

and the weak imbecile arguments he adduced in supporting Mr. Andrew's motion confirm me in that opinion. He says:—"The Act never contemplated the irrevocable grant of a lump sum in aid of a building, but only permitted a continuous subsidy, subject to the condition that the teaching should be satisfactory, and immediately withdrawable if this were not the case." £4,500 were voted by the Provincial Council for school-building purposes, and Mr. Gisborne tells us that "the Act never contemplated the irrevocable grant of a lump sum in aid of any building." If Mr. Gisborne's is the correct interpretation of the Act it is certainly most absurd, for surely no school could be built without a "lump sum" being irrevocably granted in aid of it. This argument may apply to the money voted for the payment of teachers, &c., but certainly is not applicable to the £4,500 voted specially for school building purposes only. He continues:—"However unsatisfactory its disposal might be to the Board, it would have no check and the public no security that the money would be properly applied. It was possible even to conceive that the schools might never be built; at any rate, the public had no security that they would be. Or, again, they might be used for purposes greatly repugnant to the public feeling, such as 'proselytism.'" Mr. Gisborne, or any other man, cannot, and does not, believe that money thus given would be improperly applied. The earnestness, with which the Roman Catholic body have gone into the work of building schools for themselves, flings back any such imputations, and as for the allegation that proselytism would be carried on in the schools, the fact that no such thing has been heard of in the convent school, is sufficient to show how unwarrantable is the supposition. To impute such things as these to the Roman Catholic body, who propose expending on the erection of two large schools £2,000, and mean to maintain them with an efficient staff of teachers at their own cost, is something of which Mr. Gisborne was thought by that body to be incapable, and warrants me in tracing the cause of his having done so to what I have already stated. One thing, however, it argues. There must be no better arguments at his disposal, or else he would use them, and when Mr. Gisborne cannot find arguments capable of convincing, it may be said they are not to be found, and unquestionably he has not adduced anything capable of convincing anyone who is not blinded by prejudice. Evidently the Education Act of the Provincial Government is favorable to the proposed grant, or the Executive Council would not dream of its proposal, and certainly justice demands that it be given, when the Roman Catholics contribute to an education rate, from which they are not deriving any benefit. The Board is relieved of any responsibility in regard to providing education, building schools, or paying teachers, for the Catholic children of the city. So much, therefore, is taken off their hands, and when this is so, surely the least they may do is to give £500 in aid of building their schools. The law is in favor of granting it; the Executive Council, at whose disposal the money is, is in favor of it; the public press is in favor of it, what then remains to be said but that the members of the Education Board are petty tyrants of the worst type, and that their conduct is a most flagrant outrage upon justice and liberty. Such is the type of men who comprise the Education Board of Wellington, and thus stand affairs at present. Mr. Andrews' Bill has not yet come on for debate in the House, and as in all probability you will have the result by telegraph before this reaches you, it is useless to speculate on that head. However, the prevailing opinion is that such an absurd proposal will be laughed out of the House, as are most of the rev. statesman's introductions. Speculations are rife as to what the result of all this will be, and the prevailing understanding among the Roman Catholics is that it will terminate adversely to themselves. Even so, they can do well without it. Very soon they will have two schools of their own—the Christian Brothers and Convent schools—and a day will come when the people of Wellington will blush at the injustice perpetrated by the Education Board of 1876.

HIBERNICO.

ABOUT DUNEDIN.

A CITY; tranquil, land-locked water with grassy, tilled, or wooded banks; brown hill tops rising up from these; the breakers foaming wildly on the beach, and, beyond, the wide ocean: such are the things seen from the higher parts of the town-belt that girds Dunedin, and they form a very lovely view. No where else do we remember to have seen such wonderful combinations of land, water, mist and sky, as are here at times to be looked upon. A softness and coloring are often to be noticed clothing the harbor that are as beautiful as they are indescribable; and which might well inspire an artist with ideas that, worked out on canvas, would secure for him a recognised place amongst the great masters of his profession; such, for instance, as was Turner, for in his pictures only do we fancy that we have seen anything to represent the aspect now and then presented by the scenery, of which Dunedin is the centre. And not only by the artist but by the poet as well might objects for the exercise of his genius be here found; for although the town, being but of yesterday, possesses no historic recollections, a future capable of many great things lies before it.

Dante, in the "Inferno," describes a river of boiling blood, in which certain of the lost are submerged; and along the bank of the river centaurs keep guard, watching with bows and arrows ready to shoot any of those in punishment, who shall venture to raise themselves above the scalding liquid further than it is permitted. Noticing that the Florentine poet moves all things easily moveable he touches with his feet, contrary to what they are there accustomed to see, for the shades of the dead are without weight, the leading centaur is about to address his companions, but before he speaks he puts his beard aside with an arrow. According to Longfellow's translation,

"Chiron an arrow took, and with the notch
Backward upon his jaws he put his beard."

