

speaking English, nor is it very easy to see why peoples should be excluded whose languages are different. The confusion at Babel was intended to separate men engaged in common on an evil undertaking. We do not learn that its object embraced the separation of men whose union meant the pursuance and furtherance of praiseworthy ends.—Men speaking English, besides, may vary quite as much in disposition and sentiment as men who make use of different tongues. That their interests also may be various, we can easily gather by reading, for example, some of the articles in the American protectionist organs. A possible federation, or alliance, moreover, that at present is feared as threatening the existing state of Europe, and consequently of the world, is that between two nations which speak different tongues—namely, the Chinese and the Russians. The movement towards progress, in fact, which for some time has been taking place in China, shows signs now of proceeding at a much accelerated pace. Railways are to be constructed in the country, and industries developed and established. A great deal has already been done towards equipping the nation as an armed and warlike people. They have become adepts in the founding of guns and cannon, and as we know their naval power has arisen and grown under English instruction. What is now feared is that they will form an offensive and defensive alliance with Russia, and will pour their manufactures and the products of their industry and skill into Europe, so as to defy all competition there. Europe, nevertheless, is not the only portion of the world that would be affected by such an alliance. The alarm has already been sounded in the United States, and it has even been proposed to close American markets against Chinese purchasers, lest facilities should be given for bringing about the condition of things apprehended. But much more reason is there for these colonies to fear any growth or expansion of Chinese power. We know that the Chinese Government is not completely indifferent to what takes place among us. The anger shown by them touching the recent legislation in some of the colonies for the exclusion of Chinese immigrants has made that quite evident. At any rate, the development of Chinese resources, so as to make the country the formidable power it has capacities to become, must necessarily affect the position of these colonies in no light degree.—Sir George Grey expresses the opinion that the greater federation of which he speaks would probably lead to changes in the constitution of the Colonies. "It seemed to him," he added, "that in the event of such federation, questions of defence would be effectually settled." And questions of defence, it is evident, would assume an immeasurably greater importance for us with China in alliance with Russia and established as a fully developed power on our flank. What, therefore, are the chances of the formation of this federation of which Sir George speaks, and which it is possible to suppose might actually become imperative for our safety? It must also, according to present appearances, include some alliances that are not English speaking, in the shape, for example, of the South American States. But if it be held in view, the manner in which a certain transaction that may occur before very long is regarded by us must necessarily be affected. We allude to the purchase by the United States of the Sandwich Islands, to complete which it was rumoured the late King Kalakaua had gone to America, and which, if intended, will hardly be hindered by his death, his successor being still more than he under American influences. If the federation of these colonies with America be held in view we say, especially with regard to necessities to arise from Chinese development, the establishment of America in our closer neighbourhood must be considered a very desirable matter. If such be not the case it is to be feared that the community of language existing between these colonies and the States will be chiefly taken advantage of in the employment on both sides of unfriendly arguments. This question of the Sandwich Islands, in fact, may afford us a very fair test as to whether or not Sir George Grey's proposal can possibly be carried out. We have some fear, meantime, that Sir George is engaged with a chimera. But at least let us hope that from whatever rational scheme of defence they finally determine on, New Zealand may not be excluded—though it seems agreed that for the present she must remain apart.

OUR Auckland contemporary, the *New Zealand* FRIENDLY *Herald*, seems anything rather than satisfied with CRITICISM. the results obtained by the secular schools. Our contemporary declares that, even so far as secular instruction is concerned, the schools are a failure. And let us note particularly that, according to our contemporary, a Free Library does not present those attractions to the rising generation which we have lately heard spoken of as certain to attend on the establishment of such an institution in Dunedin. Our contemporary gives us plainly to understand that such at least is not the case in Auckland. But is not that rather a shabby ruse which our contemporary proposes to the Minister of Education as a means of bringing the rising generation before him for his personal examination. He recommends that the Minister should advertise for a craniology and then examine the applicants. He says he would not find ignorant of New Zealand geography, of the politics of the Colony, and of

