

words Ireland has lost about two million people in the last thirty years, and the few people who remain are individually rather poorer than the many who once dwelt in the land." The trade returns also furnish evidence of the country's decline:—"The only trades that are looking up are the whisky and porter manufacture; everything else has gone down, even linen. If there is one industry for which Ireland seems marked out by nature and geography it is the fishery industry. Well, twenty years ago Ireland had 11,845 fishing-boats and 48,624 fishermen. Now she has only 5,865 boats and only 21,750 fishermen."

MR. SANTLEY, we learn, had a brilliant reception in Hobart. The local papers are enthusiastic in his praise. The people of Hobart are to be congratulated on their good taste and the appreciation of art shown by them. But these are qualities which they own in common with all those centres of population visited by Mr. Santley since his arrival in the colonies. His tour has been a brilliant success.

The Irish Land Purchase Bill has been read a second time by 348 votes to 268—or a majority of 80. The details of the debate cabled to this colony have been very scanty, and we, therefore, do not know much about it. It would appear, however, that both Mr. Balfour and Mr. Chamberlain gave some kind of support to a modification of the measure proposed by Mr. Parnell, but which, on the other hand, was opposed by members of the Liberal party, including Sir William Harcourt. This is a point possessing some interest, and concerning which we should be glad of further information.

It is announced that Count Caprivi, who has taken Prince Bismarck's place, strongly supports the expansion of German Colonies. Sir Thomas Esmonde's advice, that the Imperial Government should boldly face the question of German annexation in the Pacific has, therefore, not been given one bit too soon—the doubt is, in fact, as to whether it has been given soon enough. Meantime a serious charge of ill-treating the Australian blacks has been brought by a constable against the German missionaries in the Northern Territory. German missionaries in Australia, however, although they may not have been noted for any very great success in the conversion of the aborigines, still at one time enjoyed a respectable reputation. In Queensland, for example, some thirty years ago, a body of them, having made up their minds that the blacks were past praying for, entered upon agricultural pursuits, and formed very comfortable settlements for themselves. They seemed to get on well with their neighbours, and no one ever heard them accused of misconduct of any kind. Germans, as a rule, make excellent colonists, and it is not to be wondered at that the Statesmen of the Fatherland are unwilling to see alien qualities in this respect contributing exclusively towards the welfare of their settlements or nations. That the greater portion of the earth adapted for European settlement has been already appropriated by other people is adverse to Count Caprivi's policy.

### AN ENERGETIC LAWYER.

MAGISTRATE BRADWELL'S court at the Armory was the scene of considerable excitement this morning.

During the progress of a case of disorderly conduct the janitor, a dumpy little coloured man named George Smith, stepped into the lawyers' department and ordered a lady, who was sitting there, to get out.

"Go away," indignantly replied the lady, who was quite large and muscular.

"You get out, I say," repeated the janitor.

"I will not: get away from me."

At this the little coloured man stepped to the side of the lady and was about to take hold of her when she drew back and struck him a violent blow in the mouth with her overshoe. Before the janitor recovered from his surprise he received another blow in the face, this time between the eyes. Then he clinched and the Court yelled: "Time, break away!"

Attorneys, policemen, detectives, and reporters jumped to the rescue of the lady and hauled the janitor before his Honor, who fined him 5 shillings for contempt of court. He paid it and was ordered to keep out of the court room thereafter.

The lady was Miss Kate Kane, the female lawyer, who had the sympathy of everybody who saw the row.—*Chicago Mail.*

Messrs. Arthur McDonald and Co., Bond and Crawford streets, Dunedin, offer the highest prices in the market for rabbit and sheepskins, and all other articles connected with their trade.

The great sale of the period will be that of the New Zealand and South Seas Exhibition buildings, to take place in the buildings on Thursday and Friday, 14th and 15th inst. An opportunity will be thus offered to the public that may hardly occur again in a generation. The articles to be sold will be found in detail in our advertising columns.

Messrs. Georgeson and Co. are about to add to their business by opening the shop lately occupied by Mr. Randall, in MacLaggan street, Dunedin. The firm will be found constantly supplied with fresh and smoked fish, poultry and game of the best possible qualities, and at most reasonable prices.

