

THE COMING SESSION.

THE session of the New Zealand Parliament, which will commence about the beginning of July next, will be one of the most memorable in the annals of the Colony. The limitation of the duration of Parliament to three years is a measure that will commend itself to all observant men. The extension of the franchise somewhat, so that every citizen resident for some time in the country and taking an interest in public matters shall be able to exercise a voice in the election of those by whom he is to be governed, does not contain anything revolutionary, and is bound to meet with general approval. The re-adjustment of the representation is admitted on all sides to be a necessity, in order that insignificant districts of the colony may not be able by a coalition to acquire an undue preponderance in the legislature. But these measures are the preliminary steps on the great road of Reform. They are necessary to secure a proper expression of the people's will in Parliament, and are consequently of primary importance. But when the House of Representatives shall be really what its name implies, and the popular will shall be directly and sensibly felt within its portals, then great questions will come to the front, questions which will concern not this generation only, but which will affect the destinies of an unborn posterity. The first great question will be the constitutional one, and until that is decisively settled all other measures will have little prospect of being attended to. Some think that the abortive county system has been accepted by the people of New Zealand, but those who do so labour under an extraordinary hallucination. The constitution of this colony has been destroyed, the pillars of the State have been torn down, and for the present all is chaos. We are living in a tentative state. But yet a little while, until all traces of the old régime shall have been swept away, and the "new men" foretold by the Premier shall occupy the seats of our legislative chamber, and then a constitution consistent with the principles of freedom and progress will be demanded by the people, and the dragon of Centralism will be effectually overthrown. One Parliament for this great colony will never suffice. The people of the North and the South have diverse interests and separate industries to promote, and each must have an independent political existence. Nature constituted New Zealand as two separate countries, and the deductions of political science go to show that under such circumstances the only feasible form of government is Federalism. Dean Swift says:

"But man we find the only creature,
Who, led by Folly, combats Nature;
And where she loudly cries forbear,
With obstinacy fixes there."

These lines fitly apply to those who in the British House of Commons without consideration or debate persistently and stubbornly resist the just demands of the Irish people for self-government. They are equally applicable to our great political scientists in the colony, who, in opposition to the teachings of the greatest minds of the age, attempted to force an obnoxious and unwieldy central system upon the people, and to give into the hands of a petty bureaucracy in a distant city the entire control of our lives and liberties.

"A united country and one common purse" is a shallow and delusive cry. Wherefore should there be one purse? Can a minister sitting in his bureau in Wellington dispense the revenues of the most distant parts of New Zealand, and understand the genuine requirements of immense districts, that peradventure he may never have seen, better than the local inhabitants from whom the revenues are wrung? And how can the local legislation of such places—absolutely necessary for their progress, if not for their very existence—be carried on in a Parliament hundreds of miles away, to which the communication is irregular and costly, and the time of which is monopolised by large general questions upon which depend the life of the colony as a whole? No! A united country is desirable where a nation is surrounded by powerful and aggressive neighbours, and when for its own preservation it is necessary to maintain a great military establishment. But are we so situated here, and is there any adjacent country menacing our independence or our liberty? Nothing of the kind. We are placed here under propitious skies and with a salubrious climate, with the materials to constitute a great nation, free from the embarrassments of older countries, our soil undisputed and our freedom unbounded. Here we can devise a model government, and raise up a happy, contented, and prosperous people. From our standpoint we can note the failings of all great peoples who have gone before and trace the lights and shades of their national character. The jurisprudence of Greece as well as the philosophy taught by immortal minds in the sacred groves of her Academy are extant for our instruction, and the misfortunes and downfall of many nations recorded on the scroll of History warn us to beware how we mould the constitution under which the millions who shall come after us will have to live.

In such a position then, all the thought and intellect within our shores must be devoted to the consideration of what is the most applicable and enlightened form of government for this colony to possess, and no ill-conceived or hastily constructed abortion ought to be accepted. As I have remarked above, until the constitutional question is decided, any other subject will have small likelihood of commanding its legitimate share of attention. This I think is a *prima facie* certainty. Education, a matter supremely important, affecting not only the temporal welfare of the people, but also their eternal life beyond the grave, will probably have no chance of being fully ventilated during the next session of Parliament. If New Zealand is ever to rise to a high position of true temporal greatness, religion, morality, and science must flow concurrently into the minds of its people, and our laws must be impregnated with the leaven of Christianity. Otherwise what would be the value of mere material prosperity? We would possess the tinsel and glittering dross, which are the fruits of worldly success, but the unalloyed metal which would secure for us admission to a celestial home we would cry for despairingly in vain. Let our legislators not forget the fate of Imperial Rome—

"The mistress of the earth.

Whom Freedom nurtured at its early birth,"

and contemplate the instability of that greatness founded upon Godlessness and gold.

