

which he afterwards makes good by some pages of powerful argument, in favour of Catholicism. In his concluding passage he expresses his view of the pressing nature of the situation, and the necessity that the choice should be immediate:—When the house is burning, he says, the only question for those who live in it is to put out the fire. Or, if a comparison more noble and, perhaps, at the same time, more true, is desired, it is neither the time nor the place to oppose the caprice of the individual to the rights of the community when we are on the field of battle.

OUR contemporary the *Dunedin Evening Star* of Friday last gives us a sort of round-about paper on the Moa Creek case. Our contemporary begins with the Otago Education Board and ends with

no-Popery, which necessarily implies his reasoning in a circle. Our contemporary's argument, however, does not particularly concern us. His object is a bad one, and he pleads consistently in its support—with the hypocritical cant that strict secular impartiality must be enforced to prevent a certain denomination "ever active and vigilant" from getting "a leg inside." That, however, need not astonish us, knowing as we do the life-long effort of the *Star* not to leave the denomination in question, inside or out, a leg to stand on. Meantime, it would seem preferable that our contemporary should do his dirty work at home as openly as he does it abroad. His mask of a devotion to impartial secularism, while his true object is to harass and impede Catholics if he cannot destroy their Church, is as contemptible as it is false. Let our contemporary's leader-writers, therefore, take a lesson from his American correspondent. They will not, of course, be any the more respectable or any the less mean. But, after all, there is a kind of negative virtue in the impudence that—subjectively in the instance referred to—tells the truth and shames the devil. We do not find even that much in the leader to which we refer. It tells the truth, indeed, but that in a way that may leave the devil in a very complacent state—as much pleased as possible, both with the writer and himself.

The leader in the *Star* to which we have referred was published *à propos* of the defeat of Mr Ramsay and the discussion which had consequently taken place in the Education Board. The discussion was chiefly distinguished, as the *Star* also mentions, by a dispute which took place between the defeated candidate and Messrs Mackenzie, Clark, and McKerrow. This eminent trio are men after the *Star's* own heart, and their desire was to make out that Miss White, having been appointed on denominational grounds—as to a Roman Catholic district—was fairly rejected, on denominational grounds, by the people of the district, who were not Roman Catholics. They also had no hesitation in attempting to sacrifice Miss White's reputation as a teacher to support their argument. Men like these, we may add, are very fit to represent a community whose members find it an offence in a man to be honest in an expression of his convictions, and consistent in acting up to the same, and, therefore, reject him. Mr Ramsay, nevertheless, polled very respectably, and was rejected only by a majority of nine. He received 108 votes, the highest recorded being 157.

In the following paragraph a seal is placed upon the miserable bigotry of this Moa Creek business.—"At a meeting of the Loyal Orange Lodge (No 12) last evening (says the *Otago Daily Times* of the 7th inst), the following resolution was passed:—That the lodge, being convinced of the serious evils which would result to the country from efforts to establish a system of education on sectarian lines, feels that by the rejection of Mr J. J. Ramsay by the school committees of this provincial district they have administered a just censure upon his attempt to create sectarian discord in the Otago Education Board over the Moa Creek affair." That an Orange Lodge should play into the hands of atheists, Freemasons, and devil worshippers, by sacrificing to its bigotry even such a remnant of Christianity as remains with it, seems consistent. The form of Christianity, it professes, polluted as it is by hatred and venom, is hardly worth preserving—and the lodges of Lucifer would have little to gain in openly welcoming its adherents among them. We, therefore, recognise this resolution as quite in its place. Were the Orangemen, or those who sympathise with them, or with whom they sympathise, are concerned, there is no moral to be drawn. A moral, nevertheless, remains for Catholics. It is that no sacrifice required of them for the establishment or support of Catholic schools should be considered by them as too much. It should be quite enough for them to see the patrons by whom the godless schools are championed. This stamps their character in big letters above the portals of their doors.

Prohibition in the Clutha district also, it would seem, hardly arrives at the perfection expected of it. There are several cases reported of prosecution for sly grog selling. The Inspector, however, did not reason from the lesson derived generally from experience. Because, as he said in effect, the police had acted straightforwardly and got drink by simply asking for it, he denied the counsel's plea that the publicans had been worried and tempted. Why, he might as well say that, because a dog gives you his paw without pressure, there has been no trouble in teaching him, or because

a horse in a circus dances the polka, no coaxing has been necessary beforehand. For our own part we agree with the learned counsel. The buyer is as bad as the seller, and should share the penalty—except of course the engaging policeman whom no publican should suspect, much less resist. The demand for sly grog should be made penal as well as its supply, and, until the prohibitionists have brought that about they will have little chance of success in their meritorious undertaking.

