

tailling a grievance, or preferring a request. One among the rest, however was most noticeable, not only by his conduct, but also for the rational manner in which he conversed. After a conversation which we had entered into with him, extending over some time, he asked my friend for a small portion of "weed." This was duly thrown over, and a silence of some moments ensued, during which he was busily employed manipulating it without the aid of a knife. At length the madman looked up and said: "Well, look here, sir, you won't find me ungrateful. Some of those fellows here are like the wheat at the present time—afflicted with the disease called the 'take all.' Now, you gave me a piece of tobacco just now, and I intend to give a box in return. So look out, as I shall throw it across." Of course my friend was thankful, and gratefully acknowledged his readiness to accept this *souvenir* of his visit, naturally concluding it would be some curious relic of bygone days. In due course the box landed at our feet; and I admit we considered ourselves somewhat sold when the present turned out to be an ordinary wooden match-box, very much the worse for the wear. I happened to catch the donor's eye at the time, and the peculiar twinkle by which it was agitated just then conveyed the idea that we were not alone in the opinion that we had been sold. We had a hearty laugh at our own expense, when we heard a voice from the other side call out: "I see, gentlemen, that you do not seem to value that box at its proper worth; so, if you do not care particularly for it, just fill it up with matches, and throw it back again," and the left optic twinkled even more vigorously than before. This request we also complied with, and I left the grounds profoundly impressed with the delicacy with which the negotiation had been carried on, and paying a just tribute to the finesse which I had witnessed. And yet this man was mad; hopelessly mad.

PETER POSSUM.

PRESENTATION TO THE REV. FATHER SIMPSON.

On Sunday evening, the 16th instant, a meeting was held in the Panmure Hall for the purpose of presenting an address and a purse of sovereigns, to the Rev. Father Simpson, curate of Howick and Panmure, prior to his departure for his new mission at Gisborne, Poverty Bay. The Rev. Father Boibieux, who occupied the chair, stated the purpose for which they had assembled, viz., to wish the young clergyman success in the new sphere of labor which had been assigned to him, and to testify how endeared he had become to them during his short residence amongst them. He was about to proceed to a place which has lately attracted the attention of the colony, and where the work would be arduous; but he, the chairman, felt sure that the labors of his late confrere would be crowned with success. Father Boibieux then invited Mr J. P. Gavin to read the address, which was as follows:—"To the Rev. Father Simpson: Rev. Sir,—Learning that you are about to be removed from our district, to a new and more important charge, we hereby wish to assure you of the very high esteem which we have always entertained for you; and as some small proof of the same, ask that you will accept the accompanying purse of sovereigns. Sincerely regretting your removal, and wishing you all prosperity, we beg to remain yours most respectfully" (signed by the inhabitants of Panmure and Howick).—Mr Gavin, on behalf of the people, then presented the purse.—Father Simpson then returned thanks, and, during his response, stated that next to the discharge of his duties as a priest, one of his greatest endeavors was to please and give satisfaction to every one with whom he was connected in his sacred calling. By this avowal of esteem and affection, he felt happily assured that his efforts had not been in vain. It gave him additional pleasure to call to mind that the presentation chanced to have been made on the first anniversary, as regarded the date, of his ordination. He returned thanks to those who so actively interested themselves in this testimony of regard, and alluded especially to the people of Howick who took part in the offering, and who evinced towards the recipient so many kind testimonies of favor during a residence of six months in the parishes of Howick and Panmure. Father Simpson then signified his intention of converting the money into some lasting testimony of the people's regard, and concluded by a few feeling remarks expressing his wishes for the spiritual welfare of his people, and his continual remembrance of them. The meeting then terminated. Father Simpson leaves for Gisborne by the next steamer destined for that port.—[Correspondent.]

LORD MACAULAY AND THE ROMAN CATHOLIC CHURCH.

A WORD TO SCOTCH PHILOSOPHERS IN DUNEDIN.

"THERE is not and never has been in this earth," says Lord Macaulay, "any work of human policy so well deserving examination as the Roman Catholic Church." Permit me to call the attention of your 'Evening Star,' the student in the Otago University, and other men of letters in Dunedin generally, to the above quotation from Macaulay, and earnestly recommend them to "examine" the subject indicated; and to do so without prejudice—calmly, dispassionately, and completely. Let them address themselves to so important a task, not merely by reading what the writers hostile to the Papacy have written, but also what its supporters have advanced; and above all let them beg the true Fountain of light and only Author of all knowledge, to aid them in the examination by illuminating their mind, and removing from it all darkness of sin and ignorance. It is in this spirit and after this manner that men must enter upon and conduct their examination of that "work" to which, in the words of the brilliant Macaulay, there is not and never has been anything equal on this earth. He calls the Roman Catholic Church a work of "human policy." But this is begging the main question, and a gratuitous assumption. Everything in its history tends to show that the Roman Catholic Church must be not a work of human policy, but a divine creation, sustained by Almighty power and directed by that wisdom which is from above. Lord Macaulay himself has in the course of the celebrated essay from which my quotation is taken, described the Roman Catholic Church in such a manner as to prove that it must be not a human but a divine "work." What reasonable man can persuade himself that the institu-

