

IN another column will be found the Address of His Honor the Superintendent on opening the Session of the Provincial Council. The Address is a lengthy one, but as the subjects touched upon are important, we have given it *in extenso*.

A DANGEROUS mutiny has broken out on board the emigrant ship *Golden Sea*, now in quarantine at Wellington. The crew broached the cargo, and mobbed the captain, who freely used his revolver in defence. The *Luna* with a detachment of armed constabulary was despatched to the vessel, and eleven of the mutineers have been arrested.

TYPHOID fever, it is feared, is spreading in Auckland. Two more deaths are reported from that disease, and the attention of the authorities has been called to the imperfect drainage of the city.

A FIRE of a most extensive character took place at Auckland on the morning of the 5th, by which fifteen families have been rendered homeless, and property to the extent of £10,000 destroyed. It originated in the crockery store occupied by a Mr Francis, and had an adequate supply of water been at hand, could have been easily extinguished, but before the flames were arrested, several houses had to be pulled down. Luckily, most of the buildings were insured, but we regret to learn that an hotel-keeper from the Thames, named Williams, received serious injury to the spine, whilst rendering assistance.

### SUNDAY TRAINS DISCUSSION.

THE discussion on the question of Sunday excursion by rail, waxes warm in the Auckland Press. It is likely to lead to consequences not anticipated by the Otago Presbytery and other clericals who first originated it. It is bringing more prominently before the public mind than ever, the fact that outside the Catholic Church the religious world is in a state of utter and hopeless confusion, and given over to wild speculation and doubt such as must end soon either in open infidelity, or a return of the people to the Catholic Church. The Kirk in Scotland, more especially, seems ripe for some extensive change. "Indeed, Jeanie, I canna blame you for becoming a Catholic," said an old Presbyterian lady to her daughter, "since I see sic on-going among our ain folk." This anecdote was told me by a brother of the young lady converted, he himself being a very broad Presbyterian, and who, in fact, professed to belong to no Church, but to be a "Bible Christian," and he set "the Kirk" at defiance.

The Rev. Dr. Tulloch, principal of St Andrew's, remarked publicly, in allusion to those endless religious divisions now going on among Presbyterians:—"Disintegration is always easy. We have been practising it now for nearly a century and a half, to such a degree as to make our Church divisions a spectacle to Christendom." Can any moral good come out of such a state of things as this. No wonder the state of public morals in Scotland is now so low; and no wonder it should be still yearly declining there, as Bailie Lewis in his recent lecture, told us it was. Will the Spirit of God ever dwell among a people so given over to self-will, religious contention and strife, as the Scotch Presbyterians now are? And this is the fruit of the boasted

Reformation," so called. The Otago Presbytery must have little faith in the religious sense of their people, if they think that the running of a few excursion trains on Sunday will demoralize them so utterly as they profess to fear will be the case. A Presbyterian minister lately published to the world that the Presbyterians in this colony, at least a large proportion of them, never enter a place of worship, either because they spend the Sunday in drinking, or are infected with the infidelity of the age, or are totally indifferent to any religion. If this be true, we need hardly wonder at the fear of the ministers lest Sunday railway excursions may make them worse, if worse they can be made, the bulk of them. But what have we Catholics to do with the morality of the Presbyterian people? it may be asked. Let us look at home to our own community. Every religious denomination, however, so far as morals are concerned, has an interest in the state of their neighbours. Presbyterians converse and associate with Catholics, and evil communications corrupt good manners. A low state of morals among Presbyterians but too surely implies a low state of morals among Catholics, too. The baneful effects of the Reformation, like original sin, came on all. That foul revolt, the Reformation, not only caused many to renounce the Catholic faith, but it told injuriously even on such as still retained the faith; and it does so to this hour. It weakened when it did not destroy their faith; disposed them to religious indifference, and as a necessary consequence, to a relaxation of morals. The fact is, Protestants and Catholics mutually encourage each other in irreligion and vice, when they are bad. There is this also to be noticed, that whenever the Holy Father and the Catholic Church have been subjected to persecution, and popular insult, the state of religion and morals in Christendom, generally, is very low; and political combinations are set on foot, dangerous to loyalty, law, and order. This was especially so in Luther's time; and the present age is a counterpart of the Lutheran period in many ways. The waters of religious and political strife have been let out, and a great struggle between the civil and ecclesiastical power is going on everywhere, even in New Zealand. God, out of "seeming evil," can ever "educe good;" and no doubt all this will end at last in strengthening the Church, and extending her power—a result which her enemies even now admit is taking place. Though the Church may for a time be forced to recede in some quarters, she advances still more in others. If she now be persecuted and depressed in Italy, Germany and Switzerland, she is now free and flourishing and advancing in Ireland, England, France, America, and Asia. France, when Republican and Conservative as she now is, has ever been loyal to the Holy See; and she will in due time, when she prudently can, come forward in its support. But there is a time for everything; a time to wait, and a time to act.

