

what grounds there are for these allegations. What is a fad? We wonder whether the writer or writers of these leaders understand what a fad is. We are almost forced to come to the conclusion that he or they do not. A fad is a hobby, a silly pursuit; it is something in some way peculiar and personal, not generally shared in by people of common sense and information; it is something that may be compared to the hobby-horse of the vacant youth, and generally something new and unheard of. Now, what is Bishop MORAN agitating for? He is agitating for justice to 85,000 of the inhabitants of this country. He is agitating for Christian education. Are these things fads? Are they innovations, are they silly pursuits, are they things never heard of before? Are they things which only himself and a few half-demented creatures are advocating? No; they are neither new, nor silly, nor shared in by only a few silly people. These are objects appreciated highly by vast numbers of the best, most learned, and devoted men, and advocated not to-day, but for very many days indeed. Justice is as old as the Creator Himself, and Christian education as old as Christianity. It is no fad to labour for Christian education, or to pursue justice. But the fad is on the side of Bishop MORAN's opponents. Godless education is certainly an innovation, and only for its wickedness would be the newest of fads, never heard of before this age. Christian people have always advocated Christian education, and even the Pagans themselves scouted the idea of godless education. It is godless education that is the fad, and it is Bishop MORAN's opponents who are the faddists, because these are the silly innovators whose theories, whilst opposed to common sense and morality, are most mischievous, not only to religion but to society itself. Now, in their estimation, Bishop MORAN is a tyrant because he advises the Catholic voters of New Zealand to vote against all candidates who refuse Catholics justice on the education question, and to abstain altogether from voting when all candidates are pledged to refuse aid to their schools. What is there tyrannical in all this? Surely to give advice is not tyrannical. This, indeed, would be a new and faddist view. Tyranny and advice are not synonymous, yet our learned pundits gravely tell the public they are. So much for the shameless recklessness and absurdity of such writers. In the third place this or these gentlemen assure us that all non-Catholics will block-vote against our claims. How do they know? What opportunity have they or he of knowing what the public generally will do? It is not too much to suppose that we are as competent to form a judgment on this matter as he or they are. We have before us the evidence that helps to the formation of a judgment as plainly as others, and our conclusion is that no such thing will take place. First of all, it is evident that for many years a large portion of the non-Catholics of New Zealand have advocated our claims. In the Legislative Council, the question was carried in our favour, and on all occasions when the question was introduced into the House of Representatives a very considerable number of the representatives in this House, be it recorded to their credit, supported our claims to aid for our schools. What indication is there that all this is going to cease. No, our conviction is that there is too strong a sense of justice and fair play in the country to permit such a thing. When the opinion of Presbyterians was taken, an overwhelming majority voted in opposition to godless education. The other day the General Anglican Synod, by a majority of two to one, carried a motion in favour of aid to denominational schools. And in the debate and voting on this occasion something very remarkable happened. One of the lay members stated in his speech that the laity of the Church of England were opposed to denominational schools, and in favour of the present godless system. Well, but what was the result? This witness to the attitude of Church of England laymen, when the division came, was supported by only one other lay delegate, whereas the remaining lay delegates present voted against him in the proportion of five to one. And further, this advocate of godless education, in his impetuosity forgetting himself, threw up the sponge and affirmed that if aid were given to denominational schools, the present Government godless schools would be almost deserted, and would be attended by only a few secularists and infidels. So much for the popularity of the present godless system, and the hold it has upon the judgment and affections of the people. And yet this is the system that is so sacred to the writers in the newspapers. Under such a state of things is it any wonder that our colonial papers are absolutely without influence amongst the great mass of the people. We now

