

plugging of the vent of an active volcano would result in an earthquake. The 'glorious twelfth' affords an annual opportunity of blowing off a good store of the hot lava of religious passion that has been plugged down during the course of the year. The eruptive 'yellow' matter sometimes boils out over odd columns of the smaller fry of our secular papers, and its heat and odor are not pleasant to persons of normal sensibility. This remark applies with special force to an outpouring that is dammed in between two column-rules of the 'Manawatu Daily Times' (Palmerston North). A number of Grands, Semi-Grands, Double-Grands, and Upright Grands contributed their quota to the flow of molten oratory. 'Popery' was, of course, put upon the toasting-fork and 'done brown.' One Semi-Grand brother conveyed the alarming information that 'the Roman Church is steadily and quietly working in New Zealand, and endeavoring to get control of education, of the press, municipal matters, and all departments of our social and public institutions.' Worse still (we are told), she 'is to some extent succeeding.'

Clearly, the times are out of joint. One reverend brother (an Anglican) averred that 'much of the Protestant Church at the present moment is a disgrace to Christianity,' and this (said he) is 'owing to the conduct of some of its clergy, who are leading their congregations back to superstition and idolatry—that is, to Popery. The fewness of clergy in the Orange ranks is accounted for by his reverence in this way: that such great numbers of the 'cloth' are 'tainted with semi-Protestantism.' 'Romanism,' said another reverend brother, 'makes its strongest appeal through superstition, and Protestantism needs to be defended against the weakness of many Anglican clergymen who are going over to Romanism.' There was altogether a pretty 'derangement of epitaphs' in connection with the 'priestcraft,' 'superstition,' 'idolatry,' and general chuckleheadedness and perversity of Popery while the oratorical geyser played at Palmerston North.

The editor of an English Sunday paper was once asked whether a man belonging to a brass band could be a Christian. 'We see no impediment,' replied the editor; 'but if he is in the habit of practising on the cornet or trombone at home, it is impossible for the man living next door to him to be a Christian.' In an analogous way, it must be pretty hard for the people who listen to the typical trumpeting and tom-tom beating of 'the glorious twelfth' to be a Christian. Such outbreaks, however, have their compensations—just as out of the slayer came forth meat, out of the lion's mouth honey, and out of the poisonous berry of the belladonna the scientist extracts a remedy for diseased eyes. In this connection we may usefully quote, for the benefit of the Palmerston North orators and of all concerned, an appropriate extract from the first volume (pp. 235-6) of the 'Miscellanies' of a writer whose hatred of 'Romanism' burned with just as fierce a glow as that of even the reverend speakers at Palmerston North. We refer to Canon Kingsley. 'The time, we think,' says he, 'for calling Popery ill-names is past. To abstain is certainly a sore restraint for English spirits. . . . But Romanism has been exposed, and refuted triumphantly, every month for centuries, and yet the Romish nations are not converted; and too many English families of late have found, by sad experience, that such arguments as are in vogue are powerless to dissuade the young from rushing into the very superstitions which they have been taught from infancy to deride. The truth is, Protestantism may well cry: "Save me from my friends!" We have attacked Rome too often on shallow grounds, and, finding our arguments weak, have found it necessary to overstate them. We have got angry and caught up the first weapon which came to our hand, and have only cut our own fingers. We have very nearly burnt the Church of England over our heads, in our hurry to make a bonfire of the Pope. We have been too proud to make ourselves acquainted with the very fenets which we exposed, and have made a merit of reading no Popish books but such as we were sure would give us a handle for attack, and not even then without the precaution of getting into a safe passion beforehand. We have dealt in exaggerations, in special pleadings, in vile and reckless imputations of motive, in suppressions of all palliating facts. We have outraged the common feelings of humanity by remaining blind to the virtues of noble and holy men, because they were Papists, as if a good deed were not good in Italy as well as in England. We have talked as if God had doomed to hopeless vileness in this world, and repro-

bation in the next, millions of Christian people, simply because they were born of Romish, and not of Protestant, mothers. And we have our reward; we have fared like the old woman who would not tell the children what a well was, for fear they should fall into one. We see educated and pious Englishmen joining the Romish communion simply from ignorance of Rome, and have no talisman wherewith to disenchant them. Our medicines produce no effect on them, and all that we can do is, like quacks, to increase the dose. Of course, if ten boxes of Morrison's pills have killed a man, it only proves that he ought to have taken twelve of them. We are jesting, but (as an Ulster Orangeman would say), "it is in good Protestant earnest."

Canon Kingsley has here given us (so to speak) a photographic presentation of the sort of bubble-and-squeak oratory that marked 'the glorious twelfth' at Palmerston North.

## TERCENTENARY OF CANADA

### THE FIRST CATHOLIC MISSIONARIES

On to-morrow (Friday) will commence the celebrations in connection with the tercentenary of Canada. These celebrations will extend over a week, and will be on a very extensive scale. The Prince of Wales, who left last week for the Dominion, is taking with him a sum of £10,000, Great Britain's subscription towards the memorial to be erected and set apart in honor of Generals Wolfe and Montcalm. In view of the great interest taken in the event, the following account of the prominent part played in the exploration of Canada and in winning to the Faith the fierce natives by the Catholic missionaries, contributed to the Sydney 'Freeman's Journal,' is particularly appropriate at the present time:—Canada is at present a British possession, but she formerly belonged to France. France took possession of Quebec in the year 1608, and from that date up to the year 1763 she ruled a vast region, extending eastward to Nova Scotia, westward to Lake Superior, and down the Mississippi to Florida and Louisiana.

The celebrations in honor of the tercentenary of the foundation of Quebec by Champlain are to be marked by the nationalisation of the Canadian battlefields, and the Commission appointed for that purpose includes Mr. Adelard Turgeon, C.M.G., Quebec Minister of Lands, and Mr. Garneau, Mayor of Quebec. Battleships from Great Britain, France, and the United States will anchor side by side on the St. Lawrence, and there will meet on the Plains of Abraham representatives of the regiments—French, Irish, and English—who fought each other under Wolfe and Montcalm, and Murray and De Levis. Solemn High Mass of Thanksgiving will be celebrated in the open air on the Plains, probably on Sunday, July 26. A religious procession through the streets of Quebec and the unveiling of a statue to Ven. Francois de Laval de Montmorency (its first Bishop), originally fixed for St. John the Baptist's Day, June 24, will probably be postponed by the Hierarchy of the province in order to synchronise with the tercentenary of Champlain. Bishop de Laval de Montmorency was the founder of the Grand Seminaire from which Laval University, founded by royal charter of Queen Victoria in 1852, is directly descended.

The Bishop was declared 'Venerable' in 1890, and he will figure among the characters of the great pageant which is now being prepared according to strict historical researches carried on by experts in the new Public Record Office at Ottawa—a representation in which will be impersonated many of the soldiers, priests, and administrators who spread French civilisation and French religion throughout a province where they endure to-day. On conclusion of the pageant the Prince of Wales, as the King's representative, will hand to Sir Wilfrid Laurier the deed of gift of the two battlefields, which overlap one another, the one associated with the triumph of British arms, the other with the success of the French. Irish soldiers fought in both armies.

Of French conquest in America Bancroft, the American historian, writes:—'It was neither commercial enterprise nor royal ambition which carried the power of France into the heart of our continent. The motive was religion.' And this Protestant historian adds: 'The only policy which inspired the French conquest in America was congenial to a Church which cherishes every member of the human race, without regard to lineage or skin.'

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