

not succeed even though pupils, parents, and masters were everything that a Dunedin public could desire. Again and again it has been said that the Otago system is an almost perfect system, and here behold a proof of its success. It has been unable in a dozen years to produce a man capable of conducting the High School of Dunedin. Are none of the schoolmasters of the Province qualified for the post?—are none of the Rectors of our grammar schools? What a perfect system, to be sure, it has been!

The Education Board has, it appears, determined on importing, from Oxford or Edinburgh, a brand-new Rector. Have previous importations been so satisfactory that a repetition of the policy should be resorted to? The Education Board knows; we do not. But there is a question we may ask—What precautions have the Board taken to provide a Rector who believes in the existence of God, or in the divinity of Christianity. We have been informed, by competent authority, that some at least of the gentlemen brought from Home during the past few years to educate the rising generation make no concealment of their infidel principles. Are we to have some more of the same way of thinking; some more whose mental calibre is such that they think disbelief in God, Christ, and the immortality of the soul something to be proud of, and whose moral elevation is such that they glory in thinking themselves the lineal descendants of apes. We sincerely hope that it is not such a one our Education Board is preparing to provide for the High School of Dunedin; and that the Board is not about to place the education of the sons of a Christian people in the hands of a man who regards their religion as an imposture, and the Saviour of men as a mere philosopher.

Yet we have our misgivings. Of one thing only we are perfectly certain: Turk, Jew, or atheist may enter here, but not a Papist. No Catholic need apply. We are glad of this; we should grieve were it otherwise—for such a school as the Otago High School is no place for a Catholic master or pupil. At the same time we should be sorry to see Christians of other denominations excluded, directly or indirectly, to make way for men without Christian principles.

INDUCEMENTS TO IMMIGRATION.

THE struggle between the agricultural labourer and his employer in the Home country still continues, and an equitable adjustment of the value of his services seems as far off as ever. Indeed, in some of the counties of England the farmers, instead of exhibiting a conciliatory spirit towards their employes, would appear to be reversing the order of things, and have taken the anomalous and somewhat singular course of making an abundant harvest a pretext for a further reduction in the wages of HODGE. By what process of reasoning or logic this strange determination has been arrived at, it is somewhat difficult to discover; but that such has been the fact is beyond a doubt. An English journal states that in South Wilts the harvest this year has been so unusually abundant that the bells of the churches in that shire were set ringing to call persons together to give thanks to heaven for the bounty; and, in gratitude for the blessing thus received, a unanimous decision was arrived at by employers to signify, by some action in an especial manner, their thankfulness. The mode of procedure of carrying out this end, though one that but few would be found to endorse, will scarcely be denied credit for originality, being nothing more nor less than the taking one shilling per week off the wages of each laborer in their employ. As a natural consequence, and as might have been readily imagined, the objects of this equivocal proceeding, who were made the unwilling mediums of carrying out the pious design, have failed to exhibit a becoming thankfulness, and forthwith the vials of wrath have been poured out upon their devoted heads. Poor HODGE has been stigmatised as an obstinate soulless being, upon whom it were useless to waste human sympathy, and the agricultural leagues which have striven to raise up the trampled laborer, and protect him against the grinding oppression to which he has so long submitted, are characterised as the primary and main cause of his present base ingratitude. It must be a matter of some surprise to the class so treated, that while those who reap such material benefits from the toil of their hands and the sweat of their brow, should take such little pains to retain their services; but, on the contrary, by the ill-judged and ungenerous policy pursued, seek to promote a result, the effects of which must recoil upon themselves. From all quarters of the globe, from the northern and southern hemispheres alike, come alluring offers for his services, one more tempting

than another; and it is scarcely to be wondered at, when he sees the very abundance which is the outcome of his toil, made the pretext for further oppression, that he should turn his back upon such treatment, and seek in other lands fresh fields of labor, where his toil cannot fail to meet with a fitting recompense. Every British colony presents a wide field of enterprise to the burdened laborer, and each vies with the other in their efforts to secure the bone and sinew which the farmers of England hold at such a discount. New Zealand possesses millions of acres into which a spade has never yet entered, and on its broad lands there is ample scope for the thousands of strong arms and willing hands, whose worth and value are unrecognised and unrewarded in the land that gave them birth. Queensland, Canada, New South Wales, South and Western Australia, and even Tasmania, with its limited area and resources, has entered the lists with its more powerful neighbours in the struggle for the services of the much despised HODGE. Even Mexico, torn as it has been almost for a century with internecine struggles, follows in the wake of younger communities, and in its published manifestos holds out inducements to the immigrant which are calculated to eclipse all others for liberality. The following are some of the inducements put forth:—Immigrants to that country are to be carried at the expense of the Republic from their starting point to the particular spot they may select, on arrival at which they will receive ninety dollars toward their support during the first year, and if the party be dissatisfied with the country at its termination their passage will be paid to their former place of residence. When fifty families or more settle in one colony they may constitute a municipal corporation, elect their own officials, and adopt ordinances for local government, not inconsistent with the State or Federal laws. Their lands are to be free from taxes for five years, and all their provisions, tools and material for houses shall be free of duty, and any vessel bringing more than ten immigrants shall be free of lighthouse, anchorage and pilotage duties. An immigrant will be declared a citizen the moment he sets his foot upon land, and equal in every respect to natives of the soil. And last, though not least, each one may select not less than 110, or more than 1100 acres, which he can cultivate without charge for ten years, which at the end of that time becomes his property, either by paying the full price down, or one tenth annually for ten years more. Liberal and tempting, no doubt, as the inducements thus offered would appear, it is somewhat questionable if the English agricultural laborer will be induced to give it the preference to the advantages to be found in an English colony. And although foreigners, when leaving their native countries, invariably select a British possession, there is anything but a reciprocity of feeling in the matter on the other side. At the present time, when every facility is at hand to end the tyranny exercised by employers of labour in the Home country, the struggle possesses a peculiar interest to colonists at large, as, if the grasping selfishness and short-sighted policy at present pursued be adhered to, it must ultimately prove a benefit and gain to ourselves.

FREEMASON OUTRAGE ON POPE PIUS IX.

WE make no apology for publishing the following from the New York 'Freeman's Journal' of the 5th September last. It appears to us necessary that our friends and the public should not be left in ignorance of the persistent efforts of the Freemasons to make people believe that our HOLY FATHER has been or is a Freemason; and we feel assured our esteemed American contemporary will not find fault with us for bodily transferring to our Editorial columns its leader on the subject. This leader has the same heading as that given above:—

It seems to us cruel to Catholic sentiment that we should be asked, not one time, nor twice, but almost each recurring year, to deny that our HOLY FATHER POPE PIUS IX., was ever a Freemason. Still, as we have received many requests, within the last few weeks, we suppose it is not out of place, once more, to show the shamelessness of the charge. The HOLY FATHER himself, about two years ago, in his humility, in speaking of other calumnies against him, mentioned this outrageous charge, and said:—"Thanks to the care of the Mother Immaculate, I had, through all my youth, a tender regard for my religious duties, and never had the temptation to wander into societies forbidden by the Holy Church!"

The baseness of this falsehood, of the HOLY FATHER ever having been a Freemason, comes from the fact that membership in Masonry was, and is, forbidden to Catholics, under pain of excommunication; and that, in him, it would suppose not only a falling from the Faith, but a vile hypocrisy—because, from his tenderest youth, he was constantly an aspirant for the holy priesthood.