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### THE TOKOMAIRIRO GRAMMAR SCHOOL ENQUIRY.

We have received the official report of this enquiry. We abstain, at least for the present, from making any remarks thereon, thinking it enough to publish the evidence of the late head master, Mr David Ross. No remarks of ours could damage the system more than his evidence:—

Mr Ross, having been sworn, said: I am head master of the Grammar School, at Tokomairiro. Michael Curran was at my school during the third and fourth quarters of 1872, from about July to Christmas. I do not remember particularly the boy Michael coming to the school. I do not remember his coming to the school, but I think Michael Curran's father met me somewhere and asked me about the fees. I cannot state positively what class Michael Curran was put into when he first came to the school, but I know that during the last quarter he was at the school he was in the Junior Reader class, which is taught by Mr McIntyre. I taught this class, along with the other classes their seniors, the Bible lesson each day, from half-past nine to ten o'clock. I noticed Michael Curran in the class when I gave it the Bible lessons in the mornings. The Bible lesson consists of sometimes my reading a portion of the Bible, and sometimes the pupils reading a portion of the Bible, including boys and girls; sometimes a chapter of the Bible is given out, and the scholars are questioned on it, without reading; and sometimes sacred geography is taught, which includes that of the Old and New Testament. I sometimes asked Michael Curran an historical or geographical question, but he was so backward that I hardly or ever got an answer. I do not remember any one single instance in which Michael Curran read the Bible in the class. This was partly because he was so backward in his reading, and partly because I did not know whether he was a Catholic or not. I never remember asking Michael Curran to read the Bible in the class. The Bible class which I have been describing is held in Mr McIntyre's room, because it is a larger room than my class room. On one or two occasions I remember Mr McIntyre asking me to come and see if I thought that Michael Curran and another boy were capable of continuing in his class. I am in the habit of inflicting corporal punishment upon the pupils when necessary, administered with a strap or cane, generally upon the hands or across the fingers or legs, but I never remember a single instance when I flogged a pupil across the back. I never remember punishing the boy Curran, but I cannot swear positively that I never did. I swear positively I never punished the boy Curran in connection with the Bible class. I mean that I never punished Curran for his lessons or exercises in the Bible class. I positively swear I never punished Michael Curran for not being in time for the Bible class. I do not remember that I ever punished Curran for not being at school before ten o'clock. I cannot positively swear that I did not. I did not know at the time that the boy was a Catholic, but I suspected that he was a Catholic, and that is the reason why I did not punish him if he did not come to the school before ten o'clock. I cannot remember Michael Curran being absent from the Bible class, but he may have been absent without my remembering. I do not remember any particular case in which the boy Curran was absent from the Bible class. It is possible that I might have punished Curran for some misdemeanour committed in school during the day. Every teacher punishes the pupils in his own class. I do not remember ever having punished Curran for any reason. It was shortly after Curran was put into the Junior Reader that Mr McIntyre called me to see whether he should be put back. I do not remember whether Curran was at the Bible class during the first quarter he was at school. Neither Curran's father or mother ever told me that Michael was a Roman Catholic. I asked some parties in connection with the school what religion Curran was of. I wish to correct this statement: I do not confine it to parties in connection with the school; I may have asked some one else. My first idea was that Michael Curran might belong to the Church of England; upon further inquiry some persons told me they thought he was a Roman Catholic. This was some short time after Curran came to the school. I do not remember ever asking any Roman Catholic if Curran was a Catholic. I did not consider it as a part of my duty to ask Curran's father or any of his family whether Michael was a Roman Catholic. I never asked Michael Curran if he was a Roman Catholic; I did not consider it as a part of my duty to ask him either publicly or privately what his religion was. I did not think it was a part of my duty to ask him whether he was a Roman Catholic, or of any other religion. I received instructions from the Board of Education with reference to the Bible lesson and religious instruction in school, which I produce. I put up a notice in the school when I received the instructions. I at the same time received the same instructions from the School Committee on the same subject. Those instructions contained directions to placard publicly in all the rooms in the school the time of Bible or religious tuition. I was also instructed to make public to the children the hour of Bible instruction, and its being optional for the pupils to attend at that time. I was also instructed to discontinue the use of the Shorter Catechism in the school. I do not remember anything else particularly contained in the instructions. As far as I recollect I received the instructions about May 1872. I remember receiving a circular some two years ago containing questions to be answered, but do not remember their nature, nor the answers that I returned to them. I may have returned the answer appearing under my name, to question No. 3 of questions forwarded to schoolmasters by the Select Committee of Provincial Council, as appearing in Appendix to Votes and Proceedings, Ses. XXI, 1871, pp. 91 and 93, and am willing to accept the responsibility of it. I have acted upon it since I gave the answer referred to. After I received the instructions from the Education Board I stopped teaching the Shorter Catechism. I stated generally to the school, if your parents object to your attending the Bible class I do not force it, only bring me a note from them to that effect and you will be exempt. Besides, those whom I knew to be Catholics I took

