

rejected the doubtful favors of Government, they have made appeal to their flocks for the construction of large schools; thus, in Wellington alone, a house for Christian Brothers with a great central school-room is on the eve of erection. The Sisters of Mercy also have begun a structure, which will prove a magnificent convent. They have received a fine gift of land in one of the principal towns in the vicinity of the Empire City—Wellington. The inhabitants of that district, and foremost amongst them *Protestants*, come to express their readiness to co-operate in the erection of convents and schools on those spots. So many voices call eloquently for help. I believe sincerely, that all the Sisters that can be spared and are not bound by too strong ties, should abandon themselves to the grace of God and hasten to New Zealand. The promptness of their charity will be twice meritorious, because of critical times and the urgent need of help. Delay would prove fatal to religion and to many children of St. Patrick. For want of Christian instruction, generations of people would be alienated from their ancestral Church. In the course of time, New Zealanders would be met with names of Catholic Ireland, but *without its faith, without its love*, to the horror and compassion of their brothers in blood. Let none be deterred from proceeding to New Zealand for fear of being deprived of facilities for observing rules, and prosecuting the work of perfection. I have the opportunity of observing that, in the very convent of Wellington in particular, the discipline of the Order is perfectly observed, and the means of sanctification are the same as at home. I might say many other things, or repeat the same in various ways, to induce the good Sisters of Mercy to come and join their fellow-sisters in New Zealand. I abstain, because a letter from a poor missionary must have limits, and be free from pretension. What I have said is cold, and far from conveying my warm feelings on the subject, but I commit my cause and its utterance to the Sacred Heart of Jesus. I ask Him fervently to awake in the hearts of His pious spouses, a spark of His Divine Charity, by which He would excite them to do quickly for Him and for souls dear to Him, what is done for material interests and worldly enjoyments; that is, to part with country, with persons dear to them, and in imitation of ancient monks and nuns, to emigrate in large numbers, and by founding colonies of their Order in a new country of so great importance, to co-operate in the extension of the sweet empire of Jesus and Mary.

"I wish that my hearers could understand the simple but agreeable language of the native New Zealander, I would end my letter by an appeal in the name of the Maoris and in their language. I would say—*Haere mai, haere mai* (come to us, come to us); *kio hohoro* (make haste). *Haere mai ki a matou e nga mahine tapu-haere mai ki te wha Kaako i o matou tomariki haere mai e nga matua poi.* (Come amongst us, come, ye holy virgins of Christ, come teach our children, come, good mothers, come). In reality, is not that simple language touching, and can we help hearing such moving accents?—I remain, in the Sacred Hearts of Jesus, Mary and Joseph, your obedient servant,

"J. BAP. PETIT JEAN, Priest, S.M."

MERELY AN IDEA.

A GREAT reformer should he be, who would introduce a rational style of dress into the world of fashionable ladies, and further secure its continuance for even one generation. Whatever might be thought of the importance of his work, it certainly could not be denied that he was a man of eminent genius; for there are few of us that have attained to anything like mature age who cannot recall to mind many freaks of the female taste, and amongst them several that seemed to originate in a desire to distort the appearance of the frame, so far as it was capable of distortion.

It was the custom some years ago, and for aught we know to the contrary it may be so still, for the ladies of Paris yearly to repair to a well-known promenade named Longs-Champs, where the leaders of *ton* appeared in a style of attire that influenced the matter for the seasons ensuing; and the day chosen for this edifying exhibition was, strange to say, Good Friday. But the choice of a day had, we believe, been regulated by accident, for in old times a convent had stood upon the ground, and this was accustomed to be visited by numbers of people who went for the sake of being present at special devotions that were held there during Passion Week; but the convent was demolished, and the devotional visits made way for the parades of fashion.

Here then, we conclude, arose those various modes which we have seen carried to so great an excess; crinolines that conferred upon their wearers something of the appearance of inverted balloons, and to which some gloomy associations are attached since they were the cause of so many deaths from burning; bonnets reduced to the dimensions of two straws and a rosebud that have been the prolific source of neuralgia; piles of foreign matter loaded upon the head, under the specious pretence of being hair; boots and bands which confer upon the human form the similitude of an apteryx, with other enormities of the kind too numerous to chronicle.

