

AN IMPORTANT QUESTION.

In the House of Representatives on Tuesday, Mr. Buckland, in wishing to test the opinion of the House as to whether Superintendents were entitled to seats, said:—He recollected that Dr. Featherston, in Auckland, maintaining that Superintendents were executive officers of the Colony. But according to the fifth clause of the Disqualification Act no person nominated by an executive officer of the Colony could hold a seat in the House. He wished a committee appointed to decide upon the matter.

Mr. Macandrew moved that the motion be made general, and apply to everyone taking public money.

Mr. May said that the motion would apply to all in the House.

Mr. Buckland thought he had good ground for his motion, and did not want to be snuffed out in that manner.

Mr. Reid said the proper solution of the question was that the House should dissolve, and all of them go before their constituents again.

Mr. Creighton hoped the Government would give some expression of their own opinion upon the matter.

Major Atkinson did not believe there was anything in the objections raised by Mr. Buckland, but they did not feel called upon to interfere. If the hon. member felt there was good ground for his motion, a specific charge against some particular person should be made out in order to go into the question.

Mr. Sheehan, considered the question a mere quibble, and he hoped the hon. gentleman's own case rested upon a better ground than that. He thought, as the Speaker's duty was to keep order in House, it was the duty of the Government to keep up the status of members.

Mr. Stafford denied the correctness of the later view, and said the House would be acting derogatory to itself, and parting with their rights, in allowing the Government to become the arbiter in such cases.

Sir George Grey said the honorable and manly course for the Government would be to say whether there was, or was not, any ground for the motion. The duty of the Government was to lead the House upon the matter, and if there was anything in it, they should postpone all other business until this question was disposed of.

Mr. Richardson said the Government had already said they did not think there was anything in the objection raised, but they did not deem it their duty to take any action regarding the motion.

Mr. Joseph Shephard raised the question of whether those persons referred to by the motion were entitled to vote upon the question.

Mr. Stout said, if the objection was held good, the members of all corporations, road boards, education boards, &c., would become disqualified.

Mr. Luckie thought the point was strictly a legal one, and a committee was not the best body to decide upon the question. He thought the Government had acted very discreetly in taking a neutral position in the case. Otherwise they would lay themselves open to a charge of making this move for party purposes.

Mr. Wood thought the course of the Government was not creditable to them. The question was not one that could be decided by the House, or by a committee. The Supreme Court was the proper tribunal to settle such doubts as those raised.

Mr. Cuthbertson thought to discuss such a motion was a waste of time. If there had been any good grounds for the doubts raised, it would have been decided long ago in the Supreme Court. He hoped the motion would be withdrawn.

Mr. Buckland asked leave to withdraw the motion, and said he would test the point in another way.

Mr. Macandrew objected, and pressed his amendment.

A division was taken, and the amendment was lost by 40 to 28.

The motion was then withdrawn.—*Guardian.*

THE UTILITY OF OPPOSITION.

If we read the history of the Catholic Church with any attention, we may observe the great obstacles which good and pious projects have had to contend with, not only at their inception, but frequently for many years, before they were accepted and acknowledged. It is a great error to suppose that St. Dominic, St. Francis, and St. Ignatius Loyola, to take prominent instances, were immediately recognised as saints, and their institutes and Orders universally adopted as soon as they were formed. On the contrary, every Order and Society in the Church has been obliged to pass through a fire of criticism and opposition, and overcome numerous obstacles, before being recognised and approved.

It is a gross error, prevalent amongst ill-instructed Protestants, to imagine that some adroit plan is every now and then devised at Rome, and through the instrumentality of agents put into execution. On the contrary, most of the great agencies, which are doing so much good in the Church, have arisen from the efforts of individuals. A Spanish soldier is wounded, and obliged to take to his bed. He reads the lives of the saints, and wishes to follow their example. In time he forms a community, and obtains the approval of the Holy See, and after many years the Society of Jesus blooms over the Catholic world.

A simple priest in France teaches a peasant girl to tend an old woman, and after many years we behold the Little Sisters of the Poor in every country.

St. Anthony flies into the Egyptian Desert, and in the course of many years its solitudes are peopled with a race of hermits.

A servant girl of Lyons collects a few francs from her friends, and it results in the Association for the Propagation of the Faith.

Great oaks have sprung from little acorns, and so it has been with all the institutions of the Church. The Holy See uses due deliberation and caution about such matters, and is of opinion that we should "make haste slowly," as the old Latin proverb has it. It knows full well that many an organization and society, that started in its career full of zeal and piety, has afterwards degenerated, and, not only so, but has become the very opposite of what it was designed to be. The Masons were formerly a pious confraternity of laymen, who exerted their talent in the erection of the beautiful churches, cathedrals, and abbeys, that covered Catholic Europe; yet, in the course of time they became an odious and impious sect, the curse of Christendom, and animated with a diabolical hatred against the Holy See. The Knight Templars fell from their holy and high estate, became a by-word and a scorn, and were suppressed, leaving the modern Order to inherit their name, but not their qualities. In fact, the shores of the ocean of Time are strewn with the wrecks of founded organisations.

