

If this good leaven work for a few years, it will leaven the whole Order of Good Templars, and prepare many of the members for a reconciliation with the Catholic Church. The Order of Good Templars will break up soon, or it will become a Catholic Order, under Catholic direction and influence: In that view it stands very much in the position of the Anglican Church itself. It seems impossible that Catholics can, consistently, enter any association which is not under Catholic ecclesiastical authority, if such society be established for religious ends. According to Catholic views morality cannot be separated from religion, or, in other words, from the Catholic religion. Religious Orders, Good Templar Orders, Father Matthew Societies, and the like, may be good, but the Church can do without them. They cannot do without the Church;—without her they can have no permanent life or power in them. Whether the Good Templars be doing any great amount of good may be doubted. There can be no question, however, but the publicans have a wholesome fear of their influence. They would never otherwise have gone to the expense of publishing in advertisement form, as they lately have done, a long pamphlet, intended to show that the Order of Good Templars was an Order, as the Catholics would say, "dangerous to faith and morals." It is something new and refreshing to see the Publican Order come before the public as guardians of faith and good morals. But so it has been recently seen in Auckland. Until the revenue returns show a noticeable decrease in the quantity of liquor consumed, the Good Templars will not be able to prove their power. Under present circumstances it is vain to hope that the legislature will pass any law tending to reduce the consumption of liquor. The temperance cause, therefore, has nothing to hope from Parliament. If popular societies, such as the Good Templars, and the influence of the ministers of religion, do not check intemperance, the case is hopeless. The national vice must go on to the bitter end.

BISHOP COWIE AND THE EDUCATION QUESTION.

AUCKLAND.
A WRITER in the Auckland 'Church Gazette' calls the attention of his co-religionists to the unaccountable and, as he thinks, reprehensible line of conduct followed by Bishop Cowie and the Synod in regard to the question of education as it now stands. He reminds the Anglican public that the Bishop, in his opening address to the Synod, referred to the subject of religious education as "the most important subject for consideration of the Synod at the present time." Yet nothing, he says, has been done by the Synod to bring to any practical issue this "most important subject. If, observes the writer, this is the way that such a subject is to be dealt with by our Synod, can we expect that He who took the little ones in his arms and blessed them, will honor the Anglican Church with his presence and his blessing; and if these be wanting woe to us and our children. This statement comes from an Anglican "Layman," and is surely a very becoming and proper one. This official trifling and trimming with the important subject of religious education in public schools, seems anything but creditable to the Anglican Bishop of Auckland and his community. Well may the more zealous and consistent members of that community be scandalized at it. Would it be uncharitable to hint that possibly the Anglicans and other Protestant communities in the Province of Auckland are afraid to make any definite and practical movement in the direction indicated by "Layman," lest by doing so the Catholic body might indirectly profit by it. It has lately been asserted at a public meeting by a dissenting minister here, that it was to please the Roman Catholics that Government prohibited the reading of the Bible in school hours. He might as well have said that it was to please Protestants that Government forbid Mass to be said in Government schools—neither the Bible nor the Mass-book is admissible there. In England the singing of "God Save the Queen," has been prohibited in some Government schools, as that is a prayer or hymn to God. This is extreme, but logical. If religion is to be banished the school-room, so must the name of the Deity. There may be another way of explaining the Bishop's disinclination to press the Synod to any definite action or even expression of opinion on the important subject referred to; and it is an explanation I very much incline to. He may view with a feeling of despair any attempt to obtain Government aid to denominational schools under present circumstances—when the current of public opinion in this Colony runs so strong in favor of a purely secular education in Government schools. He may, therefore, think it the best policy quietly to encourage Church of England schools, and leave the Government alone. The Church of England body are rich enough to provide schoolmasters and school-rooms of their own, independent of Government aid; and they have sufficient zeal for their faith, as a general rule, to induce them to send their children to their own schools. This is our own position: and we may sympathise with the Anglican body, instead of blaming them. Still, Anglicans and Catholics ought to unite for the purpose of preventing so much public money being diverted for the purpose of founding and supporting schools from which the religion and the very name of God are to be banished. Moreover, Anglicans and Catholics see public schools, as in Otago, enjoying large public revenues on pretence that they are purely secular, while in point of fact they are, in a certain sense, rank Presbyterian, opposed in their teaching alike to Catholics and Anglicans. This species of impudent public hypocrisy should be put down. It is *contra bonos mores*, and a public scandal—saving Mr McAndrew's presence—and with all due respect to the delicate feelings and nice sense of decorum of the Dunedin Protestant Press.—LATC.

Lady Barker, the authoress of "Station Life in New Zealand," and other charming works, has been appointed superintendent to the new National School of Cookery, South Kensington. She is the wife of Mr Frederick Napier Broome, one of the principal descriptive writers on the staff of the 'Times.' One of Mr Broome's latest achievements was the graphic account of the wedding festivities at St. Petersburg, telegraphed at length to the 'Times.'

POOR PADDY.

