

Creek is as singular as it is objectionable, and it cannot be too generally known that the Board has a considerable number of Roman Catholic teachers in its service doing excellent work and living harmoniously with all sections of the community. The Moa Creek incident has the distinction of being a solecism." We have no hesitation in accepting the assertion of our contemporary that the Roman Catholics who have accepted service under the Education Board work conscientiously with their pupils and live harmoniously with the people of the district, but we should like to know exactly what is meant by the words "considerable number." We are given to understand that the "considerable number" is under half-a-dozen. We ask for enlightenment on this point. The *Times* says that the "Moa Creek incident has the distinction of being a solecism." What does the editor mean? By a "solecism," Stormouth tells us, we are to understand "any glaring deviation from the established usage of a language in speaking or writing." The word is now applied to the matter of appointment of Otago teachers. If there is question of the "private sifting" by school committees, on a religious persuasion basis, being made public by the independent members of an education board, we agree that the Moa Creek incident is a "solecism." It has happened once—just once too often—and will never happen again. *Discimus errando.* "We learn by making mistakes." Partisan committees will be wiser another time. If there is question of the "spirit of bigotry and religious intolerance" shown when committees "do their own sifting," we are sorry we cannot agree with our Dowling street contemporary. Leaving out of question the not unfrequent complaints made by reliable correspondents in other parts of the Colony, we ask the editor of the *Times* to study the history of a school committee contiguous to the Moa Creek just men. If he had sent a reporter to the Lauder district before writing his article, he would easily have ascertained from the general feeling of the place that publicity in the Press does not always follow action showing the "spirit of bigotry and religious intolerance" of school committees. He would have found that the Moa Creek incident, as far as the feeling of the committee was concerned, was but the repetition in a short space of time and a few miles off of the Lauder incident. "Solecism," in view of much that we have learned, is a very unfortunate word. One idea is forced upon us. We have frequently heard children distinguishing between the Protestant or State schools and Catholic or private schools. From many cases which have come under our notice—and the Moa Creek incident is but the last of its kind—there is much truth in the assertion that our Protestant neighbours shamelessly take our money to effectively help them in advancing the interests of their particular denomination.

On Sunday next at 3 p.m. the sacrament of Confirmation will be administered in St Joseph's Cathedral by the Bishop of Christchurch. On Sunday, October 7, the Feast of the Most Holy Rosary, his Lordship will open the new church of St Patrick, South Dunedin.

HIGH Mass was celebrated at St Joseph's Cathedral, Dunedin on Sunday at 11 a.m. The Rev Father M'Mullen acted as celebrant the Rev Father Howard as deacon, and the Very Rev Father Lynch, Adm, as sub-deacon. The preacher was the Rev Father Howard, who delivered an excellent sermon on humility. Farmer's Mass was performed by the choir. In the evening at Vespers the preacher was Father M'Mullen, who preached on prayer.

At the quarterly meeting of the H.A.C.B.S., held in Dunedin on Tuesday evening, it was agreed that the branch should take part, as a body, in the opening of St Patrick's Church, South Dunedin. The Very Rev Father Lynch, who was present, said that this would gratify the Bishop very much. Afterwards two of the members, Brothers Fenton and Carr, waited on his Lordship, who expressed to them his gratification and interest, and wished them success and prosperity. He thanked the Society for their charity and gave them generally, throughout the colony, his blessing.

A VERY pleasing entertainment took place in St Joseph's school-room, Dunedin, on Monday evening, in commemoration of the feast of the Rev Mother Prioress—a festival observed yearly *proprio motu* by the pupils of the Dominican Convent High School. The play chosen for the occasion was "William Tell," rather an ambitious undertaking for such young performers. The performance, nevertheless, was excellent,—the dialogue fluent and intelligent, and the acting spirited. The scenery was particularly well devised, the rugged Alpine surroundings being artistically reproduced, and the

dresses were appropriate. A tableau shown by a red light at the conclusion, and in which the whole *dramatis personæ*, with some picturesque additions, took part, was most effective. Between the acts, on the floor of the room, in front of the stage, the little children of the Kindergarten went very prettily through their choicest exercises and dances, with a pianoforte accompaniment to their singing. A quartet of the elder pupils also executed a graceful skirt dance, and one young lady sang with great sweetness a difficult song. Everything went off with infinite success, and much to the enjoyment of the audience.