privately aside and told them that if their parents or guardians did not wish them to attend at the Bible class, that I did not. I remember especially speaking to Michael Curran. I said does your father know you attend the Bible class here? So far as I remember his answer was, "I don't know—I think so." I then said to him, will you tell your father from me, if he wishes you to attend, I dare not object; but if he does not, I do not ask you. The notices were up on the walls at this time. There is not the smallest foundation for the statement reported by Mrs McFarlane to have been made to her by Minnie Curran; it is a fabrication from beginning to end. Curran's father met me in the street with another party, and asked me if I had heard the report about his son having been beaten. I said I had; and I now understand his son to be the boy in question. Curran did not ask me if the report was true. Curran himself said the report was not true. I know, as a rule, the Roman Catholics object to being present at the reading of the Protestant Bible. Although Michael Curran was in the Bible class, I never remember asking him to read the Bible, or not to read the Bible. Mr McIntyre never made any remonstrance with me about beating the boy, Michael Curran, for anything. At the time Michael Curran was at my school, there were three other Catholic children there—two boys and a girl; the girl a junior, who did not attend my class at all. I consider that sending a message by the children to the parents is complying with the instruction to take care that both parents and children be informed that attendance at Bible and religious instruction is optional.

### CABLEGRAMS.

THE following telegrams have been lately published:—"LONDON, Feb 2nd.—The struggle between Bismarck and the Ultramontanes is increasing in bitterness.—Germany has warned France and Belgium of their international duty to repress the attacks of the Ultramontanes, whether through the press or the clergy.—The members of the Ministry elected are—Messrs Gladstone, Cardwell, Stansfield, Lowe, Childers, and Harcourt. The Marquis of Hartington was defeated at Radnor.—The members elected for the new Parliament comprise 106 Liberals and 136 Conservatives.—M'Mahon, in addressing the French merchants, asked for full confidence in the stability of the Government, and expressed his intention to maintain it."

### THE POPE, THE GERMAN EMPEROR, AND THE DUNEDIN PROTESTANT PRESS.

Auckland.

THE contest now being carried on between the Pope, or in other words Clerical Europe and the German Emperor, is not likely soon to end. The interest excited by the late bloody Franco-Prussian war was nothing as compared with that which exists throughout the whole of Christendom in respect of the present politico-religious struggle between Rome and Berlin. Wherever the Catholic Church has been planted this struggle will find a place. Some will range themselves on the side of the Pope, and some on the side of the Emperor—or rather of the respective principles which they each represent and uphold. The English press pronounce strongly in favour of the Emperor, and against the Pope and the Catholic Episcopacy. The Dunedin 'Evening Star,' and 'Guardian,' and 'Times,' following suit to the London 'Times' and smaller fry of the English press, denounce the Pope and Catholic Episcopacy in unmeasured terms of vituperation. All the old hackneyed calumnies and misrepresentations to the prejudice of the Catholic clergy which have done duty among the ignorant ever since Luther's day are being reproduced, as if they were something new and had not been a thousand times refuted to the satisfaction of every man having any pretensions to honesty as a well-bred student of history. Had your neighbour the 'Star' only consulted such historical writers as Guizot, Ranke, Kay, Macaulay, Hallam, and that worthy Scot, Samuel Laing, to say nothing of Radical Cobbett, he would never have made such an exhibition of his ignorance and prejudice as he has done. But it is well for the Catholic cause that such writers should say their worst when they do so in presence of those who, like yourself, are able to show the groundless nature of those charges against the Church which they bring forward with so much confidence. Thousands, indeed, will see these unjust accusations, who will never see the replies you make to them. But never mind: words have wings, and no man can tell in what direction or how far they may fly. So far as human means are concerned, this contest is in many ways a most unequal one. We see on the one side the Pope, a poor, defenceless old man, abandoned to his fate by the great ones of the earth, and virtually a prisoner in the hands of his powerful enemies. On the other hand we see the Emperor of the most formidable military nation in modern Europe, backed by such supporters as Bismarck, the London and Dunedin press, and all the so-called "liberal" Governments in Europe. Abuse and ridicule are poured without measure upon the Pope and all who dare to open their mouths or write a word in his defence. Away with them! away with them! Silence them all—say the liberal press of London and America, for they are the enemies of literature, science, civilization, and human progress. They love the darkness, and hate the light. Yet, in spite of all this, no sooner does the Pope issue some official missive to the Emperor and the faithful Catholic Bishops, than the Emperor and "liberal" Europe are troubled. The latest London cablegram, Jan. 18, in 'Daily Southern Cross,' announces: That the Papal bull is causing "sensation." They either feel or pretend to feel the greatest alarm at the Pope's "menaces," as they call his indignant protests against the unjust and oppressive acts of his enemies and the enemies of the Church. The fears expressed by the London 'Times' at the Pope's recent letter to the Emperor borders on the ludicrous, and would be indeed ridiculous were the language used not so mischievous, or one might almost say malicious. He denounces the Catholic Episcopacy throughout the United Kingdom, as ripe for any sort of action against the British Government; ready to join any combination which might have for its object to "dismember" the British Empire. This, it is presumed, refers to the "Home Rule" movement, and to the action some of the Catholic clergy are now taking in it. From this language of the 'Times' it would appear that the movement shows signs