

circumcisions and observances which fettered the people." The fact is the man who spoke these words has either never read the Gospels, or he has wilfully misrepresented our Divine Redeemer. It is shocking, too, to see the familiar, irreverent way in which he speaks of the Incarnate GOD and his teaching. In his eyes, the great ST. PAUL, the vessel of election miraculously selected to be the Apostle of the Gentiles, contradicts the teaching of CHRIST, and is no better than a tyrant. The lecturer goes on to say, "There was a mighty struggle going on between ignorance and education, and the world would soon be called on to either open the avenues of knowledge wide as the heavens, or shut them to all inquirers; but there was no doubt on which side the victory would be." We are not quite sure that we understand this sentence. We are not aware that any avenues of knowledge are closed to any one, except by free-thinkers to free-thinkers, who only think along one groove and investigate only one side. If this be the meaning, and there is no other that we can attach to the words, there certainly can be no doubt on which side the victory will be.

In this report there are other strange and, indeed, most dangerous sentences. For example, we are told in reference to moral responsibility, that the traditional hell and the devil were no longer needed to keep people in order, that these are bug-bears, and that man is only responsible to his own conscience. This is a very comforting doctrine, and will, no doubt, recommend itself at once to the criminal classes. If the belief in hell and the devil was not always powerful enough to persuade men to control their passions, we may be quite certain that the absence of this belief, even in the case of free-thinkers, will not make them more honest, peaceful, truthful, in a word, more moral. Again, if a sense of responsibility to God, to society, and conscience, has not been always strong enough to keep men in the right path, there can be no doubt that scoffing at responsibility to God and society will be less powerful; and that a sense of responsibility to one's own conscience alone, accompanied by a conviction, if, indeed, such a conviction can really exist, that there is no hell, no judgment, no personal God—which is the creed of free-thinkers—will, in the absence of the policeman, afford a poor protection to life, property, character, and the stability of society. The doctrine promulgated by free-thought lecturers is subversive of law and order, destructive to the security of life and property, and an incentive to vice. The prince of dramatists, SHAKESPEARE, knew better than free-thought lecturers the power of the thought of hell and the devil, when entertained, to deter from crime, and the little care some take to realise it, when he put into the mouth of AUTOLYCUS, the "snapper up of unconsidered trifles," the following prescription for a roguish life: "*As for the life to come, I sleep out the thought of it.*" Winter Tale, act 4, sc. 2. "The fool hath said in his heart," not in his intellect, "there is no God," that is, he spoke the desires of his wicked heart; "but the fear of God is the beginning of wisdom." How far then must they be from even the beginning of wisdom, who deny God and repudiate all responsibility to Him, as is the boast of free-thinkers, who glory in teaching that man is only responsible to his own conscience. Were such monstrous principles as these to meet with general acceptance, there would soon be an end, not only to all hope as to hereafter, but even to civil society itself, and this earth would become a pandemonium.

A FACT FOR "THE VAGABOND" AND OTHERS.

ONE effect of the wide spread of literature at the present day is that there is an ever-increasing demand for sensation. The superabundant supply of cloying mental pabulum tends to make all morsels that are not highly spiced pall upon the taste, and editors are at their wits' end to gain "strange experiences," which, reduced to writing, will serve to give zest to the columns of their journals.

With such a view adventures innumerable are sought for, and recorded in many styles and with varied success; but one of the most extraordinary expedients of which we have as yet heard, was that which lately led the "Vagabond" of the Melbourne 'Argus' to take up his abode for a time in the Pentland Stockade, and which, as the valuable result of so curious a freak, has given to the public the details of GATELY the hangman's career, with a portrait of that grim official fit to form a frontispiece for the last dying speech of the most eminent murderer of the age.