AN order issued by Bishop Watterson, of Columbus, Ohio, approved of by Mgr Satolli, and adopted by Archbishop Corrigan, as applicable also, if desirable, to New York, has made a sensation in the United States. Many people, especially the wilder advocates of total abstinence, have hailed it as tantamount to a denunciation by the Church, of all use of alcoholic liquors, and, on the contrary, by certain saloon-keepers, and their organs in the press, it has been somewhat insolently defied. The order was to the effect that, in the religious Societies already existing in the diocese, no saloon-keeper or other person engaged in the liquor trade should be made an officer, and that into no such Society formed in the future should any such person be admitted as a member. The Bishop had been induced to take this step by the particular action of a Society known as the Catholic Knights, who, in disregard of the statutes of the diocese, had carried on at their entertainments beer selling, beer drinking, and promiscuous dancing, and generally by finding that the class of persons in question, to quote his Lordship's words, "tried to dominate the Societies and in too many cases succeeded in using their membership for their own selfish ends, and often to the injury of other members and their families, and the dishonour of the Societies themselves and religion." The Bishop, however, explained that he did not mean to condemn the liquor business in itself or every one who was engaged in it. That the Church disapproves of the liquor traffic as it is conducted in the United States has long been notorious. A decree of the Third Council of Baltimore, held in 1884, in fact, condemned it, and enjoined on Catholics, if so engaged, the necessity of getting out of the business as soon as possible. The trade, indeed, is scandalously abused, and, as a rule, the saloons are centres and hot-beds of vice. It is, nevertheless, not to be understood that the intention is to brand with disgrace everyone engaged in the trade—though doubtless, locally, the innocent will suffer with the guilty—according to a common and inevitable law. The case referred to is a particular one, and is not by any means to be taken as of general signification. Much less is it to be understood that a new departure has been taken by the Church at large, and that she has condemned, or will condemn, a legitimate use of any of God's creatures—alcohol or any other. America, we may remark in conclusion, is a country of many peculiarities, and exceptional measures adopted there are not to be regarded as necessarily having a bearing on the condition of things elsewhere. Our American cousins, in a word, may be left to consume their own—sensations.

AMONG the names of the students who have passed the examination for the M.B.C.M. degree of the Edinburgh University we find that of Mr Alexander Joseph M'Ilroy, of Dunedin. Dr M'Ilroy, as we may now call him, was educated first at the Christian Brothers' School in this city, and St Aloysius' College, Waikari, and afterwards at St Patrick's College, Wellington. Everywhere, both as school boy and student, he showed the marks of talent, and it may be taken for granted that he has before him a highly creditable career as a physician. We understand that he will make himself acquainted with the London hospitals and gain experience there before he returns to practice his profession in New Zealand.

Here is a cablegram under date London, September 24:— "Addressing a meeting in Dublin Mr John Redmond vehemently demanded the release of those imprisoned in connection with dynamite outrages, on the ground that the outrages were the result of pure and high motives." Our rule has been, from the first, so far as possible, to avoid reference to the unfortunate part taken by Mr Redmond. We hoped thus, to do not much, but the little we could towards making reconciliation easier and helping to repair a destructive breach. If the cablegram quoted be true—and we can hardly credit it—we find that we have happily, though with a false hope, refrained from censuring madness. Nothing else could account for such an utterance as this.

It report speaks the truth, King Humbert is showing the cloven foot. He is said to have changed his ambassador at Paris owing to an effort made by the official in question to bring about a reconciliation between France and Germany. Further report charges him with an attempt to involve England in a war with France, relative to the rumoured intention of this power to annex Madagascar. It will be worthy of the position filled by the usurper if he succeeds in making mischief.

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