

quality given by nature for a good purpose to the Anglo-Saxon race—and here we may believe the Celtic family also to be at least on an equality with them? We cannot but believe, then, that a wholesome rivalry in educational matters is suppressed to the injury of education, by the imposition of one dull uniform system everywhere throughout the country. Meantime the paragraph in which the *Saturday Review* points out the particulars in which the Voluntary Schools excel those of the Boards is not without significance to us here, and may very well be applied, *mutatis mutandis*, to secular and denominational schools among ourselves. Voluntary schools, he says then, "are, as a matter of fact, more humanising, both as regards teachers and children, than School Boards are—perhaps more than School Boards can be. The interest which the clergy take in the parish school is not limited to the actual school work. They regard the children as something more than so many machines for earning the Parliamentary grant, and the teachers as something more than so many machines for qualifying the children to earn the Parliamentary grant. Here and there no doubt the managers of a School Board School may also be anxious to take this wide view of their functions. In the majority of cases, however, they regard themselves simply as the representatives of the ratepayers—bound, indeed, to do their best to make the school efficient, but having neither the right nor the wish to know anything either of the children or the teachers, except in the hours during which they are within the school precincts and engaged in the school work. Even in the exceptional cases they are hampered by the absence of any relationship or permanent official standing outside the school to which they can appeal with any confidence. They know nothing of the children's parents or houses; they never see the teachers unless they are actually engaged in teaching. The clergy and the managers of voluntary schools generally stand in a different position. The parsonage is the place to which the parents naturally look for help and advice in anything that concerns themselves. In so far as the other managers are really identified with the school they become in these respects a kind of supplementary clergy. Thus an interest grows up between the managers on the one hand, and the children and teachers on the other, which is human as well as professional. As such it may be of very great value in bringing classes together. In a School Board school this uniting influence is in a great degree wanting. The efforts that the better managers of School Board schools are constantly making to bridge across the interval which divides them from those with whom they have to do are evidence of this. It is scarcely possible to suggest any really appropriate remedy for this state of things, and so long as none is forthcoming it is permissible to hope that voluntary schools will continue to multiply and prosper."

ANOTHER VICTORY. If it be remarkable to find a change of opinion begin to obtain as to the desirableness of giving the Pope back his capital, and that Italian politicians and English journalists who for some time were most resolute in declaring that Rome was the one thing needful for the perfection of United Italy, now declare that, on the contrary, the existence of United Italy depends upon the restoration of Rome to the Pope, no less remarkable is the change of opinion as to the usefulness of the *Kulturkampf* in Germany. It both instances it is already evident that the Church has won a notable victory, and there is much encouragement to be derived from this by Catholics throughout the world generally in whatever contest, for conscience' sake, they may be engaged in—as, for example, with respect to the education question in our own colony. The whole community may seem joined together against them, and they may be beaten in their efforts again and again, but still there is good reason for them to persevere with hope. The whole world declared that Rome had been torn from the Pope for ever and beyond all chance of recovery; yet, although the Pope never struck a blow, it is now declared that ere long he may have not only recovered Rome, but "re-conquered" it. Prince Bismarck, and the world with him, declared the *Kulturkampf* would kill the Church in Germany, and yet when Prince Bismarck is now accused of going to Canossa—that is, of making submission to the Pope as the Emperor Henry IV. did at the Castle of Canossa to Pope St. Gregory VII.—he does not deny the charge, but acknowledges himself beaten and defends his surrender—now bitterly accusing and reproving those whom he made his tools when he entered upon his unequal combat. The following passage, translated by the Roman correspondent of the *London Tablet* from the *Leipsic Grenzboten*, a newspaper under Prince Bismarck's control, and in which a reply is made to the mockery of certain Italian journals, is decisive of the subject in question:—"The journalists who thus write are Jews or defenders of Judaism, and they busy themselves with many matters which do not in the least concern them. This sort of people, which has ever on its lips liberty of conscience, does not mean by these words anything save merely the liberty of the enemies of the Church. All Christian confessions inspire them with hatred and fear. The servants of the Church are for them subjects of scorn or horror, and