### THE SCHOOL QUESTION.

RIGHT REV. JOHN J. KEANE, Rector of the new Catholic University Washington, D.C., lectured under the auspices of the Catholic Association in Baltimore on February 27. It was a most interesting and able lecture. The subject was "The American Child and the Christian School." Bishop Keane began by tracing in history the parallel development of civil rights and popular institutions on the one hand and of popular education on the other, and then pictured the full development of the former and the logical parallel development of the latter in the New World. He said:—

The people of America are fully awake to the fact that the proper training of American character is the condition of American success in the future. They know how far this depends upon the influence of church and home; but they recognise the paramount importance of the influence of the school, and that the great question of the day and hour is, "How can the schools of America be fitted for the best moulding of American character?" They who believe but little in the influence of religion think it sufficient to appeal to the honour of the children, to their sense of propriety and respect for the rights of others. All this is good as far as it goes, but experience has proved that it does not go far enough. These considerations must have a foundation and a sanction, and no other foundation can be found but that which God hath laid, which is Christ Jesus. Christianity alone gave power to these moral principles, and Christianity alone can preserve their influences.

But the introduction of Christianity into our schools becomes a difficulty because of the heterogeneous character of the people who come here with all forms of creed, or of no creed, and who must all be treated with impartial justice. Two policies, therefore, suggest themselves. The first is the compromise policy, which would so minimise Christianity in the schools as to make it acceptable even to those who have the least Christian faith. But this policy, by minimising the cause, must also minimise the end aimed at. The second policy would be, that Christianity should be taught clearly and fully in schools; that by the fullest use of the means the fullest attainment of the end must be secured.

In choosing between these two policies it is well to learn a lesson from what America does in regard to her political principles. People come to America from all the countries of the world with all forms of political convictions and opinions, but America does not minimise her political principles in order to suit these conflicting views. She coerces none, but she states her principles clearly and fully, trusting to their evident truth and to the ability of their practical workings, and the result is as she hoped. All are convinced and embrace her principles, and we have the most homogeneous people in the world. Now, if this be true as to our social principles, how can it be false as to religious principles? No one should be coerced into Christianity, but Christianity should be taught in its fullness, that its evidentness and its beauty may of themselves win the minds and hearts of all. He would have very poor confidence in Christianity who would fear to put it to this test, and he would do injustice to Christianity who would refuse it this much fair-play.

But, it will be argued, this is impracticable, since our people differ in their understanding of what Christianity is. Yet, it is answered, these differences do not hinder them from teaching Christianity clearly and fully in their churches. We do not seek a compromised Christianity that all our churches may be the same.—Then why need we seek it that all our schools may be the same? The American people are no worse for having separate churches; they would be no worse for having separate schools. But, it is objected, will not these break up the homogeneity of the American people? Not a whit more than by their having separate churches. On the contrary, the surest guarantee of union of mind and heart is each one's confidence that full justice is done to his conscientious convictions, that he has to make no sacrifice of them because his neighbour believes differently. Compromise does not change conviction, and convictions would be sure to come into conflict if a common ground of compromise were sought. For peace's sake it is better for men to agree to disagree. It is from a system of attempted compromise that much of the recent bitterness and strife about the schools has arisen. Conciliation is to be sought not in more compromise but in more loyalty to the truth.

But, it is again objected, if the schools are divided like the churches, is not the control of the State entirely put aside? Not at all. The State, while having nothing to do with the teaching of religion, should have full control over the secular part of education. The spirit of the American constitution will never tyrannise over religion, but will encourage it; and no State control need be feared that is faithful to the spirit of the constitution.

But, it is argued, would it not be impossible to deal with the multitudes of sects? Not at all. As long as the State has to do only with the secular side of education it matters not whether there are two sects or two hundred sects represented in the religious side of education. Let each teach Christianity freely and fully, and in regard to the religious homogeneity of our people do as we do with our political homogeneity. State the whole truth and leave the results to truth and to Providence.

It has often been asserted that all the work of the Catholics in this matter is instigated by the Pope, and that he holds the views of a foreign potentate, antagonistic to America. Serious charges truly, but there is no truth in them. I assure you on my honour as a Catholic Bishop that the Pope holds no views different from those I have given expression to this evening, and I have advocated nothing that I have not a perfect right to as an American citizen.

Messrs. Sargood, Son, and Ewen secured six first-class awards at the late Exhibition for their boots and shoes. The firm's Standard boots and shoes have long been famous for their unrivalled qualities, and the stamp of authority has now been placed on all the goods turned out by them.