come to the last, and, in their minds, as it seems, the greatest and strongest of their arguments. Give aid to Catholic schools and the present system of education will be destroyed. That is, do an act of justice and an act of sound policy, and the present system must crumble to dust. A pretty argument forsooth. The present system cannot outlive the doing of an act of justice, so say its advocates, not we; and nothing can be clearer, consequently, than that this very statement proves how absolutely rotten it is. No other system, we are told, is possible. Indeed? Why, every nation in the world has its own system, and all these systems differ from each other in important particulars, and yet such is the poverty of intellect and resource, as we are in effect told, in New Zealand, that the wit of New Zealanders is incapable of devising any other system of education than the one which excludes God and Christ from the school hall, and compels one-seventh of the population to be perpetually plundered. Many other and better and more just systems, could be easily devised, and would too, if people were in earnest in the cause of Christianity and justice.

By way of a third postscript addressed to Sir Robert Stout, we may mention another suggestive incident. One night, not very long ago, the present writer happened, at a late hour, close on midnight it was, to be passing along the street in front of a certain establishment. There came tumbling from the doorway a swarm of young men—young gentlemen we should perhaps say, as we afterwards found that they represented our *jeunesse dorée*. Excited knots gathered, and something evidently very stirring was stirringly discussed. A row, it was subsequently rumoured, had taken place within doors, in which some very lively work occurred.—We do not say there was anything criminal in the matter. We must not run the risk of libelling our betters, or of slandering the influences of the almighty dollar. What we do say is that, if a row took place in a public house of a lower class wherein, let us suppose, for example, a barmaid was assaulted, and other feats of like prowess performed, and had the performers been Irish immigrants, the police court would inevitably have witnessed the results, and malodorous additions would have been made to Irish statistics. What is mere playfulness in the *jeunesse dorée* becomes something very different in the less fortunate youth.—But, no doubt, Sir Robert Stout fully appreciates the properties of the case. Otherwise he might modify his figures by paying a little attention to qualifying facts.

THE Redemptorist mission at Gore was closed on Sunday, a very large congregation, for nearly one half of whom the church afforded no accommodation, being present. At the earlier Masses communicants were extremely numerous. The Sacrament of Confirmation was afterwards administered by the Most Rev Dr Moran to 135 recipients. On the termination of the ceremony the Bishop spoke on education, and, as elsewhere, exhorted Catholics to be united and to vote for no man who would not pledge himself to advocate their claims. His Lordship advised them to abstain altogether from voting in every case in which all the candidates were opposed to their rights. He also explained the Education Question at length. Subsequently the men of the congregation waited on the outside of the church and cheered his Lordship as he came out, thus giving an indication that they were resolved to act on his advice. During the week the Bishop visited Tapanui, and Invercargill—where Fathers Hegarty and Mangan are now conducting a mission. Father Howell is engaged in a like work at Cromwell. The Very Rev Fathers Vaughan and Plunkett have returned to Australia.

THE Pope has written an Encyclical to the French bishops exploring the attacks made on religion and defending the Church from the charges brought against her of political ambition. He recommends to Catholics the acceptance of the Republic, but, so far as we can gather from the cablegram, counsels their resistance to legislative abuses. The letter has evidently produced its effect, for we are told that President Carnot has thanked his Holiness for it and assured him of his assistance in securing religious peace to France. For the Pope's declaring himself in favour of the Republic, French Catholics must have been more or less prepared since Cardinal Lavigne, a year or two ago, made his very pronounced demonstration in the same direction.—And why, in fact, should anyone be surprised at it? The relationship of France to monarchy is now a far-off and sentimental one. The Empire, more fairly to adapt Carlyle's unfair and unjust comparison of French glory to burnt straw—has blazed up and gone out for ever. The House of Orleans—well, our only serious objection to Sir Thomas Esmonde's book, noticed by us elsewhere, is that he has spoken in it of the Comte de Paris as a descendant of St. Louis. Any nobility of sentiment binding France to her ancient kings could find realisation to-day only in the Spanish Bourbons, and they are an impossibility.—The Republic is an established fact, and there is nothing to astonish us in a recommendation addressed by the Pope to French Catholics that they

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