

twice played by royal command, before the King and his Court? So great is the vitality of that famous comedy that only the year before last it was re-produced by Mrs John Wood, at St. James' Theatre, in London, and ran uninterruptedly, if I remember aright, for nearly three-hundred nights. I shall never forget the beauty and completeness of that performance, and my delight with the rendering of the part of Mr Hardcastle, undertaken and admirably executed by one of our own favorite actors, Mr Mark Smith. And who was Goldsmith? Was he not born and bred in the County of Longford, Ireland? Then, again, how about Congreve and Farquhar? Are not theirs historical names as dramatists? And were they not Irishmen? What shall I say of such a constellation of minor lights, as O'Keefe, Murphy, Richard Lalor Sheil, and Maturin? The present generation has seen Cork produce James Sheridan Knowles, Waterford produce Sheil, Dublin, Dion Boucicault, and last but not least, Limrick Gerald Griffin. You have had a good treat lately of Mr Froude in this city, and a good deal of refutation of his statements by Frazer Burke. I don't presume to intrude upon that arena; but when Mr Froude has the temerity to print the assertion that the Irish "have never produced a tolerable drama," I feel called upon to fulfil a promise I made to an enormous audience in Dublin, wishing me "God speed" when I was coming across here, that I would point out in America this misstatement, and vindicate Irish genius and literature on a matter which has created astonishment and shrieks of laughter throughout Ireland, and should any members of your New York press, which has treated me so generously, be present now, I should feel grateful if they would report my words, that on the wings of the press, they may be carried back to Ireland, so that it may be known there that I have done my duty, fulfilled my promise, and pilloried Mr Froude's ignorance and effrontery.

ST. JOSEPH'S CHURCH, DUNEDIN.

LAST Sunday, the Feast of Pentecost was celebrated with Pontifical High Mass, the Bishop being assisted by Rev. J. O'Connor, as deacon; Rev. T. Crowley, as sub-deacon, and Rev. J. Lenihan, master of ceremonies. The acolytes, of whom we were glad to notice a larger attendance than usual, seemed to have been perfectly trained to the parts allotted them in the sacred function, and seldom have we witnessed the beautiful and imposing rite performed with more solemnity and devotion. Dr. Moran preached an eloquent sermon, taking for subject the gospel of the day, which was from John xiv., 23, 31. We give an imperfect sketch of it. The gospel is a part of the beautiful and pathetic discourse of our Divine Redeemer, on the eve of His passion. The disciples, and some of the Apostles, notwithstanding their intimate relations with the Divine Redeemer, and all the teaching He had bestowed on them, remained wedded to their own prejudices, and could not divest themselves of the idea that prevailed in their nation, that the expected Messiah was to be the founder of a great temporal empire; our Divine Redeemer had just foretold the circumstances of his death; and now it seems as if the Apostles had asked a question which amounted to this: When will you establish this great empire to which we have so long looked forward? It was in answer He said, "If any man love Me he will keep my word, and My Father will love him, and We will come to him and make our abode with Him;" thus showing them clearly they had formed quite a mistaken idea as to the nature of the empire which He was to establish, as it was to be purely spiritual, and that the heart of a man who keeps the commandments, is the very seat of the empire of God. But he must remark, that it is to the loving, docile, obedient man, this indwelling of the divinity is promised, and therefore it is not to be wondered at that they who do not keep the commandments remain without the knowledge of God. "And the word which you have heard is not mine, but the Father's who sent me." In order to understand these words, and those which our Divine Redeemer gives farther on—"The Father is greater than I,"—we must bear in mind the twofold nature of Christ. He has two distinct natures, the divine and the human, united in one person, but still perfectly distinct in themselves. What He is as God He is not as man, and what He is as man He is not as God. And to show this clearly to His Apostles, He says, the word you have heard is not merely a human word, I do not speak to you by my human nature alone, "they are the Father's;" that is, I instruct you in my twofold nature as God and man; and He makes use of this strong expression to show the divinity of His teaching—"But the Paraclete, the Holy Ghost, whom the Father will send in My name, he will teach you all things and bring all things to your mind whatever I shall have said to you." Our Divine Redeemer here says, my work is now done, so far as your instruction, but though complete on my part, it is still incomplete as to your understanding and remembering the instructions I have given you. This is to be the work of the Paraclete. He will be sent in My name, that is by My authority as God. He will come in succession to Me and in My place, and he will perfect the work of your instruction by bringing clearly to your mind all my teaching, and bestowing on you a full understanding of it. "Peace I leave with you, My peace I give to you; not as the world giveth do I give unto you." Our Divine Redeemer is taking leave of His Apostles, and He makes use of a form of salutation usual amongst many people, and especially among the Jews. It is a sort of prayer for happiness to parting friends, equivalent to our "farewell." But in thus taking leave of his Apostles, He reminds them there is a wide difference between the farewell of friends and His—they but wish peace; He bestows it—"Let not your heart be troubled, nor let it be afraid." Our Divine Redeemer knew his Apostles were grieving, and that they would grieve still more after his departure from amongst them; he knew that their sorrow was a selfish sorrow, yet he compassionates them and entreats them to moderate their grief; He who has a right to command, condescends to entreat; but while He consoles them He reminds them that their love is a selfish love, not a true and perfect charity, for He says—"If you loved me, you would indeed be glad, because I go to the Father;" as if he had said, you know what a sad and laborious life I have led; you know what hatred and opposition I have encountered