Can we not, then, learn a lesson from this? As we are accustomed to travel by steam, we think now-a-days that some project—some good project, perhaps—has only to be started, and that immediately every one must be interested in it, and that it should receive unqualified endorsement and prompt support. Poor human nature is the same in all ages. Eager, zealous, energetic at the commencement of his enterprises, man thinks every moment wasted that is not employed in pushing them; but soon his energy flags, and his efforts relax. A little wholesome opposition at this age does great good. It stimulates him to renewed exertions, it tries his sincerity and tests his metal.

When the sun is shining, and the breezes are favorable, the efforts of the sailor flag; but when clouds arise and tempests lower, he puts forth his utmost vigor.

The great and noble Orders of the Catholic Church as well as the numerous congregations and associations, were not born in the lap of ease and luxury; but, on the contrary, were nursed in storms and cradled in the winds. They were tried by many a gale, and their roots grew strong and deep by reason of opposition. In like manner every organisation must expect opposition and criticism at first, and afterwards it will be all the stronger and better for the trials through which it has passed.—*Standard.*

THE VATICAN LIBRARY.

The Vatican Library at Rome, founded A.D. 1447, has ever been an object of curiosity and mystery. Perhaps such appellation as the *magnificent* can be applied to it more justly than to any other collection in Europe, not so much on account of its extent as because of its value. The library occupies three apartments: the ante-room, the double gallery, and the great hall. The vestibule contains Chinese works relating to geography and chronology, together with two columns bearing inscriptions. The ante-room is appropriated to the two keepers of the library and the secretaries or interpreters, usually seven in number who speak the principal languages of Europe and who attend for the convenience of learned foreigners. In this apartment there are also accommodated those engaged in translating from the Hebrew, Arabic, Syriac, Greek and Latin languages. Passing from the ante-room, the visitor enters a double gallery of two hundred and twenty feet in length, on either side of which are arranged the Greek and Latin manuscripts of the ancient Papal collection, which strangers at first conceive to be the whole library; but at its extremity there opens up an almost interminable perspective, another gallery of about one thousand English feet in length. These galleries and apartments are all vaulted and painted with varied effect by painters of different eras and great talents, and constitute the receptacle of this noble library. The books are nearly all kept in closed cases, so that in the Vatican the stranger seeks in vain for that imposing display of volumes which he may have seen and admired in other libraries.

The following are a few works of the greatest antiquity and value: the Virgil of the fourth and fifth century, written in uncial or capital letters, and illuminated with the most curious miniatures, is the finest in the world. A Terence, equally ancient and quite as elegant, and another not so old, dating from the ninth century, but illuminated with ancient masks.

There is also deposited in this vast treasure-house a palimpsest containing the treatise of Cicero, "De Republica," supposed to be

THE CONVERSION OF UNITED GREEKS IN POLAND.

THE "voluntary" nature of the "conversion of the United Greeks" in the kingdom of Poland, and the "joyous festive celebration of their return to the unity" of the Orthodox Russian religion, will be most appropriately illustrated by reference to a list of the exiled and "interned" united priests, which the Lemberg "Ojczyzna" publishes. From this list it appears that six have been banished to the interior of Russia; ten "interned" indefinitely (*i.e.*, while they live) in Warsaw; forty-five interned indefinitely in other places. It deserves to be specially mentioned that two Galicians are to be added to this list, who, separating themselves from their renegade brethren, have remained faithful to their faith and sacred calling, thus increasing the number of "interned" to forty-seven. Moreover, death has released two others from captivity. Of course to this list of sixty-five confessors there ought also to be added the many priests who were able to save themselves from this fate by escaping over the frontier into Galicia, where they have found a temporary shelter. All the little that belonged to them have been confiscated or handed over to the apostates who have succeeded them.

THE "PLOT" AGAINST PRINCE BISMARCK.

WIESINGER, the man who wrote to the General of the Jesuits offering to assassinate Prince Bismarck, has been acquitted, and the ground of his acquittal is curious. He was a clerk in the office of the official "Wiener Zeitung," and, as he declared on his trial, a partisan of Prince Bismarck, and an enemy of the "Ultramontanes." "His sole intention," we quote the telegram from the correspondent of the "Standard," "was to allure the Jesuits to acquiescence, and to give Prince Bismarck a handle for still more energetic measures against the Catholic clergy. He hoped for a reward from the German Chancellor and the Prussian Ambassador" at Vienna.