

before this termination occurred, France would almost certainly have bowed again to the rule of a despot. The general who carried her victorious armies with him to Berlin would have become the arbiter of her fortunes. Would he have had the magnanimity to lay his laurels at the feet of a President,—Grevy, or Freycinet, or another, and to seek no higher honours for himself?—Such a man there perhaps might be found, but let him be greeted as more chivalrous than Bayard, as more noble and disinterested than even Washington himself. The general, meantime, whom the day actually presents to us as the leader of the French armies is General Boulanger, and of him we may certainly say that the man is known; the commander alone remains to be proved. But if he prove to be the conqueror of Germany we shall see France at the feet of a noted self-seeker, a man who has no thought but that of his own interests and who will stop at nothing to advance them.—France, as she was before, will be at the disposal of one who is a great soldier but a small-souled being, capable of everything that is base and mean, and characteristic of the tyrant.—Such would be the second Napoleon in truth—for we have no more to do with shadows or mere names—under whose weight first the Republic would fall a second time, and then France herself. But if, on the other hand, the Germans conquered, is it possible that Prince Bismarck would see with a favourable eye the continuance of a form of government, that in France is sure to be the source of anarchy and the breaking down of thrones and governments in all parts of Europe.—France as she now exists is the plague spot of the civilized world, out of her all manner of discontent and evil must proceed.—We do not suppose that it is for the love of the Catholic Church that Prince Bismarck has come to terms with Pope Leo XIII. He has withdrawn from the regulations of the *Kulturkampf* because he saw that, with the decline of religion in Germany, conspiracy and every form of wickedness must increase.—We may be persuaded he does not look on with unconcern while a still more active war against religion is going on in France, and the whole population of that country is being deprived of the Christianity that makes the safeguard of every civilised State. A corrupt France means a corrupt Europe, and Germany cannot escape the general pollution.—One of the consequences, therefore, for which we might certainly look, were another Franco-German war to result in the defeat of the French, would be the overthrow of the Republic and the establishment of another form of government at Paris.

ANOTHER question that is also of much interest presents itself to us among the rumours of impending war that now prevail. It is as to the part to be taken by Italy in the conflict should it become general. Not, however, that we are particularly interested in the kingdom of Italy as at present constituted, or that we feel any particular doubt as to how it must fare in the event of its being engaged in war. Its fortunes must be simply those of a country already overburdened and obliged to incur fresh obligations of a serious nature. The population already taxed beyond all bounds must suffer the penalty of not being able to bear fresh taxation, and misery, and want, and hardship, must result that no victory could relieve, and no glory could conceal. But how would it thrive with the Holy Father should the Italian Government become involved in the conflict? The situation of the Pope has not by any means improved of late. His dauntless aspect, his firm determination to uphold the rights of the Church, and to provide for the wants of religion even in the stronghold of the enemy, has exasperated his opponents and filled them afresh with rage. The restoration of all their former privileges to the Society of Jesus particularly has been made the excuse for renewed outbursts of fury and menaces, and it is evident that fear of the consequences alone prevents violence from following close upon these threats. Should a war break out, therefore, in which Italy would be engaged, a great deal would depend on the temper of the Powers with which she was allied. Were they hostile to the Pope, the malcontents would have licence to work their will. Rome would be no longer a safe place for the Holy Father to remain in, and he would be obliged to take refuge elsewhere. But what would the Eternal City become were it delivered up wholly into the hands of the enemies of the Papacy? It would become all that unbridled hatred could make it—for even now the more candid among these enemies admit that it is not good policy nor fitness of any kind that makes them insist so resolutely upon preserving Rome as the capital of the new kingdom, but only hatred of the Catholic Church.—We have seen what Vandals inspired by hatred, but still held within bounds can do—how they have, in a great degree disfigured and spoiled the monuments of ages or wholly swept them away.—All cultured Europe already complains of the havoc that has been wrought, and many of those who beheld the Piedmontese invasion with approval are punished by what they now behold with indignation and disgust.—But Rome in the hands of a mob before whose violence the Pope was obliged to fly, and supported by forces hostile to the Papacy would become, so far as Christian monuments, or even monuments associated in any way with Christian traditions, are associated, a rubbish heap

and a scandal to the world.—Pagan hatred still left us some venerable relics of Christian ages in the tombs and underground resorts of the saints, but the hatred of the apostate sects would not leave one vestige undestroyed.—In any case, the situation of the Pope would be one of anxiety and danger. Even were the allies of the Italians friendly to him, among the vicissitudes of war it might not always be found easy to control the movements of an excited mob—and if under such circumstances a defeat were sustained the results might be no less serious than the course of events that must ensue should an alliance hostile to the Holy Father be formed in the first place.—Among the questions, therefore, that demand grave consideration now when the times appear so threatening the opportunities to arise either from defeat or victory to the revolutionists from the part taken by Italy are not the least important.

