates of woman's *true* rights; the right by virtue of her moral, mental, and physical attributes to win her bread and food, and clothe those often dependent on her exertions by means other than making shirts at sixpence per dozen, match boxes at less; or other less reputable though more remunerative calling.

Morgan, the Panmure murderer, made the following confession before the Governor of the Ararat Gaol:—"I had five or six drinks, and must have been made 'mad by them. It must have been poison. I had 'seen the little girl before this day. When I overtook 'her I asked her to hold my horse, and then it was 'but a minute when the deed was committed. I then 'killed her, to hide my sin, and get time to repent and 'take care of my family." This Christian metaphysician thinks that it takes time to repent of what he calls his sin, and so commits a greater crime to gain this time—(and take care of his family). Now this is contrary to the teaching of many divines, who hold that repentance should follow immediately, or very soon after the commission of sin. The advantage is obvious and great, as a new insurance policy is taken out on the lapsing of the old one. Is it not strange that this murderer, Henry Morgan, though "made mad" with drink, should believe that if he had time he could atone by repentance for his act, and add to his crime to ensure that time; or is it not rather that, because of the madness, he believes that repentance can wash the blood stains from his hands and the responsibility from his wretched soul, and make him a fit companion for God and His saints?

North of Auckland, in the Kaipara district, is a settlement named Paparoa, founded we believe originally by Nonconformists. We extract the follow-