The proposed abandonment of Cyprus by the Imperial Government—a report that seems confirmed by Sir William Harcourt speaking in the House of Commons—at the present time is rather suggestive. A month or two ago, for example, the *Saturday Review* suggested the abandonment in question as a compensation to the Turks for banding them over to Russia to be dealt with according to her good will with respect to Constantinople. The suggestion was made with regard to the Armenian massacre—which seemed to make it impossible for England any longer to protect Turkish interests. But if Cyprus be given up—expensive and useless though its retention is declared to be—there will be an additional reason for the continued or permanent occupation of Egypt—more especially with Russia within palpable reach of Constantinople. The presence of France at Madagascar, we may add, has already made the occupation in question, where these colonies are concerned, more than desirable—and almost absolutely necessary.

Here is a cablegram which may contain a truth, but certainly contains a falsehood. It is published under date London, March 7. "Under the pressure of the Emperor, his Holiness the Pope has consented to denounce the anti-Semitic movement." It may be true that the Pope has consented to denounce the anti-Semitic movement. This is but a tradition of the Papacy, and we can easily believe it. But it is certainly false that his Holiness has given his consent under pressure of the Emperor.

And here, by the way, is another of those utterances on the part of the Emperor William which, if we were not used to them, might seem somewhat startling. "The Emperor of Germany, addressing the recruits in the army, said: 'You are bound to give up your whole life to me. Our navy is small, but stronger than others in discipline. Thus, with a hope in God, shall we destroy the enemy.'" Somehow or another a man who talks in this way seems hardly qualified, morally at least, to exercise a very forcible pressure on sensible people. The Pope, we may well believe, takes him at his true value. Meantime the "enemy" to be destroyed are placed upon their guard—and the world in general must feel the volcano beneath its feet,—unless of course it be generally agreed that the Emperor talks like a fool.

The ordinary meeting of the Westport Irish National Federation (says the *Times* of March 4) was held in St Canice's schoolroom on Thursday evening. There was a good attendance of members and friends. Mr T. James presided. A letter was received from Mr Rooney, Secretary to the Irish Parliamentary Fund, acknowledging receipt of the contribution of the Westport branch, amounting to £8. The total amount forwarded by the various branches in the colony was £115, a welcome addition to the funds of the Irish Parliamentary Party. After the ordinary business was concluded the meeting went into harmony. An excellent programme of vocal and instrumental music, readings, recitations, etc., was gone through by those present, and an enjoyable evening spent.

The Rev T. Rogers, of Branxton, and the Rev J. Collins, who have been on a visit to New Zealand (says the *Freeman's Journal* of March 2), returned to Sydney on Monday. Both priests are greatly benefited in health by their trip, and both express themselves as delighted with the evidences of the advance of Catholicity in the Colony, especially in regard to Catholic education. Their trip extended from Auckland to Dunedin. Father Rogers informs us that in every respect the Catholic schools appeared to be up to our best standard. Some of the schools struck him as being if anything in advance of our own. While in Dunedin Father Rogers and Father Collins were present at the inspection, by three of the State school inspectors, of the Dominican Convent school. The inspectors, after testing the methods of instruction and the qualifications of the teaching staff, expressed their highest admiration of the whole system. Father Rogers states that this particular convent building is one of the very finest in the colonies with a magnificent site, adding, "I may say the same of the other principal ecclesiastical buildings and churches throughout New Zealand. He greatly admired the Bishop's house at Auckland (Bishop Luck's), which, he says, for beauty of architecture and position excels anything of the kind in the Australian colonies. Finally, he gives all the praise of the victory in regard to the State inspection of Catholic schools, to Bishop Moran of Dunedin, who has been foremost in the fight for recognition of Catholic efforts in the cause of education for the past 20 or 25 years.

The Duke of Argyll, who was stricken with syncope while speaking in Glasgow on the evening of January 15, has regained his strength, but it is announced that he has cancelled all of his lecturing and other engagements and will retire from public life.

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