

Schools" as they are called, supported by a local rate, and in which no religion is taught.

In this colony the various Provincial Governments have established Board Schools alone, and High Schools, from which all religious teaching is excluded, or professedly excluded. They have hitherto persistently refused to aid denominational schools. Now, this must be because a numerical majority of the people are with this state of things or because they have not the courage to oppose it. A very large proportion of the people, probably a majority of them—Anglicans, Catholics, Presbyterians, and Wesleyans—entertain a very decided aversion to the present godless system of Government education, and consider the "Board Schools" as no fit place for their children. The Catholics alone have had the pluck and manliness to say so openly. The people of other denominations, for some reason or another, have not yet openly protested against the secular schools, and Government naturally are averse to establish the religious system—in the absence of any extensive public demonstration in its favor. The affair, then, is at the disposal of the people, and you should not denounce the dishonesty of the Government. Let the people do their duty, avow their wish for a religious system of education, such as that established by the Imperial Parliament, and the thing is done. The Government are the servants of the people—rather an offensive way of putting it, but so it is. Let the Catholics everywhere unite to support candidates in favor of religious education. They then may do as they did in Auckland, carry the day in concert with others. They were the means of securing the election of the late John Williamson as Superintendent, because he gave out that he was in favour of religious education in Government schools. But unhappily they were betrayed, and he sanctioned a bill establishing purely secular schools alone, or at least threw the odium of doing so on the Governor, to the great mortification and disgust of his Catholic friends and supporters. The only excuse for him is that he had the will but not the power to redeem his promise or implied pledge. He had a secularist Council to deal with, and left his Catholic friends in the lurch accordingly, his right hand man, Mr. Sheehan, being a Catholic and leader of the secularists, unhappily. Mr. Sheehan, however, at the close of the education debate in the Provincial Council, was forced with a very bad grace to avow his belief that the denominations had strong, and it is presumed he meant just, claims on Govt. for aid to their schools. Mr. Vogel—I beg pardon, Sir Julius Vogel—and Dr. Pollen may now have some reason to concur with Mr. J. Sheehan in that opinion. We shall see. One thing is sure—that they will go with the religious party if they have reason to suspect they are the strongest, not otherwise. "Down with the weak, up with the strong," is their motto—throw justice to the wind. It is the motto of all parliamentary parties. Were the subject not so serious it is ludicrous to see the reluctance and terror with which Protestant leaders approach this subject. They would, and they would not have Govt. aid to their schools. If they got it "those terrible Papists would come in for a share too, and they might get the lion's share, they are so zealous in establishing schools, and conduct them so successfully. We would rather want help than that the 'Papists' should get it." Such, I suspect, is the feeling—not a very amiable one—of our Protestant fellow electors, or many of them, at least, among the "unco gude" in Dunedin. The Scotch are a noble race, and bravely they stand up for the Bible and against the Papists. Their natural sense of justice is sadly perverted by their bigotry and greed together.

Auckland, 6th July.

THE WAIRAU ELECTION.

(To the Editor of the NEW ZEALAND TABLET.)

SIR.—What? Is it really imputed as a crime to Catholics that they gave Mr. Ward a "block vote." It is to be hoped they will give a "block vote" to every candidate in favor of a religious system of Government Education. If they do not they will not be true to their faith and to the colony. The division among Protestants is the strength of Catholics at elections. If they keep well together they may do something—if they divide they will do nothing; nothing good. There is surely no law, either moral, religious, or political against Catholics or any other class giving a block vote on critical occasions.—I am, &c.,

UNITY.

THE JUBILEE.

INDULT for the Jubilee, granted in an audience by His Holiness on 24th January, 1875, in favour of the Faithful living in Missionary Countries.

Whereas in many heretical and infidel countries there are no churches, and in others there are not so many as appear necessary from the Apostolic letters for the promulgation of the Jubilee of Our Most Holy Lord, Pius IX., by Divine Providence, Pope, dated 24th December, 1874, and lately published, which begin *Gravibus Ecclesiæ* to be visited by the faithful living outside the Holy City in order that they may gain the Jubilee, and whereas, it may also happen that, on account of various reasons, the prescribed visits to the churches cannot be repeated, many of the faithful in those countries would be deprived of the useful and salutary treasure of the Jubilee, unless due provision be made for them by Apostolic authority. Our Most Holy Father, considering these things, through me, the undersigned, Secretary of the Sacred Congregation of the Propaganda Fide, in his goodness, has granted to all the patriarchs, archbishops, bishops, Vicars Apostolic and Superiors of all missions, the power which they also can delegate to their priests of proroguing, even for two years, if necessary, the time for gaining the Indulgence of the Jubilee, and also of dispensing as regards the number of the churches to be visited, and of the visits to be made by the faithful. They are even authorized to commute whenever necessary, all those

works enjoined into some fast, or into the recital of some pious prayers—the obligation of Sacramental Confession still remaining in force for children who have not yet been admitted to Holy Communion; and for adults also the obligation of receiving Holy Communion; and, besides, for all, the obligation of praying for the prosperity and triumph of the Catholic Church and the Apostolic See, for the extirpation of heresies, for the conversion of all in error, for the peace and unity of all Christian people, and for the intentions of his Holiness.

