

That in case the Assembly should not accept the Hawke's Bay Act, a fair share of the public money for the education of their children and the support of their schools be given to the Catholics; that they have the entire management of their schools as to teachers and books; and that the Catholic schools be under the inspection of the Government Inspectors, as to the amount of secular education required by the standards sanctioned by the Governor in Council.

Mr. DALY seconded the resolution.

A good deal of discussion ensued as to whether the resolution was required, seeing that the substance of it was embodied in the resolutions already passed.

Mr SHANLY said he fully agreed with the resolution. Indeed, no one could find any fault with it, but it was only the same as what had already been disposed of.

Father KERRIGAN said his resolution was intended to ask for something special for Catholics, as it might be that the Hawke's Bay Act would not suit other parts of the colony.

After Mr. Rearden, Mr. Lee, Mr. Sellars, Mr. Bowes, and others had spoken to the point of the propriety of putting the resolution, it was agreed that the question should be decided by the meeting. The resolution was then put to the vote, and was carried by a very large majority.

A vote of thanks to the rev. Chairman was carried with hearty acclamation, and, on the invitation of Mr. Lee, three cheers were given for the Queen, which brought the meeting to a close.

### MEETING AT HOKITIKA.

On the evening of the 27th August a numerously-attended meeting of members of the Catholic body was held at St. Mary's school.

The Rev. Father MARTIN was voted to the chair, and introduced the business of the meeting as follows:—The Education Bill now under consideration by the Parliament of New Zealand contains more dangerous provisions than most people were aware of. Catholics were entirely ignored, although no one would fancy that such was the case, seeing that they formed a little over one-tenth of the population of the whole colony. Should it come into force, the Bishop of Dunedin had stated that it would inflict irreparable injury upon the rising generation. The resolutions of the Bill were calculated to effect nothing short of that. The Catholics were free citizens, and under any Government Bill should have their share of the revenue, to which they contribute in rates and taxes. Under this Bill they were forbidden any benefit whatever in respect to education. Catholic teachers could not accept employment under it, and the schools put up at much expense by Catholic committees would be shut up. It was quite unfair. He believed there were certain resolutions to be proposed, and urged those present to express their views freely. If they disapproved of any of the resolutions, let them, as free citizens, exercise their free will and say so openly.

Mr. D. LYNCH rose to propose the first resolution, which was as follows:—

That in the opinion of this meeting the Education Bill now before the Parliament of New Zealand is unjust and oppressive to the Catholic community, as it purports supporting only a system of education in which Catholics cannot participate—it being in direct antagonism to their faith—and also debarring Catholic teachers from accepting offices in the Government schools.

The mover: There are clauses of the Bill which have my strongest opposition, and in the face of the unanimous expressions of opinion of the Catholics of Dunedin, Wellington, and elsewhere, it is unnecessary for me to say much. The clauses are alike unjust to parents, teachers, and children. One clause states that the school shall be opened with the Lord's Prayer and the reading of the Bible. This is against the conscience of Catholic teachers, who would thus be driven from the colony or have to seek other employment. It is a blow against the liberty of Catholics, and, should it become law, will they abide by it? (No, no, and applause.) The consequence will be endless rows and fines, unless we send our children to schools where the Bible is read without comment. (Hear, hear.) The speaker read several clauses of the Bill. There is nothing of this kind in the National Schools of the North of Ireland, and the system there works with harmony. I hope that the Government will remove the objectionable clauses from the Bill.

Mr. JAS. MULLIGAN seconded the resolution. He said: It is a very hard case if, in a free country, we are compelled to support a gossamer system of education. Now is our time to upset the Bill, and not allow it to become law. We want to share in the money to which we pay. I hope that all Catholics will combine and carry such strong resolutions, that the Bill will never come into force.

Mr. M. HOULAHAN rose to speak to the resolution: I came twenty-five miles to-night to enter my protest against this iniquitous Bill, as I regret that no meeting has been held in my own district, and I had no chance of attending the meeting at Kumara; so I came here to-night. I hope that not only Catholics but all liberal-minded Protestants will give a hand to upset this attempt to force upon us a godless system. In the colony of Victoria, one-fourth of the population are Catholics, and it has been found that they are as good colonists as the Protestants, and should have equal privileges. The gauntlet has been thrown down; we must assert our right to educate our children as we like. We pay for education, and want a fair proportion of what we pay. A leading prelate (long may he live!), the Bishop of Dunedin, has said that this Bill was an attempt on the part of uneducated men to force their views down our throats. We will not have it; we will never swallow it. (Applause.)

Mr. CROFTS (Catholic school teacher at Kumara): I rise to support this resolution condemning one of the most unjust, iniquitous, and insulting measures that was ever submitted to a British Colonial Government. I need offer no apology for coming down to Hokitika after my day's work to assist at your meeting—to denounce this cruel measure—for the Church may be likened to the human body: when one of its parts is affected, the whole is grieved.

