

# New Zealand Herald

VOL. X.—No. 510.

DUNEDIN: FRIDAY, JAN. 19, 1883.

PRICE 6D.

## Current Topics

AT HOME AND ABROAD.

**A QUESTION-  
ABLE  
ADDRESS.**

It is a strange thing that under the patronage of gentlemen who take Herbert Spencer as one of their chief guides in life an association should be formed in New Zealand into whose rules there enters the custom so much condemned by Herbert Spencer as being altogether contrary to the spirit of free institutions in America,—that is the marching to the poll of bodies of men under the leadership of a boss.—For this it is which, to all intents and purposes, the Council of the "Trades and Labour League" are promoting, and the method of voting they recommend differs altogether from the block vote recommended to Catholics. This is a vote imposed upon them by a particular tyranny, and which they are only recommended to make use of for a time: it is by no means a vote intended for permanent use or to obtain for Catholics the whole control of the government of the colony. But, in any case, the Council of the "Trades and Labour League" should, when they issue an address, abide by the literal truth, and refrain from misrepresentations. That they have not done so, however, will be evident from the comparison of these two paragraphs.—The one from the League's Address to the Liberal Electors; the other from Dr. Moran's address at Naimann's Hall:—"Dr. Moran holds liberal views on many important questions, but his primary and avowed object is the subversion of our system of public instruction. He seeks to put the education of the young under clerical control and thus introduce a system which would foment sectarian strife and denominational feud."—"I think you will be a little anxious to hear a little more in regard to my views with reference to education. You will naturally ask me what do I purpose. Is it my intention to move for the repeal of the present law? I say no. My object is to amend it, not to abolish it. If you wish to have the present system or any other, I shall not oppose; I will give to every man the liberty I claim for myself. If you wish to maintain the present system, well and good: I shall be satisfied as long as you do justice to the Roman Catholic body. You will ask me again if I am an advocate for the reintroduction of the system of charging school fees. I say no, if you are opposed to it; but I say if you maintain the present system of education, then I will go in for fees, so long as Roman Catholics are obliged to support their own schools unaided, because I think that only fair and just." The discrepancy between the statement of the League and Dr. Moran's plain and open avowal of his intentions is too glaring to require any comment from us, and it is not creditable to the League. They should certainly abide by the simple truth. The next sentence in the League's address is more excusable, and it may be overlooked on the plea that they have not been zealous or intelligent students of history. It runs as follows:—"The Bishop is, moreover, the able mouth-piece of a powerful Church, and all history proclaims the truth that ecclesiastical influence in the sphere of politics has been detrimental to the public good." All history, we say, proves nothing of the kind: it tends to prove the direct contrary—and for the descendants of the men for whom "ecclesiastical influence in the sphere of politics" largely contributed, for example, to win Magna Charta, such an assertion is base ingratitude, as well as a contradiction of the truth. "Ecclesiastical influence in the sphere of politics," in fact was all the working man especially had to look to for protection during centuries of the world's history, and it ill becomes him to deny the Church the praise she has well earned at his hand. If he himself be cut off from his justly earned wages, the Church proclaims that the sin cries to heaven for vengeance, and it is also a sin on his part to keep back from the Church that which she has deserved from him. If, however, he errs through ignorance, and does naught in malice, his sin is pardonable. Let us hope no malice has entered into the composition of this address issued by the Council of the "Trades and Labour League" to the Liberal Electors of the Peninsula.

WE cannot, of course, make any attempt or pretence **MAGNIFICENT!** to criticise the utterances of the Press on the Bishop's candidature—or even to comment on a tithe of them. Our editors will say whatever comes into their heads

on the subject—and a queer lot it occasionally is—but we are forced to pass it by unquestioned. When, however, something stupendously grand is said we should deprive our readers of a great privilege were we not to bring it under their notice, and we therefore shall be obliged, in such instances, to make an exceptional effort. But who would have thought that our good "Mrs. Softy" of the *Otago Daily Times* would have put off her pattens to assume the buskin, or would have dropped her scrubbing brush, and her occasional pen, in favour of the tragic sceptre? We ourselves could not have credited it, had we not seen her sweeping in upon the scene wrapped in the awful pall of tragedy, and shouting in deep tones a warning which has made the very marrow in our bones grow stiff with cold. Here, then, are her sublime accents as she has delivered them in black and white. "We say, then, to Bishop Moran, as we hope the electors of the Peninsula will say to him next Monday Hands off! rash prelate; hands off this ark of our liberties!" "This ark of our liberties!" which is it, the scrubbing brush or the occasional pen? But there is no joy without its succeeding sorrow, no rose without its thorn. We shall lose "Mrs. Softy"; we know we shall. Some travelling show will ere long come by and she will be enlisted as its tragedy queen. As sure as fate she will be strolling about in the part of Lady Macbeth before the new year grows old. The Bishop, meantime, goes about with his hands in his pockets, and cannot be prevailed upon, on any account, to stretch even so much as a finger out lest it should encounter that "ark of our liberties," and burst it up like a soap-bubble—a thing that is of course most familiar to "Mrs. Softy" in her every-day capacity.

**WHAT THE ELECT CAN DO.** THERE are two classes of people in this community who enjoy great spiritual privileges—their freedom is excessive, and in some instances they are found to avail themselves of it to the utmost. We allude to that class of persons who have transformed the devil into a scarecrow of the past, and who can, in consequence, perform all their actions without taking him into their reckoning or recollecting they will ever have to settle with him. We allude also to another class, which includes those who retain a lively belief in the existence of the devil, but who belong to the Lord's elect, and are therefore independent of him. He has absolutely lost all power over them, and can never regain it, because they can never fall from grace, and therefore they may play all sorts of tricks with him while they still continue perfectly safe. Down they can go in fact to the very gates of the *inferno*, and poke at him between the bars, cracking jokes at his helpless condition, and doing all sorts of things, for which, if they were not fortified against him, he might clap his claws around them on the spot. A remarkable example, then, of the persons who enjoy this particular privilege is a certain worthy gentleman who contributes articles occasionally to the *Clutha Leader*, and, if Old Nick is not stamping mad because of him, he was never put out during all the centuries of evil he has lived. That gentleman's particular method of poking up his Satanic Majesty is by means of the commandment which forbids the bearing of false witness; but from whose trammels the freedom of the "Gospel" and the assurance of the elect have released him, so that he may make of it a plaything to edify his companions in salvation, and to evoke the envy of those who are outside the pale. This reverend contributor, then, deals with the commandment as follows:—"His weekly fulminations," says he, referring to Dr. Moran's candidature, "from the pulpit and the Press against the laws, lawmakers, and institutions of the country, ought to disqualify him. No one has ever more determinedly, systematically, and persistently, exerted himself to set class against class and to stir up and maintain the most bitter of all animosities—religious animosities—in the community than he has done ever since he set foot in the Colony. Indeed, it is only through the good sense and prudence exercised by the members of the Roman Catholic faith that serious consequences have not ensued from the Doctor's intemperate language and behaviour." See how the Lord's elect can talk!—For those of us who are not the elect such an utterance would be bare-faced lying and scandalous calumny.—It would be aggravated lying, and abominable calumny, if we ourselves were members of a ruck that, a little while ago, brought a filthy-tongued fellow here, and went, night after night, to hear him, while he was doing his best to stir up a bitter