I sincerely hope that our noble minded Premier will bestow upon this question of education his gravest attention, and adhere to the views he enunciated in his speech on the second reading of the present Act in the last session of Parliament. In common with every right feeling Christian, I tremble at the conception of a New Zealand nurtured with the milk of secularism, but the picture of a mighty nation founded upon religious principles, great in arts, great in manufactures, great in commerce, but above all great in righteousness and morals, is our beau-ideal Britain of the South. To realise this, the foundations now being laid down must be cemented with religion, and the insignia of the Saviour must be emblazoned on the banner we mean to uphold.

W. J. N.

Auckland, April 10, 1878.

CARDINAL CULLEN'S MANIFESTO ON THE EDUCATION QUESTION.

HIS Eminence Cardinal Cullen, together with Bishops Moran, Warren, McCabe, Welsh, and Lynch, as episcopal representatives of Ireland, issued a Pastoral Letter to the clergy and people, the document being read in all the chapels throughout the country. The letter deals, in a most comprehensive way, with the whole question of education. The Bishops announce that they believe the present to be the moment which seems more urgent than ever, Her Majesty having, within the last few days, informed Parliament that the Ministry intend to introduce a Bill on intermediate Education in Ireland. They regret that the Ministers have not undertaken to redress the grievance in Primary, Intermediate, and University education. They hope the Government will bring forward some substantial measure capable of restoring, in no inconsiderable degree, the rights they have been unjustly deprived of, giving Catholics equality in educational matters with their non-Catholic fellow-subjects, hitherto systematically refused. The pastoral deals with the rights of educational resources, of which, as they say, their fathers were deprived, and referring especially to the reigns of Henry VIII., Elizabeth, James I., and Cromwell, and afterwards to Mr. Gladstone's Educational Bill, which they describe as a scheme for fixing upon Ireland the system of mixed education, condemned by the Holy See, dangerous to the faith and morals of Catholic youth, a system the Catholics of Ireland have refused to accept for the last thirty years in the Queen's Colleges and model schools, by which refusal those educational establishments have been deprived of all vitality in this country, and consequent upon which they have become a signal failure. The Pastoral then refers to Trinity College, enjoying two hundred thousand acres of land; Protestant Endowed Schools, £40,000 per annum; and the Queen's Colleges, £30,000 a year, while the higher education of Catholics receives nothing whatever from the State. The letter, in conclusion, asks for prayers to inspire those who sway the destinies of this great empire with thoughts of justice, so that they may repair the past injuries inflicted upon Ireland. The Pastoral argues that all the knowledge that the ablest professors can impart, that all the sciences that the most renowned universities can communicate, that all the distinctions and honours that this world can give will be of no avail to them on the great accounting-day if they lose their faith. The Bishops further urge the clergy and people to use their legal rights to the utmost of their power in order to obtain a full redress of their educational grievances, together with a sound system of education in all its branches, of which Catholics may be enabled to avail themselves with a safe conscience. "Let them keep before the rulers their admitted disabilities until they have been removed. Let them also avoid secret societies and associations which hate the light, and conspire in darkness against the State and their religion. Such societies can never be blessed. They are, and always have been, a frightful source of crime, of dissension, of treachery, of ruin, and of misery to individuals and their country."

THE INTERMENT OF PIUS IX.

THE crowd which had gathered together in St. Peter's on the Wednesday morning, to take a last farewell glance at the beloved features of Pius the Ninth, were gradually persuaded to leave the Basilica during the afternoon. Then the doors were shut, and preparations commenced for the final ceremony. The Pontifical Gendarmes, good and faithful men, some of whom had never been outside the Vatican since 1870, once again in full uniform came and took possession of St. Peter's. A little before six the Cardinals came down to the Chapel of the Blessed Sacrament, and then commenced the procession and the ceremonies, of which a full account is given in another column. The Noble Guard, the Swiss Guard and the Palatine Guard mustered in full strength, and the Roman Aristocracy were at their posts. Princes Colonna and Orsini, Princes-Assistant at the throne, were there; together with Prince Chigi, Prince Massimo, Director of the Post-Office, Prince Ruspoli, Marquis Patrizi Montoro and others, too many to make mention of. The Senator of Rome was there in his official robes; and General Kanzler, for thirty years faithful companion of the Pope. All the Household were present also, including many who had come from far. And some few strangers were there as well, Poles and Russians, Germans and Americans—of high rank and devoted loyalty. For a moment, it seemed as if the days before the Usurpation had come back again, and that the Holy Father was about to be carried in triumph through the Basilica; but a glance at the doors of St. Peter's bolted and barred, and then at those assembled, all bathed in tears, was sufficient to dispel the illusion. And so the Sovereign Pontiff was laid to rest, in the same tomb and place as his predecessor. The same cushion and tiara is on the lid. The inscription only is changed. And thither the faithful go and kneel and pray.—*Tablet*.

THERE is no truth in the report that Cardinal Simeoni or the Cardinal Vicar have ever asked the Italian Government to send troops into the Vatican. The functions of Cardinal Simeoni ceased as soon as he had communicated the death of the Pope to the Ambassadors and Nuncios.—*Tablet*.