

the parents to shun "godless schools" and to send their little ones to schools where the Almighty would be officially acknowledged and parents regarded as the representatives of God. In Catholic schools pupils breathe in a Christian atmosphere. He did not deny that there were many God-fearing persons employed as teachers in State schools. They acted as a feeble breakwater against the spirit of freethought and religious indifference fostered by their soul-destroying system. What could they do? They were not allowed to teach anything about GOD or CHRIST. All he could say was that they were better than their system. It was true that good secular instruction was given in public schools, but an efficacious antidote, to be used when the poisoned breath of the world assailed youth, was not administered. Something more than reading, writing, and arithmetic was required to ward off danger in the trying time of temptation. Catholic schools gave all that godless schools gave and something additional and inestimably more precious.

Having spoken with appreciation of Dr MORAN and of his zealous clergy and devoted teachers, Dr GRIMES alluded to the recent request by the hierarchy for Government inspection. There was no shirking public inspection. They courted it. They demanded it as a right. They were prepared for it. The work done in Catholic schools was fully abreast of, in many cases ahead of, the standard of the godless schools. Government standards were used for uniformity's sake, in view of the early dawn, as he hoped, of justice.

It was said that "Bishops and priests were continually harping on this question." He requested opponents to ask Catholic fathers and Catholic mothers to candidly give their opinion on the subject. Catholic parents sent their children at great, even double, expense to Catholic schools because they realised that children were not to be crushed as mere money-making machines, but as beings created by God and destined for heaven. Dr GRIMES questioned the right of the State to assume the role of schoolmaster. If the absurd action of the State in things educational was transferred to other matters the Government would absurdly regulate what dresses we should wear and what dishes we should partake of. His Lordship made a stirring appeal to the people of Milton to continue the good fight. Though they, in common with the other Catholics of the colony, helped to pay the salaries of public school teachers and the honorarium of the Minister of Education, they could not avail themselves of schools which favoured freethought, and were promoted by the secret societies of Europe.

We trust that the words of the Bishop of Christchurch will produce good fruit both near and far. The Catholics of the diocese of Dunedin are deeply grateful to His Lordship for his attention and great kindness to their beloved Bishop in his illness. Dr MORAN, we have reason to know, is most thankful for the able advocacy by his kind *confrère* in the episcopacy of a cause, which, even on his bed of pain and sickness, is dearest to his heart.

A CASE FOR COMMON SENSE.

If there is one thing that appears more palpable than another, it is the impossibility, as a rule, of carrying matters out to their logical conclusions. Some one or another, if we recollect aright, has said that a madman only can do so. Perhaps, however, George Eliot more reasonably expresses the fact when she says, in effect, that it is the province of common sense to prevent extremes.

We are reminded of all this by the Bill for the exclusion of undesirable immigrants now before Parliament. As to what, meantime, undesirable immigrants are, some difference of opinion may be allowed. We do not, for example, in reference to the Bill, see that all Asiatics, except those who happen to be British subjects, must necessarily come under the heading in question. Nor, on the other hand, is it easy to see how the qualification referred to hinders the objection. Our personal experience proves to us that an immigrant suffering from tuberculosis, or supposed to be so,—and if, in one case of the kind a mistake has been made, may it not be made in many—who is to test the diagnosis of the doctor?—can become a very useful colonist. One of the most flourishing farms we saw in another colony was that of a man who had been carried on board ship at Glasgow to try whether a sea voyage and a milder climate might prolong his life for a few months. A longer space of time was not hoped for in a case of consumption far advanced. We saw the sufferer, a hale and hearty pioneer of settlement.—The paupers too!—Every unmarried man or woman without at least twenty pounds in addition to his or her goods and chattels;—every married man without thirty pounds and ten pounds for each of his children. Why, such a capitalist must be crazed to leave his

relative land. How many were the pounds—even the pence—we should like to know, and what bulk was in the goods and chattels of the rude forefathers of these colonies? Even the poor fellow who has made a mistake at Home, and got twelve months. Why should not he—if not a recidivist—be given the chance, that many have turned to good account, of finding in this new world an earthly purgatory? For that, too, we could cite eye-witnesses, were it not invidious so to do. But Mr Reeves is the author of the Bill, which may probably account for its being a little facetious, or seeming to be so. Fancy, for example, the feelings of the tourist who, travelling for health, should find himself at the end of six months a "prohibited person"!