An English journal says thirty-seven adults in the parish of Camberwell (all members of the Anglican Church) have been baptized into the Catholic Church during the past year.

### RELIGION IN POLITICS.

AN article on this most engrossing subject lately appeared in the Melbourne 'Leader,' which was republished in the 'Auckland Southern Cross,' a journal whose politico-religious sentiments agree in the main with the 'Leader.' The article is a remarkable one for many reasons, but especially for this—that it bears unmistakable testimony to the rapidly growing power of the Roman Catholic Church in all parts of the world. In England, the 'Leader' tells us, "the Catholic-cum-Ritual-party is making manifest head-way, and has already become a considerable faction in politics." This is quite true. He tells us another important truth, that "the great struggle for national education, which was to have been composed by Mr Forster's Bill, rages with undiminished vigour." He might have added that the great body of the English people have declared, as the 'London Times' asserts they have, against a Government system of education exclusively secular. The education question is not yet settled finally in this colony either. A few months hence and it will be re-opened in the Auckland Provincial Council. You cannot separate religion from politics, gentlemen, any more than you can separate religion from education. The two are inseparable—though our rulers and schoolmasters need not be for ever harping on the subject of religion, in the schoolroom, the council room or the senate. It is religion ultimately that rules the world, and the true Church—that is the Catholic Church—must acquire the supremacy. This does not imply that it is to put down the civil power. No, but to restrain and regulate it; to keep it within its proper sphere; and to support the legitimate authority of Cæsar. The Church has no wish to enter into hostile collision with Cæsar—but if he will provoke contest, the Church cannot decline. The following are a few extracts from the article referred to:—

"Everywhere we see the disturbing element of clericalism in politics; organised attempts on the part of religious bodies to work the political machinery of government. There can be very little doubt that this mixing of things that differ so widely as doctrinal teaching and legislation, church influence and political power is both confusing and dangerous. The signs of the times are full of danger, and one can but hope that our English statesmen will touch these critical and complex questions with a wise and delicate hand.

"Very laudable efforts have been made by past and present Victorian Ministers to keep State and Church amongst us at a respectful distance. The abolition of State aid to religion, which will be finally accomplished twelve months hence, and the passing into law of a really secular Education Bill, which has just had twelve months' trial, are the best guarantees that we could have that the Victorian Parliament and people are fully resolved not to burden the future of this colony with the legacies of ecclesiastical difficulty that are perplexing the statesmen of older countries. Our hope is that our clergymen will prove themselves as wise and liberal as our laymen, and that they will not be possessed with an unspiritual passion for political influence, but will give Cæsar his place and his due, and will speak and work, both professionally and as citizens, on the conviction that the one perpetual desideratum is a Free Church in a Free State. Perhaps, in an essentially democratic community like our own, where clergymen use less starch and more freedom, and learn in public matters to sink the cleric in the citizen, there is not much danger. We cannot forget, however, that the Anglicans moved heaven and earth to secure the shelving of the Abolition Bill, and that the cry of 'godless' was raised in many a church against the present Education Act. Bishop Gould has a knack, as we all know, of rushing into election arenas armed with a spiritual shillelagh in the shape of a pastoral, and practising on the skulls of the disloyal Catholics. And Sydney has got a coadjutor-Archbishop, who has thrown down the gauntlet with the air of a determined warrior, and sworn, as it seems, to fight secularism in education from the land, or perish (ecclesiastically, we presume) in the attempt. *Ultramontanism in the south may be minute but it is active, and it can condescend to back-stairs influence.* We disclaim all idea of preventing clergymen in their private capacity from voting and speaking and agitating on every public question, but rather claim for them the right to do so."

### THE SUPERINTENDENT'S ADDRESS.

THE following is the address of his Honor the Superintendent, on opening the thirty-third session of the Provincial Council of the province of Otago, April 29, 1874.

MR SPEAKER AND GENTLEMEN OF THE PROVINCIAL COUNCIL,

It is unnecessary for me to address you at any great length upon the present occasion, or to anticipate the detailed affairs of the province which will be conveyed to you by the various Departmental Reports to be laid on the table, and the statements to be made by my responsible advisers when the Estimates are submitted.

It must be gratifying to us all to know that the past year has been one of marked prosperity, and that throughout the province generally the manifestations of progress have never been greater than at present.

The trade returns, both of exports and imports, exhibit a satisfactory increase, with the exception of gold, which shows a slight decrease upon the past year. This is to be accounted for from the circumstance that many of the miners have availed themselves of the high wages which have been earned upon the railway contracts.

The immigration from the United Kingdom during the twelve months ending 31st March has amounted to 4407; while there have been born in the province during the same period 3168.

The gross total of the consolidated revenues of the colony collected in Otago during the period in question amounts to \$436,174, the whole of which, as you are aware, goes into the Colonial Treasury. Out of this the province has been credited with £55,580 as capitation allowance.

The payments into the Provincial Treasury during the year amounts to £451,425, whilst the expenditure has been £376,607.

There have been sold during the year 258,849 acres of agricultural