

continue to curl on the skull in which the brains of the girl graduate are enclosed still remains to be seen. We have at least known close students of the other sex who attributed an early baldness to hard study, and the fair graduate would be quite above supplementing any premature failure of the kind with borrowed tresses. That, of course, is understood. Or if the golden hair remains, how will it assort with other common defects arising from deep scholastic pursuits. Golden hair without a soot and gleaming eye to correspond, and merely, for example, fringing over a pair of green spectacles, would scarcely be completely welcoming, and might partake of that stamp of the ruin that some artists have noted in the remains of beauty mixed with deformity. But, however it be, judging from the enthusiasm with which another speaker at the Girls' High School, that is Mr. W. D. Stewart, took up Dr. Hislop's theme and dilated on the learned glories of the sex, it would seem that he assumed the continuance of the beauty or even its increase as a matter of course. Were the days of chivalry to return it is evident that Mr. Stewart would catch up a Latin grammar as some fair lady's favour and enter the lists with ardour to challenge the world to produce anything more beautiful than the female scholar. We need not particularise the kind of steed with which Mr. Stewart might suitably associate himself for the occasion, or any other perhaps, for that will be apparent to anyone of any intelligence. But Mr. Stewart has seen the photograph, so he tells us, of a lady lawyer in Chicago, *matre pulchra filia pulchrior*, and for her dear sake offers to provide the first lady who follows her example in New Zealand with a brief. It would be ungentlemanly to suggest that Mr. Stewart's particular client would have anything to regret in the transaction. But if Mr. Stewart were engaged on the other side. Ah, then, indeed a client would be in jeopardy. But lady doctors, lady lawyers, lady professors, ladies made tough and supple of body by gymnastics, and strong of intellect by the Latin tongue, the world is at your feet!

THE EVIL OF THE MATTER IS, HOWEVER, THAT ALL THIS  
THE DEVIL TO bracing of the female body and strengthening of  
PAY. the female mind must play the mischief with  
posterity. Dr. Richardson, for instance, a well

known authority on such matters, gives us in a recent number of *Longman's Magazine* a scientific statement of what the result must be. And although his conclusions may in some degree be flattering to women, to women of common sense they must convey different impressions from those we have heard so pretentiously put forward in Dunedin within the last few days. Dr. Richardson declares that up to the present science had misjudged the capabilities of the woman's frame. Everything that a man does, he says, a woman may be trained to do. In all the active pursuits of life she may become the rival and the victor of men. For every kind of labour she is as well fitted by nature, and some of her qualifications, both of body and mind, make her the natural superior of any man in such a line. In intellect also she may surpass, and there is nothing to prevent her from attaining to the highest eminence. But at the same time the system now so much in vogue and commonly known as "cram" must prove immediately and inevitably her destruction. If a woman, nevertheless, makes up her mind, or if others determine for her, she being too young to decide for herself, as must necessarily be the case so that she may be trained at the right age, that she is to lead the life of a man either bodily or mentally, she must surrender all thoughts of maternity. She must devote herself to a life of celibacy and pursue her calling steadily in such a state. Human society, in short, must adopt something of the nature of life in a beehive and divide itself, so to speak, into workers, drones, and queens. But whether the celibate woman working for herself, an active, but not necessarily an amiable or improved, old maid, will be a more valuable being than the honest man who toils for the support of his wife and family, may easily be determined.

WE do not, however, anticipate any danger of such  
THE SAFE a division for any of these colonies. Mr. W. D.  
GUARD. Stewart's fear is our hope, and we rely on the indifference of the children to counteract nearly all the mischief of pedants and experimentists. However great the sums that may be spent upon the educational craze, and the Premier speaks with something like bravado, in the present state of the Colony, of his intention to stop at no expense, the children of these colonies will not respond to the efforts made, or as a whole become a deeply studious class. Money may be squandered, will be squandered, in fact, in vast sums, according to the Premier's alarming statement, but the results will be insignificant. The age of universal scholarship is as yet far removed from us. The mediocre clerk will for the most part be the outcome among our boys, and our girls will never renounce their hopes of matrimony in favour of celibacy combined with hard work either of the head or hands. Lavish and useless expenditure of money needed by the country for other purposes; the exaltation of a few and two making a mourning-block of a popular craze; the absurdity of men who talk of they know not what; superficial acquirements, and false show; these are the

advantages of the education system as it now exists and as the future is to improve it. Its *raison d'être*, meantime, and the end which it is intended to promote, and which it will in truth promote, are godlessness, and godlessness only. We shall have among our women few celibate workers, but among both sexes many self-indulgent atheists.