almost everything else except arithmetic and the mechanical part of writing. Our contemporary, however, would back the boys as to their answering in an examination in athletic sports, or in the more doubtful matter of the horses entered for the Melbourne cup, or other things of the kind. The boys, he says, and we suppose he tacitly includes the girls, are not stupid but badly instructed. "The fact is that they are good material spoilt in the making." "They are not scholars," he goes on to say, "They are not young gentlemen. They have no polish. Their accent and their gramatical blunders still stamp them as belonging to the class below the educated class." "And yet," he adds, "any English public school boy who has been at a public school for six to eight years—no matter what his parentage may have been, carries with him the unmistakable stamp of an educated young gentleman, both in speech and manners." What was that saying, perhaps now forgotten and always in part calumnious, but by which in old times three typical English public schools were described? "Eton gentlemen, Harrow boys, and Westminster blackguards." Did it not run something to that effect? We fancy it would not be difficult to guess the term General Booth, for example, would pick from it to describe the type of boy produced by the English Board schools—to which the public schools of New Zealand most nearly approach. The secular system, however, as it exists among us in these colonies, is condemned, even by its own friends, as intellectually destructive. In a moral and religious point of view, it is simply an abomination.

## Colonial Notes.

YESTERDAY morning (says the *Wellington Post* of the 9th inst) his Grace Archbishop Redwood proceeded to the Lower Hutt for the purpose of opening the Catholic school in that place, which is to be in charge of three Sisters of Mercy. The weather was most auspicious for the ceremony. His Grace, accompanied by the Vicar-General, the Very Rev. Father Macnamara, arrived by the morning train in time to attend Mass at 11 o'clock. The Vicar was the celebrant, and an eloquent address was given by the Archbishop on the duties of parents to their children. After the morning service his Grace proceeded to bless the school and declared it open. He was received by the Sisters and presented with an address by the children. His Grace attended vespers in the evening, and again preached a most eloquent sermon. An efficient choir, under the leadership of Mr. E. P. Bunny, sang very creditably at both services, and was materially assisted by Mrs. McClean, of the Hutt, and Miss McClean, of Wellington, who in the evening gave a very beautiful rendering of Gounod's "There is a Green Hill Far Away." His Grace and the Vicar were the guests of the Very Rev. Father Lane, the parish priest.

The Hon. Dr. Grace, M.L.C. (says the *Wellington Post* of February 11), presided over a representative meeting of the Catholic residents of the city, held in the Marist Brothers' schoolroom, Boulcott street, last evening, its object being to decide upon the best way in which honour could be done to the Rev. Father Kerrigan, parish priest, who is on the eve of leaving to take charge of the Blenheim cure. It was resolved that the testimonial should take the form of a purse of sovereigns and an illuminated address. A committee was appointed to draft the address, and it was decided that the draft should be submitted at a meeting of proposed subscribers to be held in the schoolroom, Boulcott street, at 3 o'clock on Sunday afternoon. Father Kerrigan's successor will be the Rev. Father Devoy, S.M., who is at present Vice-Rector of St. Patrick's College.

The Rev. Father Devoy's acceptance of the cure of Te Aro parish (say the *Post* of February 11) necessitates his relinquishment of the office of Vice-Rector of St. Patrick's College, which he has held for the last six years. Those who are familiar with the internal working of the College will not need to be told that Father Devoy has been extremely popular with the students, and has entered into their personal joys and sorrows with characteristic sympathy. As, however his new duties will not take him away from the immediate neighbourhood of the College, he will continue to show interest in everything connected with its welfare. The change will take place early next month, when the Rev. Father Lewis, now parish priest at Blenheim, will take Father Devoy's place, with the title of Procurator. The Rev. Father Holley, who lately returned from Europe, has also joined the College staff.

According to the Melbourne correspondent of a Sydney daily who recently heard Bishop Higgins and the Anglican Primate preaching in Melbourne (says the *Freeman's Journal*), the Bishop is a far better preacher than Dr. Smith. The correspondent says, after some disparaging comments on the Primate's sermon: "Impressiveness the sermon did not possess. On the other hand, Dr. Higgins selected simple but elegant language in which to convey his ideas, which were bright and full of life, and when the Bishop had done, you found that he had set you thinking, and told you some new things of God and yourself. Dr. Smith's style was stiff and a trifle aggressive; Dr. Higgins's was free and fervid."

Poor old Chiniquy bids fair to fill a penniless grave, owing to the roguery of a couple of English booksellers. And roguery they must be who even lay thievish hands on a bundle of lies. "Father Chiniquy," says the *Graaf Ruinet Advertiser*, "writes to Dominus (Stoffel) Muller, Cape Town, among other things, that two English booksellers asked to be allowed to publish his books on condition that they paid him a fraction of the profits. One of them never