

THE STUDY OF ECONOMICS AND SAVINGS BANK IN THE SCHOOL.

(To the Editor of the 'Nelson Colonist'.)

SIR,—The above subject, which you have presented to your readers in your issue of Saturday last, is, indeed, a very important one, and to the strong arguments and reasons with which you support your views on the subject I beg to add one that is not without its weight. To teach boys and girls the rudiments of economy and their practical application by devoting their pocket money to the accumulation of capital, instead of the simple gratification befitting their time of life, can be done by more ways than one. The scheme proposed by an association at Dunedin may be efficient as to mere material economy; but forming children to social virtues, liberality, and benevolence, which ought to be the leading feature in a good education, will be entirely out of question. Children brought up in such a school will come out selfish, hard-hearted, and miserly. It has been my good fortune to have to do, during my life, with the education of children, and one of the means I have successfully adopted to break them from the habit of gratifying their taste with sweets, or purchasing useless toys with their pocket money was, first, to allow them, now and then, to indulge in their so strong natural propensity; and, after, when the child had lost, with his penny, the taste of the sweets, or had broken the foolish toy, to make him feel the loss of his money as well as that of the pleasure. Had he put aside that money for the relief of some hungry little orphan or poor widow, who might have been in need of it, what a good deed he would have done, and what a pleasure and satisfaction of mind he would still enjoy, instead of that gratification of taste that lasted only for a minute or two with his sweets! By such repeated hints children are easily trained to be kind-hearted; they see they can use their money for a better and more noble purpose, assisting the needy, and purchasing little useful school implements, such as a nice exercise book, pencils, water colors, mathematical box, &c., or joining the children's penny library. Amongst such well disposed children how often have I been edified and even have had to restrain their liberality when each week I passed round the orphan box. How often have I admired their generous ingenuity in raising amongst themselves, of their own accord, some pretty considerable sums for offering presents to their teachers, or other superiors, or forming a cricket or a football club. I knew and I know now many such children, to their credit may it be said, who carefully try to increase their pocket money, to come out liberally and generously on such occasions.

Now follow one of those children in after life, and you will recognise the liberal-minded benefactor, the friend of the poor widow and orphan, the kind neighbor, the one who is always found at the head of liberal or charitable institutions; because from his youth he learnt how to save and yet how to share a penny amongst his or her companions.

But establish a savings bank in the school and you will soon notice selfishness, sordid parsimony, narrow mindedness, stifled feelings. How can a boy who has been day by day, week by week, calculating how to gather sixpence, muster courage enough to sever the chain and retard the increase by so many days, when an appeal is made for his contribution towards a good deed? And if one of these children who was brought up in such a school, when he come to the age of manhood, happens to settle in your vicinity, you will have in him a distant, melancholic, and stingy neighbor, in a word, a miser!—I am, &c.,

A. M. GABIN.

MUD-THROWING.

(To the Editor of the 'Nelson Daily Times'.)

SIR,—It is to be regretted that when the members of any particular sect meet together to discuss the management of their own, they should voluntarily say or do anything to hurt the feelings and insult the honest faith of those who by conscientious convictions are compelled to worship God in other communions. Most people by this time know the elasticity of the doctrine of the English Church, and it may be therefore necessary for a dignitary of that church, when addressing his immediate "belongings," to say something soothing and pleasurable to the various phases of opinion he sees before him. Thus, the Ultra-Evangelicals will always be pleased with a "dig" at the Church of Rome, whilst another party will utter a chuckle of delight when Tyndall, Huxley, and other leaders of that school of thought are rapped over the knuckles.

What the Church of Rome, as represented by the inoffensive people of that persuasion we know here, will say to such a gratuitous piece of mud-throwing as that contained in Bishop Harper's charge I cannot say; in all probability they will treat it as their church usually does treat the babble of her opponents, with silent contempt. However, they must fight their own battle. I am only a respecter of their church in just so far as that church is a mere logical and reasonable representative of the faith common to both it and the Anglican Church.

Some of those attacked by the Bishop in his charge, think that there is a gradual approximation going on of all the best thought in all the different churches, which will lead to a higher and deeper perception of the meaning of Christianity; that this process will be slow and attended with many and frequent forms of error, but that the error will be gradually eliminated and the truth remain.