WE have no intention of meddling in whatever it  
▲ FORTUNATE is that has occurred between the Most Rev. Dr.  
UTTERANCE. Luck, and the Mayor and ex-Mayor of Auckland,  
as reported by the correspondent of the *Otago Daily Times*. But one remark made by his Lordship on the occasion has a common interest for all Irishmen, and is moreover important owing to its bearing on the future of religion in this Colony, and therefore we consider ourselves excusable in referring to it. Dr. Luck said, "He was an Englishman, and therefore could say disinterestedly of the Roman Catholic Irish of Auckland that they had always given liberally to everything and everybody." Dr. Luck, here, indeed, reminds us that he is to be taken as the typical English Bishop of the colonies generally. It was in such a character that it pleased His Lordship to come among us and the display of the loyalty made on board the vessel that first brought him to our shores, earned for him a patriotic reputation that does him infinite honour, and furnishes an eloquent reply to those who maintain that the Catholic ecclesiastic belongs to no country but Rome. To find that His Lordship, then, in his especial character of Englishman, for the moment having divested himself of the bishop's associations with his flock as the common father of all, and viewing them from a distant, more elevated, and wholly disinterested stand-point, gives his approval to Irish Catholics as such, and vindicates their claim to liberality and generosity, is most agreeable and flattering to us. The Englishman, as we see, may rush in where the mere Irishman dare not tread. We Irishmen may now hold up our heads, indeed, for we may claim that the Irishmen of Auckland are no exception even in Dr. Luck's mind, but that all of us are included in this sentence of approbation. We have been tried in the furnace of disinterested English opinion and have borne the test. The decision fills us with gratitude and makes us doubly honourable in our own eyes as we are convinced that we must henceforward be also in the eyes of our neighbours. It gives us a firm security in a championship possessing special claims to consideration, and which hitherto we could not rely on. We are no longer a people concerning whom invidious doubts may be harboured. But this approval as we said has an important bearing on the future of religion in the Colony. It is of high importance to learn that even in his natural state and without any of those circumstances of interest that must influence the ecclesiastic who necessarily recognises the Irish Catholic people as a race of missionaries, owing to whose devotion and faithfulness to their religion the Catholic Church is established firmly in these colonies, he himself exercises the office of a Prelate, and bishoprics, parishes, and missions exist, the Englishman can confer his approbation upon them and hold them up as an example to be profitably followed. The future of religion in this Colony, as elsewhere in all the British Empire, even in England itself, depends upon the position of the Irish Catholic as standing apart from the surrounding population. The great example of the United States, for instance, is before us, and nothing can be more plain than the fact that the Church there arose and grew and flourished by means of the Irish people, bound together by the ties of a common nationality and clinging to it with passionate devotion.—They, in this way, made themselves a power in the State, and, by means of their united strength, they asserted the claims of their Church and ensured for her safety and respect.—Had the Irish Catholic been deprived of his nationality and confounded with the people of other races, nothing of all this could have happened. Accommodation to the temporal prejudices of his neighbours would have been followed by accommodation to their spiritual prejudices, and the Irishman, become a feeble, isolated, member of society, living among his neighbours on sufferance, would not have had either the means or the will to uphold his religious rights.—There is now besides, almost in every part of the world, the need that the Catholic should be a man of considerable independence, and indifferent in a great degree to the prejudices and opinions of those among whom he lives.—But if the Irish Catholic gives away in a matter that enters so deeply into his nature as does his spirit of nationality, the chances are that he will not long hold out without a like surrender of his religious principles.—We see, in fact, that wherever the Irish Catholic becomes indifferent to the traditions of his country, he is lukewarm also concerning his faith—and his children, still more than he himself, are careless and indifferent, or, it may be wholly neglectful and apostate.—We, therefore, look upon it as a most fortunate omen when the Englishman as such, who occupies an influential situation, finds himself able sincerely to commend the Irish people and to hold them up as an example of what is good and praiseworthy.—The Englishman of such a disposition, combined with the Bishop whose first and almost whose only care is the welfare of