Our intention, however, was not to criticise the contents of the Bill. Our allusion to it was only meant to point a moral. The Bill has met with general disapprobation and is not likely to pass. Whatever may be its details, nevertheless, it involves a principle that is widely accepted—a principle that all our new lights of the times are hot upon—a principle, however, at variance with the advanced philosophy of the day. Advanced theorists make a religion of their doctrines of equality and communism. Nay, Christ Himself is quoted as their teacher in this matter, and in their extreme organs we often find eloquent sermons to that effect. Does Christ, then, discern undesirable immigrants? What nation or what tribe is excluded from His sympathies? What is the crime, what is the infirmity—leprosy or tuberculosis—that He shuts out? No. If there be equality or communism, it is for the world at large. Nationalisation of the land implies universalisation of the earth.

But if our philosophers and advanced theorists stop at extremes; if they themselves must adopt expedients—for the principle of this Bill, we say again, is one on which they are hot—why do they deny to others the right of such an adoption?

Things, therefore, cannot, as a rule, be carried out to their logical conclusions. The task of statesmanship, as of any other wisdom—of common sense—is to hit on the happy mean.

THE Rev Father Fauvel, S.M., P.P. of Temuka, paid Dunedin a short visit this week. The Rev Father, we are happy to say, seems almost entirely recovered from his late severe illness. He was the guest for a day or two of the Most Rev Dr Moran, whom he was agreeably surprised to find showing such evident signs of improvement. He thinks there is nothing to forbid a hope of His Lordship's complete restoration. The Bishop, we may add, contemplates a removal, in about a week, to the country, and, we trust, the change of air and scene may prove of lasting benefit to him. The Rev Father Fauvel left on Wednesday *en route* for Sydney.

THE Very Rev Father Devoy (says the Wellington *Press* of the 2nd inst), met with what might have proved a very serious accident yesterday afternoon. While driving in his buggy along Victoria street the horse shied at something on the road and a collision occurred with a butcher's cart. Father Devoy and the driver were thrown to the ground. The horse galloped up Cuba street, leaving the buggy opposite the White Swan Hotel. Although not seriously injured, Father Devoy received a shock to his nervous system and was somewhat severely bruised about the right hip, over which the wheels of the buggy passed; otherwise, however, he fortunately escaped without injury. Dr Cahill is attending the reverend gentleman. The driver also escaped with but little injury.

We learn from the Wellington *Times* that a large and enthusiastic meeting of ladies was held on Sunday evening, September 30, in St Patrick's Hall, with reference to the coming bazaar, which is to be held in the Te Aro parish for the purpose of raising funds to pay off the debt on the Newtown school grounds. Nearly one hundred ladies were present. It was unanimously resolved to hold the bazaar in the Skating Rink on Easter week of next year. Several of the ladies promised to take charge of the different stalls, and others offered to assist. The Very Rev Father Devoy was present, and expressed himself highly pleased at the enthusiasm shown, and wished the different stallholders success in their undertaking.

LAST week we quoted the success in the recent Trinity College Musical examinations of the pupils of the Catholic schools at Wellington. This week we have successes elsewhere to report. Miss Lillie Petrie, one of two Greymouth girls who had the list in Senior Honours—obtaining 80 marks, while the other girl, Miss A. E. Foot, a pupil of the Sisters of Mercy, Wellington, obtained 84—is a pupil of the local Convent of Mercy. In Junior Honours Miss A. Dungan obtained 90 marks and Miss E. Tarrant 86—both young ladies being pupils of the Sisters. Their pupils in the Junior Pass list are Misses A. Dungan (89), A. Parsons (89), M. Donnellan (86), and L. Helms (73). The pupils of the Sisters of the Missions at St Joseph's Monastery, Napier, scored as follows:—Misses Una O'Connor and Helena St Clair 100 marks each; Teresa Bowes 95 marks; Minnie Hayden 92; A. Dolbel 91; M. Sheehan 86; Sarah Malone 85. The results, as may be seen, are most creditable to the Catholic schools, and, as schools of music, give them the highest standing in the Colony.

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