Against these dreamers Bishop Harper warns his flock, advising the Anglicans everywhere to draw together to resist the attacks upon "the faith once for all delivered to the saints," thereby asserting that the members of the Church of England are the only authorised repositories and defenders of that faith. What is this but asserting in an ambiguous and roundabout way that the Church of England is infallible? A Catholic Bishop would say, at once:—"My church is the only true church, and is infallible, and so is the

head of my church when he speaks *ex cathedra*; do not, therefore, distress yourselves because of the attacks of the heretic and infidel, for we know the church is founded on a rock, and the gates of hell shall not prevail against her." There is a manly reliance and consistent pluck about this, however fallacious many would say it to be. But Bishop Harper beats about the bush to say almost the same thing as regards his church; only he is in a terrible pucker "when the faith once for all delivered to the saints has to be maintained alike against the insidious doctrinal developments of the Church of Rome, and the open assaults of men who would overthrow it altogether, or who, unintentionally perhaps, but not less certainly, are undermining the authority on which it exists," and he fails to see that in his own statements he has been serenely developing the very doctrine he would condemn in the Papal Church. It is a pity Synods cannot be held without throwing mud at their neighbors and stirring up sectarian strife. OMEGA.

FROUDE ON IRISH LANDLORDISM.

MR. JAMES ANTHONY FROUDE would seem to have been guided by the 'Irish World' into a new and perhaps profitable field of research. He has been studying up the land question in Great Britain and Ireland, and compressed the fruits of his labor into a lecture on "The Uses of the Landed Gentry," which he delivered in Edinburgh a few weeks ago. Now, nobody will accuse Mr. Froude of harboring any pro-Irish bias, or of cherishing "socialistic notions," or of desiring to "overturn social order," or even of being disloyal; yet here is his calm and deliberate judgement of Irish Landlordism—mark it well:

The Landlords in Ireland represent conquest and confiscation, and they have gone on from generation to generation with an indifference to the welfare of the people which would never have been tolerated in England or Scotland.

Coming as it does from a noted anti-Irish partisan, a sturdy champion of British supremacy, this condemnation is really as severe and sweeping as any that has ever appeared in the columns of the 'Irish World.' Nor does the distinguished historian stop here. So grievously, he continued, did these land-sharks prey upon the people, that the law had at last to interpose (he omits to say that it was spurred on by fear) in the form of Mr. Gladstone's Land Act—"perhaps the only really good measure passed for Ireland in the last two hundred years." Now, we have the testimony of competent judges to show that Gladstone's Land Act does more harm than good; we have the testimony of J. A. Froude to show that every other English law operating in Ireland during the past two centuries had a baleful, not a beneficial effect;—let the reader draw his own conclusion!—'Irish World.'

THE ANNIVERSARY OF THE MANCHESTER EXECUTIONS.

THE torchlight funeral procession in celebration of the ninth anniversary of the execution of the Manchester martyrs came off on Thursday, November 23, and was one of the most orderly and most successfully conducted public demonstrations ever witnessed in Tralee. Some of the local authorities had been very much "exercised" regarding the event, and would have prohibited its taking place at all if they could, but we are informed they were instructed from Dublin Castle not to interfere unless a breach of the peace occurred. A large reinforcement of police were drafted into town, but they made no show. The weather was fearfully inclement during the greater part of the day, but towards evening it cleared up in a remarkable way. The moon shone out brilliantly, and a more favorable evening for the display could hardly be desired. The procession formed in Day Place, and proceeded through the town on to Rath churchyard, near the Union Workhouse, about a mile and a half outside the town, where a site had been secured and a large black cross erected, bearing the names of "Allen, Larkin, O'Brien and Barrett." The procession was led by an immense black banner bearing the names of the four whose deaths were commemorated in large, white letters. These the glare of the torches brought out into bold relief. The Mechanics' Fife and Drum Band followed, playing the *Adeste Fideles* in slow and mournful tones. The following was the order of the procession—Nationalists and Laborers, Bakers, Harness Makers, Carpenters, Tailors, Slaters, Stonecutters and Masons, Shoemakers, Painters, Coachmakers and the general public. A badge was worn on the left arm with crape tied with green ribbon. The streets were thronged to excess along the line of route, and almost all the shops were closed as the procession passed. Arrived at the churchyard, Mr. Michael Power delivered the funeral oration. He said the time had not yet come when full justice can be done to the martyred dead of Ireland. Till that day dawns they could give but the homage of a few feet of the consecrated soil of the Kingdom of Kerry—sacred to their memory—the homage of their living and lasting protest against the oppression of their country, the homage of a stern resolve to leave nothing undone that true Irishmen and Catholics should do for their native land. Prayers for the dead were then solemnly recited, and the throng quietly dispersed.

AMONGST the leading houses of business in Christchurch may be reckoned the Ironmongery Establishment of Mr. Isaac Sheath. In addition to house furnishing requisites, of which a large stock of first-class quality is always kept on hands, coach-builders are supplied with all trade requisites, and goods suited to the requirements of all classes of artisans are supplied. The utmost attention is given to country orders so as to insure the satisfaction of customers, and nothing is left undone to secure the approbation of all who patronise the establishment.