

to quote from Mr. James O'Kelly who, he said would be commonly looked upon as among the revolutionary members of the Parnellite party, and probably as the very first of them—a passage explaining the views entertained—and as some doubts have been expressed in this Colony as to the demands of the party, we also shall borrow the passage in question. It is the following as delivered by Mr. O'Kelly at a meeting of the League in Sheffield, last October.—“He wished to state distinctly what Home Rule meant. There was abroad in England a very marked misunderstanding on the part even of men of the highest political importance as to the real object for which they were striving. When they talked of legislative independence what they wanted was, to have the power in their own country to make the laws that affected them and them only. They did not want any power as an independent nation at all. That was to say they did not want an army and navy, nor did they want to exercise any power outside their own country. What they wanted was to rule Ireland as Canada and Australia ruled themselves, remaining inside the Empire (cheers). What they asked for was the restoration of the old Parliament as it existed in Grattan's time, with such modification as would make it harmonise with the spirit of the present age. How could such a Parliament weaken the British Empire? Instead of being the means of separating the two countries and driving them apart, Home Rule, if wisely granted and in time would be the means of binding the empire together (loud cheers).” The chief significance of the Archbishop's address, however, is the complete identification it claims of the Archbishop himself and his clergy with the popular cause, and the readiness and boldness it shows on his part to defend that cause against all who attack it, let their position or rank be what it may. The Errington clique, indeed, played an insolent and hazardous game but the stakes were worth to them all their risk, if only they could, be won.—Since they were lost not only did the reckless gamblers meet with exposure and discomfiture, but the Irish cause gained a champion capable of ensuring its complete success.—The Archbishop's courage and determination, equal his great learning and intellectual abilities, and all are alike devoted to the service of his country.

It is well that there is some hope of an improvement left us, for the actual condition of affairs is simply dreadful. To live among a female population such as that Professor Macgregor depicted the

other day at the girl's High School in Dunedin is a completely shocking necessity, and if we might not look to the girl of the future for relief the matter would be serious indeed. The Professor, moreover, is an authority and has made a particular study of the sex from the time of Socrates down to the present, with the results that have alarmed us. Flattering and coaxing, or circumventing and tool-making—there is the whole duty of woman as it appears to her at present, and as she fulfils it in the home that should be the Englishman's castle. If the Englishman is strong says the Professor, “he is flattered and coaxed into indulgence; if weak he is circumvented and made a tool of; for woman denied her liberty as a right, has reduced the art of subjugating her master to a science.”—It would be interesting to learn why the Professor spoke of the Englishman only, and did not run the risk of including the Scotchman in his accusation against the fair sex, but doubtless there are reasons for all things. A coax, or a trickster, and there is a lovely woman as she appears to our learned Professor. But that is not the half of it. She is insanely devoted to dress, he adds, and her “tawdry accomplishments accomplish nothing but annoyance to herself and others.” She is of enfeebled body, of hysterical volitions, and perverted ideals, and, in fact, taking her all in all, she is a beauty. We do not know, however, whether the Professor's recommendation for disposing of lovely woman, supposing her to continue as he paints her at present, could be acted upon without some considerable degree of cruelty. If shut up in convents, many women together of such characters and such accomplishments without a man to coax or circumvent, and wholly unable to circumvent one another, the consequences would be sad to think of. And on the other hand, if disposed of in polygamy what would the Englishman's—or even the Scotchman's home or castle become, in which the office of coaxing or circumventing should be many times multiplied? Polygamy, however, would probably be more just than the convent life, since the tyrant man, the result of whose false education of her has been woman in the pretty pickle described by the Professor, should be made to bear the punishment he has deserved. Half a dozen wives accomplished to annoy him, would be the very least chastisement that could be inflicted on him, admitting that lovely woman is really the unfortunately disagreeable being described by the Professor, and that man has made her so. But as to those girls who are destined to marry even under the better state of things, for Professor Macgregor will probably admit that some such there must be, unless the termination of the race draws nigh, as perhaps it may in the eyes of some of our theorising pundits, would the Professor not have them educated to fulfil the duties of a household, and how shall they be selected for the purpose? Might it be arranged to gather out a percentage devoted to matrimony, and bring them up accordingly, while all the rest vowed to single blessedness should be