We might reasonably say, as Irishmen, that we have had our full share of persecution. We thought we had drunk the dregs of the "bitter cup" previous to 1829, and that we should never experience a revival of the 300 years of persecution which ended in emancipation. But religious intolerance, which has become an exotic in England, is about to be introduced, cultivated, and fostered in the parliamentary hot-house of New Zealand. One of the youngest and most democratic of English colonies is going to have her future history darkened and disgraced in the first session of her consolidated Parliament by a man who, by some mysterious design of Providence, has glided into the position of such serious responsibility as Minister of Justice! who labels the name of justice in framing an Act of Parliament to rob a large section of the community of their just share of the public revenue for the education of their children, and attempting to entrap Catholic teachers to renounce and violate their faith. If he ever studied history, he should know that England was only wasting physical, moral, and pecuniary strength for three hundred years on the same object to no purpose; and after repeated attempts at even extermination, when all other means failed—by hanging and disembowelling, by the sword and famine—she gave it up in despair; and the Irish are more numerous to-day than ever, and their faith as sound and strong, and their love of learning as intense, as in the days when their missionaries went all over Europe to teach and evangelise. But what the mighty parent of that great empire upon which the sun never sets has failed to accomplish in three hundred years by the unscrupulous use of all her resources, of men and money, of power and patronage, of cajoling and intimidating, of pen and tongue, the Hon. Mr. Bowen, the Liliputian Bismarck of New Zealand, is about to attempt. Luckily for the Catholics he has neither the ability nor the support which the famous German Chancellor has at his command, as this Act would, no doubt, be succeeded by more vigorous measures for the total suppression of Catholicity in New Zealand. I tell the hon. gentleman plainly, that, if ever this Bill becomes law, the Catholics of New Zealand will not obey it. We are peaceful citizens, but if any man attempt to coerce our conscience, and force us to comply with the law of man before the law of God, we are bound to offer all the resistance that prudence and expediency may dictate. "We will give to Cæsar the things that are Cæsar's and to God the things that are God's." All statute law should be founded on the moral law, and Catholics never did and never will obey the creature in opposition to the Creator. (Great applause.) How is it that we are thus subjected to exceptional tyrannical enactments? We live peacefully. We pay our just dues. We contribute by our strength and energy in developing the resources of the country; and still we are treated as Pariahs or outcasts. I say it without hesitation, no body of men of any nationality have undergone more hardships as pioneers of this colony than Irish Roman Catholics. Take the whole of the West Coast, from Ross to Westport, including the reefing district of the Inangahua, and the pioneers were nearly all Irishmen and Roman Catholics. (Applause.) It has been often said that we are opposed to education. But it is a vile calumny. There is no organisation—classing for a moment the Catholic Church as a human organisation—which has done more for education than the Catholic Church. Her mission was to educate—her mission is to educate. She loves, she glories in the triumphs of the human intellect. She sees God in all its struggles after truth. She has blessed and sanctified science and discovery on that account. Columbus, Magellan, and Vasco de Gama were her children; Copernicus was her priest; Tasso worshipped her; Vesalius was an anatomist before Harvey, who discovered the circulation of the blood; and they were all Catholics. St. Augustine, who sounded the depths and shoals of pagan philosophy, renounced Manicheism for her. In abstract knowledge St. Thomas outstrips Plato and Socrates, and Pythagoras and Seneca, and she alone taught St. Thomas. The civilisation that exists all over the world is hers. For when Europe was the world, it was she who dictated to it as a mighty mistress. Dictated to it—I repeat the term—not from thrones or from the steps of palaces, but from cells, from anchorites' caves, from the confessor's prison and the martyr's scaffold. She corrected the pride and power of Feudalism, and brought the feudal lord under the chastening influence of her divine teaching. She decked the slave with her vestments, after having first manumitted him from Greek or Roman master. (Great applause.) She preserved the ancient literature of the world when it would have been lost. Omar the Caliph burned the great library of Ptolemy at Alexandria; but the Catholic Church preserved a greater library at Rome, and enriched it, and laid her anathemas on all who should be its violators, and told them that if their profane hands were raised to desecrate the sacred shrines of her future education of the world, they would be accursed and abhorred of her children for ever. She taught the painters and the sculptors of the middle ages, when books were worth the price of a kingdom. She guided the peerless hand of Michael Angelo, and developed the unequalled skill of Titian. And who made Rome, not the city of military conquest, but the city of mental conquest, to which all men looked as the metropolis of genius, the mother of poetry, and music, and painting, and reasoning. (Loud applause.) All Europe was eclipsed in her electric light of unclouded brilliancy. The Medici rose under her auspices; the merchant republic of Venice was her sole creation; and when her influence ceased at the palace of St. Mark that first-born creature of the aspirations of modern liberty died. In every domain of human intellect she stood supreme, because her mission was education. She taught from the philosophy of Greece and Rome, and from their poetry and their history, and she preserved the remnants of the elder civilisations to show how glorious was hers, the civilisation of the new and brighter time. Of course the world is ungrateful to her; of course the world says that the Catholic Church is against education, and the world is so ignorant that it forgets that all the education it has