We, however, do not partake of the tastes of "My Lord TOM NODDY" and his fashionable friends, and, there-

fore, have no desire to linger amongst the records of so dismal a life, which indeed might very well have been left in obscurity without serious injury accruing to anyone from its concealment—whatever may be the wholesome effect expected from holding it up to public admiration. That which we choose to concern ourselves with is a remark made by the "Vagabond," in the course of this most elevating paper to which we refer, and in which he takes occasion to say, that, while he never met a converted Jew, he never heard of a "converted Christian," that is a Christian who had become a disciple of Judaism.

From one possessing such wide experience, and accredited with universal knowledge this falls very strangely. We do not doubt that the distinguished journalist has from his school-days been well acquainted with the history of the GORDON riots, that peculiar phase of anti-Catholic piety that broke out in London towards the close of the last century, and was attended with such disastrous events, of which also Dickens has given a fine description in 'Barraby Rudge.' LORD GEORGE GORDON, the ruling spirit of the movement, having begun his career with a hatred of "Popery," ended it, by a very natural sequence, in a state of hostility to all forms of Christianity, and for some years previous to his death was constant and most particular in all the offices connected with the Jewish ritual. He had embraced Judaism, and in its profession and practices he died.

So far as we can perceive the "Vagabond" is not troubled with any special belief, therefore he would learn no lesson from the defalcation of LORD GEORGE; but, as we happen to know that many good "evangelicals" look upon a detestation of Catholicism as a most healthy sign, we commend the fact to their consideration, as a further proof that though a man execrate the Pope he may not be, even according to their judgment, one whit nearer the Kingdom of Heaven.

ON CALVARY.

PLACE yourselves in spirit on the Hill of Calvary. Look on those three crosses, and those three crucified upon them. See the middle cross: on it hangs the world's ransom; there, with out-stretched hands, with His head sinking on His bosom, with a crown of sharp thorns encircling His brow, is the Lamb who takes away the sins of the world, is that merciful Lord who gained for us the adoption of sons, and purchased with His blood the graces of the Spirit. At the foot of His cross is Mary, His mother. In her, the strong woman, grace has worked the highest effects that have ever been produced in creature. She represents the power of sacrifice and self-immolation produced by grace's influence. See that young man with a countenance full of intense love, and broken with overpowering sorrow: that is the beloved Disciple; a pattern of the work of grace in a man's heart—producing in their highest forms supernatural love and angelical purity. See that woman, till now hidden from us; she is clasping the foot of the Cross, her eyes, like fountains of waters, stream with tears. She will not be consoled; her heart almost breaks with inextinguishable grief as she kisses the feet of her Saviour. What is she? Magdalene, the pattern of patience, a token of the workings of grace in the heart of a sinful woman, whose many sins are forgiven her because she loved much! And there are two more figures which must not be omitted, the two thieves: the one after a life of ill-doing, at last struck through with the lance of compunction; and turning to Jesus with all his heart; the other a blasphemer and scoffer to the last.—Archbishop Vaughan.

NEWS OF THE WEEK.

WE have received from Mr. West, Princes-street, No. 7 of Metzler's "Flowers of Melody." It contains "The Armourers of the Rhine," by Henry Parker, a *morceau* of considerable merit. The melody is pleasing and marked, and, while the piece is sufficiently easy of execution to render it desirable for students not very far advanced, it is sufficiently full to sound well from the hands of more finished musicians.

We are happy to learn that the interest shown in the Dominican Convent Art Union by persons residing in the country districts is most laudable. We are in a position to assure them that their efforts are highly appreciated by those in whose cause they have been undertaken.

We have received a plaintive epistle from an ex-subscriber, settled in a district of Wellington, wherein he informs us that he is debarred from the reception of the NEW ZEALAND TABLET, by the necessity that exists for his travelling fourteen miles on foot in order to reach the nearest post-office. A lamentable course of events that has followed on the culpable neglect of Government to prevent his being fenced in by the Maoris, who inhabit his neighborhood.

THE Rev. Mr. Tooth, whose Ritualistic practices have been of late the occasion of so much excitement in London, is member of a colonial family. His relatives reside in Queensland, where they occupy a respectable position.

THE blessings of Centralism are further apparent, in the neglect shown at Wellington of the telegrams requesting instruc-