

In his boarding school in a way that may possibly commend itself to some house-fathers and educationists who may read these pages. 'He made it publicly known,' writes Sala, 'that a boy detected in smoking would not necessarily be caned, but that on three alternate days for a week following the discovery of his offence, he would be supplied at 1 p.m. with a clean tobacco-pipe and half an ounce of prime shag, in lieu of dinner.' The result is told by Sala: 'We had very few unlicensed smokers after this announcement'.

Sectarianism in Politics

There are (according to Bacon) people so selfish that they will set a house on fire 'an it were to roast their eggs'. The various 'sectarian electors' committees across the water lit the flame of religious passion all over two States in order to 'roast their eggs'—to secure an unconstitutional religious ascendancy for their own 'yellow' faction, and to exclude Catholics and tolerant Protestants from public life. 'Supposing', said the Archbishop of Melbourne in a recent discourse, 'Catholics met and issued such an unchristian, uncharitable, and unjust programme, and proclaimed their intention to exclude, as far as they could, every Protestant from Parliament, what would the world say but that they were most unchristian and uncharitable, plotting against the best interests of the State, and not good citizens in seeking to arrogate to themselves powers and privileges they should share with others? Seeing that they (Catholics) were only a fourth or a fifth of the population, how could they adopt measures that would ensure any undue political or parliamentary representation? The whole thing was a farce. It was simply an excuse to justify themselves before their own consciences—if they ever appealed to conscience—at any rate before the world—for the oppressive and unjust measures adopted by them for the purpose of depriving Catholics of those political and social privileges to which they were justly entitled.' The most melancholy feature in this evil business was the scandalous extent to which the movement was captained by men who profess to be ministers of the Gospel of peace and brotherly love. The vast majority of the leaders in this infamous conspiracy against the political and social rights of Catholics and fair-minded Protestants were clergymen. 'They,' said the Archbishop of Melbourne, 'fanned the flame, and fomented an unchristian spirit far more than the laymen, who, taking them as a whole, were not wanting in a sense of justice, a sense of propriety, and a sense of charity.'

Once upon a time—it was in 1824—'Dr. Peppercorn' (Barham of the 'Ingoldsby Legends') described how he and his friends carried home upon a shutter a so-called 'Doctor Marshall'—a talented tipster who had been laid out beneath a gas-lamp by sundry long streaks of 'Eckwid littenin'.

'We bore him home, and we put him to bed,
And we told his wife and his daughter
To give him, next morning, a couple of red
Herrings, with soda-water.'

The orgie of political sectarianism is for the moment done beyond the Tasman Sea. The clerical and lay gutter-politicians that bore its standards are now surveying the scene of their sectarian debauch with a collective head that must ache consumedly with the wild revelry of yesterday and the blighted hopes and disappointed ascendancy aspirations of to-day. The conspiracy has failed to achieve its chief purpose. The Midshipman Easy system of triangular parties still prevails in the Commonwealth Parliament. For all practical purposes, parties stand in regard to each other pretty nearly where they stood before—only a little more chaotic and confused. We commend to the conspirators the Peppercorn 'pick-me-up'—the sectarian red herring which they drew across the political issues of the Federal elections, washed down by something different from the strong waters of religious hate and passion that (like the Genial Showman's 'liquid death') were distilled under the personal supervision of Satan.

The Irish Delegates

OTHER ENTHUSIASTIC MEETINGS

DUNEDIN

As briefly stated in our last issue, Mr. Devlin, M.P., arrived in Dunedin by the first express on Wednesday of last week, having addressed a very successful meeting at Gore on the previous evening. The distinguished visitor was met at the Railway Station by his Lordship Bishop Verdon, Rev. Fathers Coffey (Adm. St. Joseph's Cathedral), Cleary, Ryan, Corcoran, and Buckley, Mr. J. B. Callan (chairman of the reception committee); and several other members of that body. Mr. Devlin was accompanied to Dunedin by Very Rev. Mgr. O'Leary (Lawrence) and Very Rev. Father O'Neill (Milton). It is needless to say that he was received with a real Irish welcome by those present. After a brief interchange of compliments, he was driven, accompanied by the Right Rev. Dr. Verdon, to the Bishop's palace, being the guest of his Lordship during his stay in Dunedin.

THE PUBLIC MEETING

Not for many years had any public meeting here attracted so much attention. Long before the hour appointed for its opening the Princess Theatre was well filled with an eager and expectant audience. The fame of Mr. Devlin as an orator had reached this Colony long before his arrival, and this no doubt had something to do with attracting to the place of meeting many who were not deeply interested in the demands of the Irish people for self-government. Of the large gathering present, it may be safely assumed that nine-tenths were earnest or enthusiastic supporters of Home Rule, while the balance was made up of the neutral, the curious, and the critical. That the sympathisers were the overwhelming majority of the audience was unmistakably apparent when, at a few minutes past eight o'clock, the chairman (Mr. J. B. Callan), who was accompanied by his Lordship Bishop Verdon and Mr. Devlin, appeared on the stage, their entry being the signal for rounds of applause. The following among others occupied seats on the stage:—Very Rev. Mgr. O'Leary, Very Rev. Father O'Neill, Rev. Father Coffey, Rev. Father Cleary, Rev. Father McMullan (Ranfurly), Rev. Father Ryan (Mosgiel), the Hon. W. M. Bolt, M.L.C., Messrs. A. R. Barclay, M.H.R., M. Cohen, C. Darling, F. Armstrong, C. A. Shiel, T. Deehan (secretary), etc. A number of the clergy were also in the audience.

When the applause, occasioned by the delegate's entrance, had subsided, Mr. J. B. Callan, in a felicitous and commendably brief speech introduced Mr. Devlin—a gentleman (said the chairman) who by his ability, earnestness, and eloquence had won golden opinions for himself in Australasia. Mr. Callan reminded the audience that it was more than twenty years since he had the pleasure of introducing Mr. John Redmond to a New Zealand audience. The same enthusiasm which swayed Irishmen then was as vigorous as ever. There was one feature about Mr. Devlin's visit which was to be regretted—it was too brief, otherwise they would have much pleasure in taking him to see some of the beauties of Dunedin. (Applause).

MR. DEVLIN'S SPEECH.

Mr. Devlin's rising was again the signal for long and hearty applause. He began by thanking the chairman for his complimentary remarks, and the citizens of Dunedin for the cordiality of their reception and for their warm sympathy towards Ireland, as manifested by such a large audience. It was a source of great pleasure to him to know that Ireland, amid all her trials and vicissitudes, in all her struggles for self-government, was not only able to retain the enthusiasm and the splendid fidelity of her own people in the Australasian colonies, but was able to inspire public-spirited citizens of other nationalities to lend a hand in the high and noble task of ending the long-standing conflict between two great peoples, and establishing a spirit of international peace and concord between them. (Applause). During the past century there had been tried many methods for remedying the wrongs of Ireland. In a spirit of indignation, at various epochs of her history, the people had risen in revolt against what they considered a cruel and

Intolerable System;

and perhaps there were persons living in various parts of the Empire who could not give their moral sanction, their support, to what was regarded as unconstitutional outbursts, sometimes justifiable, sometimes un-

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