

Another affidavit has the following:—I knew the said JAMES BATES was very cruel to the mother and to the children, that he is an inveterate drunkard, that I believe from my knowledge of the said J. BATES and his perpetual drunken habits, that he is a most unfit and improper person to have custody of the said children."

But the particular calumny, to which we wish to draw particular attention to-day is the words—"iniquitous doctrine that the end justifies the means." The Rev. Mr. WOLLASTON says this is the doctrine of the Church of Rome. A more untrue and unfounded statement could not be made. The doctrine of the Church of Rome is the very opposite of this, and there is no truth she insists on more strongly than the following, viz., that it is not lawful to do the least evil to effect even the greatest good, that what is wrong should not be done on any account whatsoever, and that it would not be lawful—for example, to tell a jocose lie, which harms no one, to secure even the greatest temporal and eternal welfare of mankind. This is the Catholic doctrine taught by all our doctors and theologians without exception. And yet there are men, it appears, who prefix reverend to their names, and who ought to have at least a little learning and a little decency, who do not hesitate to state the atrocious and easily-refuted calumny that the Catholic Church teaches the doctrine that the "end justifies the means."

Now, we do not charge Protestants with teaching this doctrine which some, at least, among them falsely attribute to Catholics; but it is certain that high Protestant authorities have taught something very like it. For example—JEREMY TAYLOR writes thus:—"It is lawful to tell a lie to our neighbour by consent, provided the end be innocent and pious." "To tell a lie for charity, to save a man's life," this great Protestant authority continues, "hath not only been done in all times, but commanded by great, wise, and good men." . . . "Who would not save his father's life, or the life of his king, or of a good bishop and guide of souls, at the charge of a harmless lie, from the rage of persecution and tyrants."—(*Doctor Dubitantium*, book 3, chap. 2.)

PALEY, another great Protestant authority, teaches thus:—"Many people indulge, in serious discourse, a habit of fiction and exaggeration in the accounts they give of themselves, of their acquaintances, or of the extraordinary things which they have seen and heard; and, so long as the facts they relate are indifferent, and their narratives, though false, are inoffensive, it may seem a superstitious regard for truth to censure them merely for truth's sake." (*Moral and Political Philosophy*, book 3, p. 1, ch. 15.)

GROTIUS, another high Protestant authority, allows a lie to be told in three cases.—(See book "*Ill Mendacio*, 14 (3), 15 (4), 16 (5).") But the Catholic Church abhors such morality, and teaches that a lie is an essential evil, a *malum in se*, and cannot consequently be permitted for any purpose, or end, or under any possible circumstances. We perceive that not one of the Melbourne or Dunedin papers which so readily published the calumnious charges against Father DALTON and the Church has made the least reparation for their injustice. And this is honest and honorable journalism, is it?

CHRISTIANITY AND SCHOLARSHIP IN OTAGO.

IN its Summary for Europe, 'The Otago Daily Times' published, under the heading "Religious," on Wednesday last, the following:—"The Rev. J. G. PATERSON, of Waiholā, delivered an interesting and instructive lecture on LUTHER, in the Lower Hall of St. Andrew's Church, on the 10th instant. The proceedings having been commenced with singing and prayer, the Chairman introduced the lecturer to the audience. The rev. gentleman said he preferred to deliver his lecture without referring to any manuscript or notes—a remark which elicited enthusiastic applause. Referring to the convents at the time of LUTHER, he said they were 'perfect hells of iniquity,' and 'such a thing as a pious Monk was as scarce as a white crow.'"

Is this the sort of thing that is introduced by prayer in Dunedin? So it appears. There was no one, it seems, to find fault with this coarse falsehood, uttered, "without assistance of any manuscript or notes," by this raw youth from Waiholā; and a Dunedin audience sat patiently and approvingly listening to a recent arrival from Scotland, libeling history, calumniating meritorious institutions, and

making a laughing stock of himself and then. 'We are at a loss to discover the motive of 'The Daily Times' in publishing the Rev. J. G. PATERSON's nonsense and profanity, to Europe. Could the object of our contemporary have been to poke fun at the Presbyterian minister, and let the world know the nature of the taste, the amount of learning, and the estimate of Christianity which characterise one section, at least, of the Dunedin population. One thing, however, is certain, our contemporary has admirably succeeded in rendering the pastor of Waiholā an object of wonder to every scholar and gentleman.