Of this Mr. Ruskin, in "Modern Painters," says, "Dante's centaur, Chiron, dividing his beard with his arrow before he can speak, is a thing that no mortal would ever have thought of, if he had not actually seen the centaur do it. They might have composed handsome bodies of men and horses in all possible ways, through a whole life of pseudo-idealism, and yet never dreamed of any such thing. But the real living centaur actually trotted across Dante's brain and he saw him do it." So do ideas present themselves to certain chosen minds, and if they are besides gifted with the power of conveying such ideas, thus living, to the understandings of others, as they generally or perhaps invariably are, their fame of poet is secure, and they are destined to obtain an earthly immortality.

To such powers we can lay no claim, but overlooking this a city, as from the Town-belt we overlook Dunedin, even ordinary minds may deal in speculations, and conjure up images more or less vivid. In regarding the long lines of houses, spread upon the level ground, or those scattered upon the hills, although Asmodeus is not here to unlock for us the secrets of each home, nor would we have him do so if he were at hand, we still can find much to interest us, for here are certainly at play all the motives by which mankind has at any time been actuated—in greater or lesser degree; and here is being waged the great battle fought from of old—the conflict of good and evil.

VADIUS.

A LIST OF CONJURERS.

THE conjurers led a hard life in the middle ages, and some of their tricks, according to the tales told by their historians, must have been not only difficult but unpleasant. Thus, for instance, we are told that on a dispute arising between Zeito, of Bohemia, and a German conjurer, "the former, who was a little deformed man, with a very large mouth, ended it by swallowing his rival, ejecting his boots only, which were very dirty. He then withdrew, but in a short time returned, accompanied by the man whom he had swallowed." About a century later Cornelius Agrippa performed such terrible feats of necromancy, by the aid, no doubt, of his faithful attendant, a black dog, that it is a wonder he was allowed to die peaceably in his bed, which he is supposed to have done some years before the time when Faust was carried off by the devil. In a later age the conjurers had the mob to fear as well as the law, and there is a certain Dr. Lamb mentioned by Baxter, whose skill alarmed the people so much that they murdered him. In the last century several conjurers gained a considerable reputation. There was Fawkes, who performed the flower trick of the Indians; Katterfelto, "at his own wonders, wondering," whose black cat appeared one moment with a tail and the next without any; Pinetti, who introduced a clairvoyant at his entertainments and made an automatic figure perform all the feats of the rope-dancers; and the celebrated Von Kempelen, who invented the automatic chess-player. Then there was Cagliostro, a great rascal of the type of Dousterswivel, who cheated a wealthy goldsmith much in the same manner as that knavish German cheated Sir Arthur Wardour; there was Rollin, who died by the guillotine, and exclaimed, on seeing the warrant for his execution, "That is the first paper I cannot conjure away!" Nor should we omit the mention of Robert, a clever but impudent French conjurer, who professed to raise the dead. The present age has not been behind its predecessors in skillful jugglers and magicians, nor has it been wholly free from the superstition exhibited in early times. Chalon transformed a bird into a young lady; Sutton improved upon the trick by serving her up in an enormous pie; and Ching, whose celestial origin is doubtful, concluded his feats "by sitting in the air, apparently upon nothing, like the Brahmin of Madras." Anderson, who claimed to have received his title of "Wizard of the North" from Sir Walter Scott himself, was one of the most successful of modern conjurers, and introduced several new tricks. In one of them he is said to have anticipated by more than thirty years a deception practised by the Spiritualists. He produced a piece of paper on which three or four gentlemen wrote their names, or any words or sentence, one of them afterward burning the paper. Anderson then produced a basket of eggs, sprinkled the ashes of the paper over the eggs with the gravity of a mediæval magician, and then requested a gentleman to select an egg from the basket. On the egg being broken a perfect fac-simile of the burned writing was found in the inside. Anderson had an umbrella, on which were engraved the words, "Great Wizard of the North." This caused apprehension frequently among the country folk. On one occasion, while staying at an inn, no one could be found to enter his room, and his meals was placed outside; the bill was also delivered in the same fashion, and great was the relief when the awful wizard took his departure. At another time Anderson had taken lodgings at Forres, when the fatal inscription on the umbrella caught the eye of the landlady. "A weezard, are ye?" said the affrighted widow. "Then, for the love of goodness, gang oot o' my house. I wadna lodge ye for ae nicht under my roof, nae for a' the world. For the love o' heaven, gang awa, and tak your umbrella wi' ye." Anderson did not escape from the old lady so easily, for, on throwing him the money he had deposited, she exclaimed that it burned her fingers, and fell down in a swoon. In her fall she cut her face and caused it to bleed. The neighbors declared Anderson had murdered the woman, and it was not until after spending a night in the jail that he obtained his release.—"Pall Mall Gazette."

LOUISE LATEAU.

WHEN our Blessed Lord worked his miracles on earth nearly two thousand years ago, unbelievers attributed them to magic. When He cast out devils they said He was aided by Beelzebub, prince of the devils, and persuading themselves of this they remained unconverted. The infidels of to-day do not believe in magic, and when miracles are wrought in the Church they are unable to account for