trained to hold their own on the highways of life against the sterner sex, or the sex that is regarded as sterner until competition has proved its claim to the title false? Perhaps, however, so long as men escape being coaxed or circumvented at home, it is of little matter that they should have a home at all. The woman educated to hold her own against men will never form a housewife. Meantime, if football and cricket, and gymnastics generally are to deliver us from a fair sex constituted as Professor Macgregor has delineated them, the sooner our girls take the field the better. Let us at any cost be free from the scheming unpleasant being of the Professor's discovery—or fancy. In a boy-like training, gymnastics, and the “milk” of Mr. Wilson's literature, is the Professor's hope, and if the girl of the present be indeed all that his fancy paints her the girl of the future cannot too speedily appear. She can hardly prove a more unpleasant being than the girl of the present whatever kind of an article she may be, and we rather suspect that she will be a queer one.

PRETTY
GOOD.

MR. RICHIE, who presided the other day at the distribution of prizes at the Boys' High School, Dunedin, made, on the whole, a very fair speech.

There were, indeed, a few passages in it which might reasonably be found fault with. The speaker, for example, referred to the near approach of the time at which he himself should take advantage of a free education for his children, as if such were the creditable requirement and intention of a well-to-do man, and in advocating the freedom of even a university education for the whole colony, as being that which would place all classes of colonists on an equal footing he forgot that the sons of wealthy men under such circumstances would not only be drawing upon the resources of the poorer classes, but would still have the superiority that wealth must always give. While the unequal distribution of wealth continues—and that will be for ever—there can be no perfect equality among the children of the Colony, and all that can be done, or should be attempted, is to give to those poorer members of the community deserving of it and capable of benefiting by it, all the means required by them for obtaining the best highest education possible. And this may be done at an infinitely less expense than that necessary now to give to the children of rich and poor alike a vastly inferior education. As to Mr. Richies' notion of a perfectly educated community engaged in all the ordinary and most commonplace occupations of life, from that of the labourer up, it is simply Utopian and may be dismissed as suited only for purposes of rhetoric. It may form the subject for a harmless piece of declamation and that is about the whole value of it. Mr. Richie's remarks concerning the teaching of manners were very good—that is, so far as his definition of what such teaching should contain, and the importance of its being given. We may gather, moreover, from what the speaker had previously said that he would prefer to see such teaching given in the only way possible, that is, by means of the influence of religion, although it is plain that he still believes that, even in the event of religion's being dispensed with, the ends for which he contends may be brought about. So far, however, from such being the case, we must only expect that, as the cause from which all good manners have arisen becomes more removed and obscured, so manners will deteriorate and fall away. They are founded upon Christianity, and wherever they still remain, they testify to its presence either actual or more or less remote. That was a very happy speech that Mr. Russell Lowell, the United States ambassador made, for example, a little time ago in England. He was reproving the sceptics for their folly, and he showed how all the privileges they enjoyed were due to Christianity. The worst kind of religion” he said, “is no religion at all; and these men, living in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides, like the monsters of the French Revolution. When the microscopic search of scepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted,—a place where age is revered, infancy respected, manhood respected, womanhood honoured, and human life held in due regard,—when sceptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone and cleared the way, and laid the foundations and made decency and security possible, it will then be in order for the sceptical *literati* to move thither, and there ventilate their views. But so long as these very men are dependent upon the religion which they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors, and the grave of its gloom.” On the other hand, in proportion as religion is ignored and Christianity shut out, we must expect good manners to decline, and men to relapse morally towards that condition in which religion found and whence it raised them. Without the aid of