Given at Rome, in the Palace of the Sacred Congregation of the Propaganda Fide, 24th January, 1875.

(Signed)

JOHN SIMEONI, Secretary.

A NUT FOR THE 'STAR' TO CRACK.

THE fact that the Catholics in Germany are being persecuted has been brought home to the English mind in a rather strange way. When our fellow-creatures are suffering, Englishmen do not first inquire who and what they are. The instinct of charity rises uppermost, and the fact that suffering is being endured is sufficient to call it forth. It seems to have at last settled into the English mind that, justly or unjustly, the German Bishops are suffering persecution, and a large number of Catholic priests are in actual want. This was sufficient. A large sum was subscribed by both Catholics and Protestants, and was sent to their succour, when lo! orders came from Prince Bismarck that the sufferers were not to be relieved. It seems that to be an honest Catholic in Germany is to be not only beyond the pale of law, but beyond the pale of Christian charity! This must seem strange coming from Bismarck, whom Protestants had hitherto regarded as the great champion of toleration. The conviction is gradually dawning upon the Protestant mind that a real and active persecution—so active that the blows cannot even be softened by Christian charity—is being perpetrated. Some months ago the whole of the London press vied with each other in applauding everything Prince Bismarck did. Now they are expressing fears that he has overshot the mark; that he has overstated his case; that, after all, his charges against the Catholic Church are groundless. Protestants are beginning to see through his pretexts, and to discern that far other motives than fear lest German unity should be endangered are at the bottom of Bismarck's policy. The fact that he will not tolerate Christian charity in the Empire implies a hatred of Christianity itself, rather than anything else.—Sydney 'Freeman.'

WAIFS AND STRAYS.

A CURE FOR INSOMNIA.—Mr. Frank Buckland has come across a sovereign specific for insomnia. When unable to slumber, he eats two or three raw onions, with the result that the drowsy god, probably attracted by the fragrance of the sleep-compelling root, forthwith hovers in the air. For such weaklings as might object to a meal of raw onions at bedtime, the Spanish variety, stewed, is recommended. Among other remedies that may be tried by the sleepless is a hard-boiled egg or a bit of bread-and-cheese eaten immediately before going to bed, and followed up by a glass of wine or milk, "or even water," adds Mr. Buckland, with a palpable shudder. Should these fail to effect, another cure may be attempted. This was confided to Dean Buckland by the late Dr. Wilberforce, when Bishop of Oxford, and consists in repeating very slowly the vowels A, E, I, O, which are to be faintly pronounced with each inspiration and expiration.

DISCOVERY OF IRON ORE.—A very rich bed of iron ore has been discovered in Nordland, in the Arctic part of Norway. The ore, which is what is called bloodstone, gives from 50 to 67 per cent of iron, and is free from phosphorus and sulphur. It is expected that this new bed will produce quite as much and as good metal as the famous mines as Dannemora, in Sweden; and the fact that it lies only a Norse mile from the little seaport of Bodo, a haven which is never frozen over, makes it of great commercial importance. A Swedish speculator has already bought the right of working the mines.

ABOUT SPIDERS.—Prof. E. S. Morse says:—Only the female spiders spin webs. They own all the real estate, and the males have to lead a vagabond life, under stones and in other obscure hiding places. If they come about the house so often as to bore the ruling sex, they are mercilessly killed and eaten. The spider's skin is as unyielding as the shells of lobsters and crabs, and is shed from time to time in the same way to accommodate the animal's growth. If you poke over the rubbish in a female spider's backyard, among her cast off corsets you will find the jackets of the males who have paid for their sociality with their lives—trophies of her barbarism as scalps show the savage nature of the red man.

THE CARRIER-PIGEON.—The carrier-pigeon, when travelling never feeds. If the distance be long, it flies on without stopping, and at last arrives thin, exhausted, almost dying. If corn be presented to it, it refuses, contenting itself with drinking a little water, and then sleeping. Two hours later it begins to eat with great moderation, and sleeps again immediately afterwards. If its flight has been very long, the pigeon will proceed in this manner for forty-eight hours before recovering its normal state of feeding.

MATRIMONY.—Every woman has some chance of being married. It may be one chance to fifty against, or it may be ten to one in her favor. But whatever that is, representing her entire chance at 100, her particular chance at certain defined periods is estimated to be in the following ratio:—When between 15 and 20 years of age she has 14½ per cent. of her whole probability; when between 20 and 25 she has 52 per cent; between 25 and 30, 18 per cent. After 30 years she has lost 84½ per cent. of her chance, but until 35 she has still 6½ per cent. Between 35 and 40 it is 3½ per cent; and for each succeeding five years is respectively 2½, 1½, and 1 per cent. At any rate after 60 it