tion of the Papacy, or which is the same thing, the Roman Catholic Church, could have survived all the violent shocks and terrific storms through which it has passed for eighteen hundred years, and yet be a mere "work of human policy." The thing is incredible. Look at the number, the power, and the zeal, or rather fury of the Pope's enemies in every age, more especially during the past eighty or a hundred years, and say how it comes that he should not only survive, but actually shew signs of growing strength and influence at the present moment, in an age distinguished above all that have gone before it for intelligence, and the wide diffusion of knowledge of all kinds, among the people. Explain this to Scotch philosophers of Dunedin, on the supposition that the Papacy is a work of mere "human policy," and not a divine institution founded on the Rock of Ages. Remember that the Papacy and the Catholic Church are convertible terms. They mean one and the same thing. You cannot separate the two: If the Papacy be a human work, so is the Catholic Church: if the one be divine so is the other. Examine the character of the Papacy well by the light of history, sacred and secular, ancient and modern. The fortunes of the Pope are inseparably associated with the fate of the Catholic Church, spread through all nations—even New Zealand. When the Pope is insulted or robbed, the Catholics in every land will suffer more or less in a similar way. We have just seen the Pope deprived of his lawful possessions by masterful enemies, who apply his own means to ruin the interests of the Catholic Church. We see the Catholics of New Zealand, with similar injustice, forced to supply money to support public schools calculated if not intended to ruin Catholic interests, and sap the foundation of the Catholic, and indeed of the Christian faith. This is done by the power of a tyrant popular majority, urged on by a so called liberal press, and with the connivance, if not the actual co-operation of various Christian sects opposed to the Catholic Church. But let these Christian sects pause ere it be too late. The Catholics being the weakest are the first to suffer, but they will not be the last. Caesar and Caesar's numerous and powerful friends will not spare others long, if it be seen that Catholics may be persecuted with impunity. Has the history of the great French Revolution and the events immediately preceding it been written in vain, and not for our learning? It would seem the civil powers and religious denominations opposed to the Catholic Church, think little of such warning lessons. When the Jesuits and other religious orders, and the Roman Catholic Clergy were once, as it was thought fairly crushed and ruined at the close of last century, the path was open for the most profligate, cruel, and remorseless tyrants, acting in the sacred name of liberty. It would seem the same thing is about to be repeated soon. It will not avail you to say that there have been bad Popes—ambitious, treacherous, bloody, or licentious men, and therefore the Papacy cannot be the work of God. To reason thus would be to put arms in the hands of the enemies of Christianity, and even of Judaism as systems of revealed religion. Indeed infidels have not been slow to avail themselves of the arms with which you thus furnish them to undermine the credibility of revealed religion as given to the Jews and to us. David, "the man after God's own heart," the anointed King of God's people, was an adulterer and a murderer of the worst type. Peter, the first Pope, to whom God gave "the keys of the kingdom of heaven," was a base perjurer, who disowned on oath the master whom he professed that he was ready to serve at the cost of his life. Among the Popes who have filled the Papal Chair since St. Peter's day, some two hundred and fifty in number, there have been a few wicked men, doubtless; perhaps thirty in all. But for the rest some have been eminent for their heroic Christian virtues, extensive learning and splendid talents; and the great bulk of them were remarkable for their piety meekness and self-denial, and attention to their duties as chief ruler of the Church. Even the bad ones may have shed many bitter penitential tears; and like the royal penitent David, often "their spirit might have been in anguish within them," at the thought of their crimes or vices. Will the Dunedin Scotch philosophers undertake to shew us among Presbyterians or other Protestant ministers so many, or rather any instances of heroic virtue, self-denial, public spirit, lofty purposes, and commanding beneficial influences, such as could be shewn to have existed among the Popes at various times. Even the enemies of the Catholic Church and avowed infidels themselves, extol the lofty virtues and noble acts of many of the Popes, in terms which must scandalize the narrow and bigoted minds of some of your Dunedin Scotch friends. The learned researches of modern Protestant historians, English and Continental, are doing much to place the Popes and Catholic Church in their true light before the people. The Pope is a reforming, but not a revolutionary and destroying power, and all good Catholics are the same. We stand by the constituted civil power, and only seek reforms by fair and temperate measures. But when oppressed and insulted beyond endurance it is hard to say what men will do or ought to do in self defence. The Catholics of Canterbury seem at their wits end to know what to do in their present despair. Their position is that of all the other Catholics in the Colony. It is not a novel position. The Dissenters and Catholics in the United Kingdom long occupied a similar position when called on to pay church rates, tithes, &c., in support of Churches and a religion offensive to them. Their conduct is a precedent for us under the present oppressive and unjust education tax. In principle our education tax is the same as a church rate—us well tax us to build and support "unsectarian" churches, as secular or unsectarian schools. We must combine and shew a united opposition. Our weapons must be the legitimate and constitutional weapons in common use on such occasions—public meetings, petitions to Parliament, memorials to the Governor in Council, giving a block vote at the poll at the proper moment, and urging religious and conscientious men of other creeds to join us in the work of justice. These means have succeeded in gaining justice for us and others from hostile governments at home. They will succeed here too. As to "passive resistance," it may answer when Catholics are very numerous, for no Government would bring a large and united body of men into Court to enforce an obnoxious tax; but we are too few here to resort to any such plan. The Catholic people of the Province of Auckland are, I believe looking forward with hope to the introduction of a fair Education Bill when