NEWS OF THE WEEK.

A PUBLIC speaker of Auckland, a few days ago, dilating upon the easy manner in which squatters acquired wealth, stated that a man whom he knew bought a few pigs, put them out to grass, and in a few years had a station with 15,000 sheep on it. The orator forgot to mention how the transformation from pork to mutton took place. This is equal to the prisoner who was tried at a session on the charge of stealing a gun. While awaiting his turn in the dock a brother in affliction was arraigned for the larceny of a goose, but was acquitted on the assertion, backed by proof, that he had had it in his possession ever since it had been a gosling. Taking his cue from the good fortune of his predecessor, the gun stealer boldly pleaded "not guilty," although he had been taken red-handed with the weapon in his possession. The defence urged was both novel and ingenious, and when on being called upon for his defence he stated that the gun had been his property ever since it had been a pistol. The Court complimented the pleader, but sentenced the prisoner.

REFERRING to the death of the Rev. Father Boibreux, which took place at Auckland on the 14th inst., a local contemporary says:—"The deceased clergyman was a native of France, and was educated at the seminary and college of the Arch-diocese of Lyons, where he distinguished himself by his proficiency in theological studies so much, that at the age of 20 he was a master of a Theological Conference. About six weeks ago he was ordered by his medical adviser to take a holiday, and spent some days at Mount Mary's, even then, however, devoting himself to the giving a 'retreat' to the religious there. The change did him no good, and he returned to the Presbytery, in Hobson street, evidently a dying man. After suffering much from a complication of disorders, to which the best medical advice was unable to give much relief, he calmly expired at about two o'clock on Tuesday morning."

JUDGE JOHNSTON seems determined that the etiquette and practices of the Court over which he presides shall have rigid observance. During the hearing of a case of larceny (says the 'West Coast Times') he informed the Registrar when that officer asked the prisoner his age before sentence was passed upon him, that the custom of asking the age of prisoners had exploded, and that it was a matter for the Gaoler to deal with. The policeman who was about to swear a female witness, who entered the witness box, and took hold of the bible without removing her gloves, was told that it was his duty to see that the book was taken hold of by the hand only, without any covering; and a witness who was undecided as to whether a bank note produced was green or blue, drew from his Honor the remark that any witness who defined the note as blue must be exceedingly green himself. The Crown Prosecutor, Sheriff, Gaoler, and Police all received quiet hints as to their respective duties, which doubtless will be productive of good at future sittings.

MR. BROWN, who while connected with the 'Auckland Herald,' contributed some of the most spicy paragraphs in its columns, having taken possession of the sanctum of the 'Coromandel Mail,' in making his debut to his readers and writers says:—"We desire to state that our correspondence columns will always be open to those who may care to discuss matters of public interest, and which may concern the general welfare. At the same time we have to remind those who may wish to use our space that a newspaper is not a carpet-bag, which has never got so much in it but what it will hold some more. A newspaper is bounded on the east, north, south, and west by iron bars that will not give nor take more than its allotted quantity. When two correspondents write upon a subject on which they differ in opinion there is not the most remote necessity that we know of why one should insinuate that the other had poisoned his mother-in-law, or had carried off another man's wife, or had been convicted in his youth of stealing a pocket-handkerchief, or had kept a private still in his bed-room. Let everything be done decently and with discretion. When a correspondent understands his subject he should only write on one side of his paper. When he does not understand it, it is no consequence on how many sides he writes, as it won't go in the paper."

THE annual meeting of the Turkish Baths Company was held on Saturday, the balance-sheet for the year being most satisfactory. In the course of his remarks the chairman stated that during the eight months passed the public had patronised the baths to a large extent, no fewer than 3451 persons availing themselves of the Turkish, and 7,764 of the swimming baths. Considering the very great boon to the public generally, and the large quantity of water used by the company, it is reasonable to expect the City Corporation would make some reduction in the charge for the supply of water, but it appears that notwithstanding repeated applications had been made to the Council, the Corporation declined to accede to the request. At the conclusion of the meeting a unanimous vote of thanks was accorded to Mr. and Mrs. Burton, through whose excellent management the baths are now in so efficient a state.