### LENTEN PASTORAL FOR 1887.

FRANCIS BY THE GRACE OF GOD AND FAVOUR OF THE APOSTOLIC SEE, BISHOP OF WELLINGTON.

TO THE CLERGY AND FAITHFUL OF THE SAID DIOCESE HEALTH AND BENEEDICTION IN THE LORD.

DEARLY BELOVED BRETHREN AND DEAR CHILDREN IN JESUS CHRIST,—

WE cannot conceive anything more closely connected with the destinies of a nation, more worthy of the anxious care of Governments and citizens, more calculated to prevent or prepare the ruin of future generations, than the subject of popular education. Revelation, Reason, and History combine to prove that the good or bad education of children and youth is one of the main causes of the prosperity or downfall of nations. It affects all persons and classes of society from the throne to the cottage. And this holds good in all lands, but particularly in a young country like our own, free from the many trammels of older communities, with a splendid start in the career of prosperity, and such bright prospects of future national greatness. It permits, therefore, the indifference of noni, while it imperatively claims the keenest attention of all. Accordingly, for the purpose of stimulating the vigilance of parents, the zeal of teachers, and the consideration of all the members of our flock clerical and lay, we shall make it the subject of this Lenten Pastoral; and we shall show that the true and sterling prosperity of New Zealand depends mainly on the good education of our children and that education, to be good, must be religious.

It is not our purpose to set before you the various systems of education prevailing in different parts of the globe, nor to discuss the main methods of instruction more or less in vogue; our considerations shall be purely moral and religious, and consequently such as are strangers to no system of education, but should be ever present to the minds of parents and teachers.

The real prosperity of New Zealand depends on the good education of its children. All colonists do or ought to desire the welfare of this beautiful and highly-favoured land, their adopted country or their birthplace; all would be sorry for its misfortune; nay, even the preachers of doctrines destructive of its happiness, are careful to clothe them in fair names, so as to delude either themselves or others. But let us take the true standpoint of public felicity. Is it agriculture carried to the highest pitch of perfection and efficiency? Is it trade widespread and flourishing, increasing wealth a hundred fold, and making all nations tributary to our wants and luxuries? Is it the rapid increase of population, and well disciplined troops, inspiring the awe and respect of any foreign foe? Is it the perfection of arts and sciences, and all the wondrous appliances of modern civilization—railways, steamships, telegraphs, telephones, factories, and a hundred other things too long for enumeration? Is it the equitable balance of political combinations, excluding tyranny on the one side, and securing liberty on the other? Is it all the boasted progress of political economy? All these things are indeed highly valuable, all claim the solicitude of governments, all have attracted and ever will attract the attention of sages and lawgivers throughout the course of ages. We know perfectly well that when we see a people wealthy, enlightened, and powerful, we are tempted to believe that, in this alone, they have attained the height of prosperity, and we hardly conceive their possible decadence. The words of the Royal Prophet rise to our minds, who, speaking of the Philistines, says: "Their sons are as new plants in their youth; their daughters decked out, adorned round about after the similitude of a temple; their storehouses full and overflowing; their sheep fruitful in young; their oxen fat. There is no breach of wall, nor passage, nor crying out in their streets. They have called the people happy, that hath these things." (Ps. CXLIII. 12 and 13).

As the world spoke three thousand years ago, so speaks it now. But we must not be dazzled by outside brilliancy; we must look into the pith and marrow of the question. We stop not at the shining walls of the fabric, but examine the solidity of its foundations and structure.

Now, all that guarantees, in families, the authority of parents, the dutifulness and affection of children, the union of husband and wife, the faithfulness of servants, and every domestic virtue; all that preserves, in civil society, the stability of institutions, respect for law and order, submission to authority; all that ensures, in the manifold ranks of society, honesty, good faith, industry, and peace—such, in the eyes of every reasonable man and sincere Christian, constitutes the genuine prosperity of nations. But the creative and conservative principle of order and justice, that spirit of social life which animates the body-politic, preserves it from decay, or accelerates its permanent cure, is owing chiefly to the good education of youth.

We must beware of exaggerating the qualities and capabilities of human nature. It requires much care and assiduous cultivation to render it fruitful. True it is that man, issuing from the hand of his Creator, has faculties and yearnings analogous to his future destiny.