

THE PENINSULA ELECTION.

OUR N.Z. *Herald* here crowds loudly over the defeat of Bishop Moran at the Peninsula election. This was only natural. I do not fancy his Lordship will break his heart or lose his appetite over his defeat—more especially considering what manner of men defeated him. I presume his object was chiefly to make the pretended "liberals" and friends of political honesty and justice in the Peninsula show their sincerity and hoist their real colours. So far, I presume, he has succeeded. Had he gained his election it would have been something very like a miracle. To tell you the truth, I think his Lordship entertains too high an idea of "the free and independent."

A candidate who expects to gain their favour must woo them after a different fashion from that which he adopted. He must flatter, and as the Scotch would say, he must "boo and scrap to them." It will not do to tell them off-hand he will not canvass them, or insinuate that he will not treat them at the public or pay any of their expenses, and that if they choose to vote for him they will do it, if not, they will vote for somebody else. This implies the existence of a degree of Spartan virtue and high principles among the "free and independent" in these degenerate times, which cannot well be looked for even in the "modern Athens" of New Zealand. Had Dr. Moran been a Scotchman, a Presbyterian from Glasgow, and an ex-member of the directors of the Glasgow bank—honest and truth-loving men, all of them, and full of Presbyterian zeal to overflowing—he might possibly have carried his election with triumphant shouts from the electors—or such portion of them as hailed from the "land of cakes" and brose and butter. Had he even been an Irishman and a "bad Catholic" he might have had a better chance. Our *Herald* seems scandalized at Dr. Moran so often scolding "bad Catholics," and trying to shame them into being good ones. He intimated lately that if Dr. Moran were to come up here and try his fortune in politics he would find that even good Catholics, like Mr. John Sheehan and Mr. Tole and others he could name, would say, "The back of my hand to your Lordship, we want none of your religious or denominational system, but the godless system, pure and unadulterated." But the subject is too serious for joking. The visible and growing evil fruits of the godless school system are melancholy and painful to witness.

Considering that the present New Zealand educational system emanated from an utter Protestant or non-religious Government, that it is the natural fruit of what is called the Reformation, and that this Reformation was based on shameless injustice, robbery and dissimulation, practised with a view to destroy not only Catholic schools, but the Catholic Church, and to dethrone the Pope himself, I really cannot see that at present there is much, if any, hope of Catholics getting justice for their schools. Nor can I see that there is much necessity for a Government subsidy to Catholic schools if Catholics themselves were only true to their religion and to each other, and just to their children. The Catholic schools already established in the South, at all events, show that Catholics can do without any Government subsidy. No doubt our claim is just, and Protestants of just and religious minds admit its justice. But the Protestant multitude, especially the Presbyterian and Puritan multitude, their ministers, and the Press, are not amenable to any feelings of justice, honour, or even shame, in their treatment of Roman Catholics on this question, any more than Knox and "the congregation of the Lord" in Scotland three hundred years ago could comprehend the meaning of the words justice, honour, toleration and humanity, when legislating for Roman Catholics. The Catholic schools and Church will, however, outlive this generation; and when Mr. Larnach and all his kind have gone to render an account of their injustice before a just tribunal above, Catholics may then expect fair treatment from the next generation. In the meantime let the TABLET keep pegging away—"Fiat justitia." Let justice prevail. No surrender. The proposal of Mr. Larnach to introduce the Bible into Government schools, is only a crafty and crooked Scotch way of introducing Protestantism into them, and the Kirk views of course.

Mr. J. Sheehan no doubt acts, or persuades himself that he acts, conscientiously when he sets himself to oppose the Church on this momentous question. De Quincy wrote an essay to prove that Judas Iscariot was a very good, though mistaken, friend to Christ, and no traitor in the common acceptance of that odious word. That he wanted to benefit Christ in what he did, when he betrayed him to his enemies. Only he went the wrong way about it, and that when he saw his error he was very sorry for what he had done, in so much that in his sorrow he committed suicide. Now possibly Mr. J. Sheehan is no traitor to the Church, in the vulgar offensive sense of the term traitor, but wants to benefit her in what he has done by supporting the present godless system of education. I, for my part, will not judge him. Judgment belongs to God. Yet when I see a man professing to be a faithful son of the Church, openly and persistently defying the authority of the highest ecclesiastical power, and co-operating with the avowed and bitter enemies of the Church in a matter so vital to her safety as the education of Catholic and Christian youth, I must say I am somewhat perplexed. That man, I conclude, must rather be devoured with self-esteem, and have an overweening confidence in his own judgment, or his honesty is at fault, and he is in reality not what in words he professes to be—a Roman Catholic. The evil one has got hold of him, and is too many for him—is driving him in the wrong direction. If I understand Catholic principles, the Church requires all her children to observe "unity in essentials," while in debateable matters or open questions they may follow their own private views, but in everything they must observe charity. Now Catholics, faithful Catholics, consistent honest Catholics, cannot regard this education question to be an "open question." The highest ecclesiastical authority has pronounced upon it. Those who set his authority at defiance on such a question cannot be honest and consistent Catholics, if Catholics at all. Mr. Tole, I think, is more to be pitied than censured. He does not show the perverse

conceit of Mr. Sheehan. He voted against his convictions to please his constituents, and he honestly says so.