One of the most striking features in an European Continental city is the absence of that look of shabbiness that mars the appearance of the towns of the United Kingdom, and it is chiefly owing to the fact that the class of garments known as "slops" are but little worn; for large numbers of people are dressed in uniforms, blouses, or the costumes of their provinces, and the effect is striking. But more especially is it remarkable that the garb of females is there destitute of the faded and thread-bare appearance so lamentably evident in the streets of towns in the British Islands, and the cause of this is that maid or matron, when poor, are not driven to the necessity of arraying themselves in tossed artificial flowers, ribbons that have lost their smoothness, rumpled feathers, and dresses of fashionable make, worn out and draggled; for the national custom of a habit peculiar to each class or province affords them a refuge,

and supplies them with the means of avoiding a squalid appearance. Although these remarks apply much less to our Colonial cities, still it would be a boon everywhere could a costume be invented that would look well in all materials, which the wealthy might have made of silk or velvet, and the less fortunate in worldly circumstances construct of more homely fabrics, as it was in the Highlands of Scotland, for instance, at the time when, as Sir Walter Scott tells us, a chieftain's daughter was distinguished by her plaid of silk and satin snood. Such an invention would be a boon, and it would have the effect of bereaving the lords of creation of their vantage ground and opportunity of sneering at the caprices of the weaker vessels—at least, so far as personal adornment is concerned.

SENEX.

NEW ZEALAND THIRTY-FIVE YEARS AGO.

THE Rev. Father Garin has kindly supplied us with the following report of an intensely interesting lecture delivered by him recently in Nelson:—

Mr. Chairman, Ladies and Gentlemen, and to our Maori friends I will say *E Koro ma*: Before addressing an audience composed of English, Irish, Germans, Italians, &c., I must first state that, being a Frenchman, I hesitated a good while, doubting whether I should give this lecture or not: I was afraid that my French accent or style would not please my hearers; for instance, you would not like to hear me set the cart before the horse, although you sometimes see the waggons in front of the locomotive; but considering on one hand the object that I had in view, and on the other your constant readiness to assist me in such laudable undertakings (being now forbidden by law to raise funds by means of innocent art-unions), I said to myself: Well! at all events I shall risk a lecture, twisting my tongue, straining my brains, and enlarging my heart. Trusting therefore in your indulgence and favorable attention, I will begin my subject.

As an introduction to my narrative, I will explain to you the nature of this and other Maori weapons.

The leading men of whom I have to speak are Captain Hobson (who was afterwards the first Governor of New Zealand), Hone Heke, Kawiti, and his allies, Tamati Waka (the white man's ally), Rewa, Tirarau, and others who preferred to remain peaceable.

The principal places are the Bay of Islands, Waitangi, Kororareka, Mangakahia, Kaipara, Wangarei, Waimate, Auckland, and Waikato.

Waimate, in regard to Kororareka, is situated as Motueka is in regard to Nelson; Waitangi on the Moutere Hills; Maihi, or Flagstaff Hill, on a hill in the Wood, near the Maitai; Mataui Bay, Waimea River behind Jenkins' Hill.

In order to be more correct in my statements, I will give them to you according to the notes I took on the spot.

About fifty years ago, before there was any white man in New Zealand, when great numbers emigrated to Canada or the United States, the attention of the public was called to New Zealand. A Company was formed so far back as 1825, with this object, when they made an attempt to establish a colony by sending two vessels with a number of immigrants to the Thames, Auckland; but the leaders of the expedition, being afraid of the natives, abandoned the scheme.

The attempt was renewed in 1833 by the New Zealand Company, and in the following year the first settlement was formed at Port Nicholson (now Wellington). It was, so far, only the speculation of a private company; but the English Government, perceiving that the colonization would proceed, felt it necessary to interfere. A large body of English colonists were going to a new country, and it became necessary that they, as British subjects, should be protected by the authority of the State.

Captain Hobson, afterwards the first Governor, was thereupon appointed to negotiate a treaty with the natives for the cession of the sovereignty of the country in order that colonization might be conducted in immediate connection with the State. He arrived in January, 1840, and the Treaty of Waitangi was signed on the 30th day of that month. Bishop Pompallier, Captain Rough, and some Protestant missionaries were present. The same treaty was brought to Waitemata (Auckland), where the chiefs of Waikato signed it also. Some natives afterwards said that all the chiefs north and south were not present.

The first clause of the treaty was, that New Zealand, represented by a great many chiefs, was depending on the Sovereign of England.

2nd clause—That the natives were retaining the possession of their lands.

3rd clause—That the British Government would protect the natives against their enemies.

At the same time there had been much hesitation. Hone Heke was at first opposed to the establishment of the Government, but afterwards he was the first to sign the treaty in 1840.

The following year one of the most ferocious crimes was committed by a native upon an English woman, only a few miles from Waitangi. This crime accidentally hurried on the war which followed. Mrs. Robertson, her two children, the son of a native chief Moka, and an old sailor, were massacred and butchered in a most barbarous manner, and the monster murderer was a native named Maketu, only 19 years old, and previously guilty, it is believed, of other murders. What induced that savage to commit such a deed was simply a spirit of covetousness and a love of plunder, as it is surmised. Mrs. Robertson's husband had gone to Europe. She was left on a small island near Kororareka, at the Bay of Islands, in company with those who shared her fate. It was on a Saturday afternoon that monster landed from his canoe in that lonely place, rushing as a tiger upon his victims, stabbing the woman through the throat, cutting off her arms and legs with an axe, killing two children, and burning them with their mother; murdering the old sailor;