SIR William Petty, writing to Secretary Thurloe for permission to transport two thousand young boys of about twelve years of age, puts on the canting snivel,—“Who knows but it might be the means of making them Englishmen—I mean rather, Christians.” Thurloe answered:—“The Committee of the Council have voted one thousand girls, and as many youths to be taken up for that purpose.” None of these unhappy children ever again saw their native land—they were never again heard of. Some years ago, the late Duke of Malakoff, then Colonel Pellissier, earned unenviable notoriety by smoking some fugitive Arabs out of caves wherein they had taken refuge. It was a brutal action, and cannot be palliated; but the idea was not original—it was a plagiarism from Ludlow. There will be found in that holy general's memoirs a case of smoking out, executed by his orders in the winter of 1652, whilst he was on the march from Dundalk to Castleblaney. I recommend its perusal. There is no need to relate here the circumstance attending the judicial murder of Oliver Plunkett, Primate of Armagh, on the testimony of Oates, Bedloe, and Carstairs, notwithstanding the solemn declaration of the Protestant Archbishop of London that the prelate was innocent. The Earl of Essex earnestly implored the King to save the unfortunate Primate's life, but in vain. “Ye could save him; I cannot; you know well I dare not,” was Charles the Second's reply. I will not dwell on the disasters which befel Ireland on her fidelity to the worthless Stuarts. The siege and glorious defence of Limerick, the capitulation; how nobly Sarsfield, Earl of Lucan, kept the treaty, and how the Lord's justices broke it as soon as the “wild geese” had sailed away with their valiant general, to win unfading laurels for the golden lilies of France. The second, great migration of Irish valor, faith, and patriotism, are too well-known to require repetition. And here I may observe that you have described the Irish soldiers who fought under foreign banners as essentially “mercenary.” What is mercenary? English treaties, and a mistaken but laudable devotion to the good-for-nothing Stuarts, forced them to seek service abroad. Their lands confiscated, their houses occupied by Scotch colonists, Cromwellian troopers, or Williamite spoilers, their name unlawful and their religion a crime. Irishmen had no choice between honorable service, and ignominy and beggary and eternal laws at home.

They bribed the flock, the bribed the son,
To sell the priest and rob the sire;
Their very dogs were taught to run
Upon the scent of wolf or friar.
Among the poor,
Or on the moor,
Were hid the pious and the true,
While traitor knave,
And recreant slave
Had riches, rank, and retinue.
Yet exiled in those penal days
Our banners over Europe blaze.

Now, as to the troubles that commenced with the Insurrection Act of 1793, and culminated in the rising of 1798. “The fact is incontrovertible,” says Lord Holland, “that the people of Ireland were driven to resistance by the free quarters and gross excesses of the soldiery, which were such as are not permitted in civilised warfare, even in an enemy's country. Dr. Dickinson, the Lord Bishop of Down, assured me that he had seen families returning peacefully from Mass, assailed without provocation by drunken troops and yeomanry, and their wives and daughters exposed to outrage, from which neither his (the bishop's) remonstrances, nor those of other Protestant gentlemen, could save them.” Sir John Moore, the gallant and heroic soldier who died so gloriously at Corunna, “appalled at the infamies of the lustful and brutal soldiery, and unable to suppress his sympathy with the helpless peasantry, exclaimed:—“If I were an Irishman, I would be a rebel.” I do not find in any of the accounts of the rebellion of '98 any transgressions of the patriots in Wexford that can be called a massacre; nor can I discover anything like the atrocity which you so partially describe, such as burying men and then bowling at their heads. I will conclude the chapter of horrors which I have been relating, with another extract from Lord Holland—“More than twenty years have passed away: many of my political opinions are softened; my predilections for some men weakened, my prejudices against others removed; but my approbation of Lord Edward Fitzgerald's conduct and actions remain unaltered and unshaken. His country was bleeding under one of the most execrable tyrannies that our times have ever witnessed. He who thinks that a man can be even excused in such circumstances by any other consideration than that of despair from opposing by force, a pretended Government, seems to me to sanction a principle which would ensure impunity to the greatest of all human delinquents; or at least to those who produce the greatest misery amongst mankind.” I have done, but in conclusion, let me ask you if you are still of opinion that the “Irish are a distinctive people, separate from other people of the earth, distinct in religion, &c., in the enormity of their vices?” I undertook to disprove the false charge, and I am not without some hopes that I have succeeded in doing so. At all events, I think that I have been able to show that English and Scotch are not altogether without the ghoul-like cruelty which you were of opinion could belong to no character but that of “Poor Paddy.”

J. D.

Two clasps will be given with the Ashantee War medal, one bearing the word “Amosful,” the other “Coomassie.” The medal riband will be black and yellow, striped.

The total number of idiots or imbeciles in England and Wales is 29,452, the equality of the sexes being remarkable—namely, 14,728 males and 14,724 females. Compared with the entire population, the ratio is 1 idiot or imbecile in 761 persons, or 13 per 10,000 persons living. The number of the insane in England and Wales is 39,567—18,146 males and 21,521 females—being in the proportion of 1 in every 574 of the general population.