in my public ministry; you know I have lived in poverty and suffering, and often had not whereon to lay my head. Now if you truly loved me, ought you not to rejoice that these sufferings are about to end; that my humanity which has been the instrument of my superhuman labors, is about to receive the reward of its works, and be glorified with my divinity in Heaven? "I will not now speak many things with you." "But that the world may know that I love the Father: and as the Father hath given me commandment, so do I." These words he must couple with another part of the same discourse—"I will ask the Father and He shall give you another Paraclete; that he may abide with you for ever." Here our Divine Redeemer seems to say: according to the command of my Father, I have instructed you, I have founded the Church; my part of the work so far is done, but it is to be carried on and perfected by the coming and abiding presence of the Paraclete, who is to remain with you for ever. The Holy Ghost is to be to the Church as the soul is to the body. Our Divine Redeemer formed the body of the Church, and then the Holy Ghost comes and breathes into it the spirit of life, and he abides not only in the Church as a body, but like the human soul, he animates and gives life to each individual member of that body. Here it may be objected, that in the Church there are bad as well as good people. Is it possible that the Holy Ghost can take up his dwelling in the souls of the wicked? The answer is, that a member of the Church in a state of sin, is, as it were, a member cut off. Now as a member separated from the body, a hand, for example, or an arm, is a dead member, and no longer animated by the soul, so neither is a soul in the state of grievous sin the abode of the Holy Spirit. But a soul in the state of grace is His chosen temple, and he dwells there not alone by power and virtue, but this really and substantially. And this is the teaching of the Catholic Church, a teaching clearly supported by the words of Holy Scripture. What a sublime and holy doctrine! and how calculated to encourage us in the combat that is before us. If we live according to the teaching of the gospel, the Holy Ghost dwells in us as members of the mystical body of Christ; or as the Apostle says, we live, move and have our being in God.

In the evening, Dr. Moran took for the subject of his instruction the Acts ii., 1, 11; the report of which we are unable to publish this week.

THE NATIVE DIFFICULTY.

(An Auckland Contribution.)

THE effectual mode of settling the Native difficulty has been permitted to pass away; the only mode of securing and promoting the peace and prosperity of the Colony has been manifestly neglected. If the millions lavished upon an almost profitless war had been spent upon a well digested system of immigration, the Colony would bear a far different aspect to that which it presents at present, and we should not be again, as we are at present, threatened with and obliged to enter into another of those death struggles with an obstinate, but withal a brave race; if the cost of the maintenance of the Native Department, both before and since the last war, had been laid out in the introduction of the right sort of immigrants, and placing as near as possible to Maori settlements, the peace of the country would long since have been secured, and we would now be on the highroad to prosperity. If this were done, the Colony would be occupied by an industrious and thriving yeomanry; we should enjoy the blessings of peace and civilization, and not be compelled to enter into another struggle with the Natives to maintain our supremacy—a strife which it makes one shudder to contemplate. The Maori is not yet conquered. "We have scotched the snake, not killed him." But this mode of settling the Native difficulty did not suit the powers that were, nor does it yet seem to suit the views of the powers that be. The difficulty of settling the question of the subjugation of the Native race, and making them amenable to law and order is, to our mind, not at all in the manner of doing it, but in knowing how to do it; and, in knowing it, having the inclination and courage to do so. The Maori is shrewd and intelligent, and, depend upon it, when he finds himself surrounded by a power superior to himself in strength and intelligence, he will find it to his interest to quietly settle down to peaceful and industrial pursuits. But a policy has been pursued towards the Natives that is at once degrading and ruinous to both races. This policy must, sooner or later, have an end. It is not for the interest of either European or Maori that it should continue. It is therefore to be hoped that the next session of the General Assembly will not be permitted to pass over without making some effort in settling a question that is notoriously retarding the peace and prosperity of the Colony by preventing capitalists from coming here to establish manufactories and otherwise develop our magnificent resources. The Native Department is looked upon with great suspicion as perpetuating a system fraught with great mischief and injury to the interests of the country, and it is thought if that Department was swept away altogether, the result would be hailed with satisfaction by the colonists; except, indeed, by those who "live, move and have their being" under the shadow of its bountiful fig tree. Another great bone of contention with the Natives is the land question, and, in this regard, New Zealand bears a striking resemblance to poor old Ireland. There, like here, the great obstacle to population and prosperity is the land question. There, like here, land sharks step in to mar the progress of the country, and by their evil influence, to ostracise its inhabitants to enrich by their toil other countries. This is another difficulty which will have to be dealt with by the legislature. A system that is fraught with no good to the general interests of the Colony, but, on the contrary, a great amount of mischief, will have to be put a stop to—at all events until there is a general consent on the part of the Natives to sell their lands. The following is the proclamation of Tawhiao on the subject of land selling:—

"This is the proclamation of Tawhiao, to apply not alone to the Maori people, but to Europeans also:
"1st. Let there be an end to all leasing and selling of land by the Maori people.