When we see such Irish Catholics among us as Sheehan, Tole, and Donnelly, we can understand why there has hitherto been so little unity, and so much discord, among the Catholics of Ireland. Division among a community is sure to lead to mischief—as unity among them is certain to lead to their good. By helping to divide Catholics among themselves, and to seduce the more worldly among them from their allegiance to the Church, these New Zealand Catholics referred to are doing an amount of mischief which cannot easily be estimated. They are public enemies in fact, as well as enemies to their Church. It would be far more to their credit, and far less injurious to the Church, if they would go out of the Church and take up with some Protestant or Free-thinking sect, among whom they might declaim to their hearts' content against that system of education which the Church has declared essential to her safety and the well-being of her children.

Auckland, 24th January.

NORTH BRITON.

IRISH NATIONAL LAND LEAGUE.

It is, we understand, the intention of the Greymouth branch of the Irish National Land League, in conjunction with the members of the various branches in the surrounding districts of Kumara and the Grey Valley, to celebrate the anniversary of Ireland's patron saint, by a grand social entertainment to be held in Greymouth on St. Patrick's Eve, 16th March next,—the entire proceeds to be remitted to the treasurer of the newly constituted Irish National League in Dublin. When we consider the vast amount of suffering in Ireland relieved partly or entirely by the generous contributions of the patriotic Irishmen of the West Coast, and when we also consider their self-sacrificing endeavours to still further relieve our suffering countrymen at home, who are the victims of cruel oppression on the part of the governing and landlord class, we feel certain that all who can will make it convenient to attend on the above occasion and make the entertainment a genuine success.

The following letter has been received from Mr. Patrick Egan:—

Paris, 23rd November, 1882.

MY DEAR SIRS,—Your much valued letter of 5th October has come duly to hand with the enclosed draft, value £40—of which £17 6s. comes from Maori Gully branch, and the balance £22 14s. from your own branch at Greymouth. On behalf of our friends at home I have to convey to you my warmest thanks, both for your generous contributions and for your welcome words of encouragement and hope. You will be glad to learn that the Irish National League, founded at the National Conference held in Dublin on 17th ultimo, is making most satisfactory progress, and everything promises that in a short time it will be as powerful as the Irish National Land League which it replaces.

Mr. John E. Redmond, M.P., sails for Melbourne in the Indus which leaves London on 6th proximo, and I hope he may be able to visit your district before his return. He goes as a delegate from the new movement.

As you will have seen by report of conference, I have asked my friends to release me from the duties of the treasurership, and I am in hopes that I will be able to get back to my business in Dublin before Christmas. You can address further letters or remittances to my friend Mr. Alfred Webb, of Middle Abbey street, Dublin, a noble-hearted Quaker, who has consented to become one of the treasurers of the new League.

I do not know if the lying English Press correspondents are still sending out their stories of dissension in our ranks, but if so I am glad to be able to give you the assurance that they are utterly unfounded.

Again warmly thanking yourselves and the patriotic officers of Maori Gully Branch.

I remain, yours very faithfully,

PATRICK EGAN.

THOS. P. O'DONNELL, Esq., President.

TOBIAS GLENNON, Esq., Treasurer.

JAMES CHEAGH, Esq., Hon. Sec.

IRISH NATIONAL LAND LEAGUE, GREYMOUTH.

The condition of the labouring classes and the small farmers in the Northern, Western, and Southern districts of the country is becoming more desperate as the winter wears on. The distress which prevails in many of the unions was never more severe than it is at present. Even the *Times* admits that the outlook is a gloomy one. The Government, however, persist in their refusal to undertake relief works; all they will consent to do is to schedule some electoral divisions under the Arrears Act, and to strongly recommend the people to emigrate. A touching scene occurred in Tipperary last week when a large body of labourers waited on the local board of guardians seeking either work or outdoor relief. One man wanted to know if they were to starve in a Christian country, and another exclaimed piteously that it was a cruel thing to see one's child look up in his father's face and cry with the hunger. A similar scene was witnessed in Loughrea on Saturday when the guardians met. In this town the board finds itself altogether unable to cope with the distress. The guardians in the unions of Middleton, Ballyvaughan, Strokestown, Boyle, Dromore West, and Kilrush have all declared in the most emphatic manner that many people are starving in their several districts, and they call on the Government to commence public works to give employment to those who need it. We are sorry to say all these appeals have been made in vain.—*Nation*, 16th December.