they love none but the Rabbi. They cannot be ignorant that their own liberty of worship runs no risk whatever, no matter what may be concluded between Rome and Berlin, but the mere idea of peace between the Church and the State puts them in incredible exasperation. The *Kulturkampf* at an end, Judaism can no longer fish in troubled waters, and crowds of imbeciles in Germany allow themselves to be persuaded by the Jewish Press that the State ought never to acknowledge the error which it committed by plunging into the *Kulturkampf*! At the commencement of the strife it was hoped that a potent aid would be found in Old-Catholicism. It was a mistake. That sect has been reduced to a handful of generals without soldiers, and to-day it will not venture to demand the continuance of the contest. As for Herr Falk, who began it, all are now agreed that, however learned he may be in his Pandects, he never had the stuff in him of which Statesmen are made. By his famous laws he did nothing except to gain for Catholics the honours of martyrdom." With such notable examples, then, of the conquests gained by Catholic perseverance and determination before their eyes, Catholics throughout the world must indeed be timorous and weak if they yield in any single point which conscience orders them to persist in—and especially, as we have said, among ourselves with regard to the education question concerning which is their chief and only contest as Catholics.

WE actually find then, that, as we have already OUR BIG WIGS suggested, it will be essentially necessary for us IN ENGLAND. here to do something towards educating our children up to the possibilities of their hereafter becoming the members of a colonial peerage clustered round the steps of Her Majesty's throne in London. As it is, it seems those of our leading colonists who venture to put in an appearance in the neighbourhood of St. James's savour of the wool-shed far too much to be agreeable in the nostrils of the elder aristocracy, and become the butts for all kind of remarks on the part of horrified refinement. Since we wrote our note on the creation of a colonial peerage, in a word, we have come upon an article from *The World* in which a witty, though somewhat supercilious, writer gives his opinion on the material out of which our aristocracy is to be moulded apropos of the leasing of Hughenden Manor by Sir Samuel Wilson, the Victorian millionaire. Sir Samuel it seems, according to the writer in question, was originally a "raw gossoon from Ballycoughan," who went to Victoria having for his stock of qualifications some knowledge of mathematics and flax-spinning; but finding neither of these marketable he was obliged to take to gold-digging, by means of which he developed into squatter and millionaire. He is now in England trying "to gain a footing among the new men" of that country, and, as the writer tells us the first generation of the squatter's family is "energetic," it is possible he may succeed in this most laudable ambition of his. The second generation of the squatter's family, however, is anything but energetic, and we may sum up the description the journalist we refer to gives us of them—"girls" and their "brothers"—by saying no more unpleasant a branch of polite society can possibly be found all over the world—that is, if our journalist is to be taken as exact in his delineation of them. It is encouraging to learn that the people thus described "are forming a true country party in Australia, possessed of all the prejudices and bitterness of that cultured portion of the community"—that is, being interpreted, a party distinguished for self-assertion, and irreverence, listlessness, loafing, bumptiousness and boasting in an offensive degree, for with all these are the "girls" of our "squatterocracy" and their brothers accredited by this writer in *The World*. But it is with the squatter gone Home as a candidate for the colonial peerage that we have especially to do. "Here, indeed, says *The World*, they supply the place of the old Nabobs, though their manners are healthier than those of the yellow-faced people who last century shook the pagoda tree and bought boroughs with the fruit. They are also unlike the shoddy and petroleum magnates of America. For these are usually townsmen, and, though purse-proud, have rubbed too much against other classes to retain many of their worst angularities. Nor is the successful squatter akin to the successful gold or diamond digger, since he made his money much more slowly than the latter, and thus became more thoroughly ingrained with the peculiar surroundings of his trade. . . . He lives in the best of West End houses; and if he does not always attain the best of clubs, he amazes their *habitués* with the strength of his Conservatism—and language." Said we not truly that it would be necessary to prepare our future peers for their new dignity and associations? Meantime, it may, perhaps, be thought worthy of consideration by colonial legislators whether the duty they owe to the country whose destinies have been committed into their hands will permit them to wink at the facilities that exist, and in some quarters it is determined shall continue to exist, for sustaining and increasing the class that thus affords models for the most contemptuous picture that this clever London journalist could find it in his power to draw, or whether they shall not rather endeavour so to manage the affairs of the colony as to cover the country with a population among whom no room may be found for