

MR. WAKEFIELD, M.H.R., ON SECULARISM.

WE clip from a Timaru contemporary the following extract from Mr. Wakefield's late address to his constituents:—

Now I come to a special subject, one indeed in which we all take a special interest. Last session Mr. Curtis, the member for Nelson, brought in a Bill to make the practice general throughout the colony of subsidising denominational education where the schools fulfilled the requirements of the Government Inspector. This it will be observed was the establishment of a modified form of denominational education. In the provinces of Nelson and Hawke's Bay, they always had a denominational system of education. In Nelson, where I lived myself, I know there are no better schools than those conducted by religious bodies; there is no proselytising; the children are taught the elements of religion and sound morality, and during the nineteen years they were in existence in Nelson, to my knowledge no complaint had ever been made against them. The object of the Bill was to restore to some extent these denominational schools which, I believe, would have been a very good thing, but the Government was opposed to it, and did a very unjustifiable thing in attempting to burke its being discussed. I hold that every question effecting the public should be allowed to be fairly discussed. The Government took advantage of the forms of the House to throw out the Bill. However, the feeling of the House was so strong on the matter that the Bill was restored to the Order paper. Mr. Stout then agreed that a particular day should be set apart for discussing it, but it was afterwards so arranged by the Government that the Bill should be discussed after half-past five on another day. A number of the members knew nothing about this change, amongst them myself, and I was not in the House when a division was taken on the question. The late Mr. Teschemaker and myself were supporters of the Bill, and we were not in attendance when the Bill went to a division. But it was lost only by six votes, and that fact is, I think, the strongest proof that the opinion of the House regarding the education question had very much changed since the previous session. It is my belief that we shall be obliged to come back to a denominational system whether we like it or not. The only real objection urged against this system is that it is very expensive, that is to say that instead of the Government aiding a small number of large schools they will have to aid a great number of smaller ones. It is said that a proper distribution of the funds could be made to the schools without dissipating the educational fund whatever. I hope that is the case, but even, if not, would it not be better for us to spend more money on the education of our children, and to get a good education. Of the money we now spend, a very large sum is wasted in bringing up the whole youthful population of this colony without teaching them any religion. Such a system I am sure is a very bad one, and one which is sure to land us in a very bad position in a short time. Well, gentlemen, I am very glad to hear that cheer, for it was only a very short time ago that a man would not dare to stand up on a public platform in New Zealand and express such a sentiment. I remember well that Mr. Stafford lost his election at Heathcote through making a remark like the one I have just made. I say we are a Christian people, and we cannot submit to have our children brought up without religion at all. Some people maintain that we can educate the children in the public schools without religious instruction in those schools, and that they can then be taught the principles of morality; but I say that nothing of the kind can be done. We have learnt our own sense of what was right from the Bible, and we are not going to introduce any system of Greek philosophy—that no two men are agreed upon—and to see our children brought up without religious instruction in our public schools. We are not prepared to throw away that system under which Christianity has spread through out the whole world during the last eighteen centuries. I myself would rather see my children dead than grow up without religion, and I say that this is the feeling throughout the whole country. I say I attribute half the prevailing larrikinism in our towns to the present system of education. If we are to have denominationalism, we must consider those who hold different views to our own, and be most strongly against children learning religion according to a faith they do not belong to (hear, hear). Let us be just and generous to everybody, and let us not, while we do this, introduce anything like bigotry. This is the very worst form the question can assume, and I hope and trust we shall never have it here. (Cheers). I feel sure of this, that the time will come when we shall have religion in our schools, so that the opinions of the people who differ from us in religious matters may be respected. (Cheers).

THE BISHOP OF WELLINGTON AT TIMARU.

WE clip from the *Evening Telegraph* of the 20th inst., the following remarks made in his late sermon at Timaru by the Rev. Dr. Redwood.

He remarked that it was necessary for them to have Catholic education. The Church had again and again raised her voice against schools wherein even the name of God was not allowed to be spoken, or religious principles inculcated. The Church had declared that such schools were positively pernicious and dangerous to Catholic children. It was therefore necessary to have Catholic schools. His hearers might say that it was a hard thing to pay taxes for schools, and at the same time not to be allowed to have either hand or part therein. But the consideration of their children's education, in accordance with the teaching of their Church, was of a higher aim than that of the paltry money they would pay in taxes. Whether they had a hand or part in it or not, it was necessary to have Catholic schools, and by establishing them it was the best way to get something from the Government. Let Catholics set the example and show the Government what they could do. If Catholics did not make an effort in establishing schools, but cowed down before the Government, then their enemies would triumph over them and say that they could not do their duty. As showing, however, that efforts were being made, he would state that in other parts of New Zealand, Catholics were trying to get schools established. It was a principle of the Catholic faith that religion must go hand in hand with secular teaching in the schools, and when they had no such schools of their own, the parents must use their influence to counteract the pernicious effects of the instruction otherwise imparted. Whilst, however, talk-

ing in that strain, he would not forget to impress on his Catholic hearers the fact that in Timaru they had means to establish educational schools in their midst. They were strictly bound to assist in their establishment. They had property, and their numbers were such that they must at once act in the matter. Their pastors would not allow them to go on any longer without them, and he was there that day to see what could be done in the good cause. He warned Catholic parents that if they allowed their children to be educated in the present schools they were guilty of great scandal in depriving children of Catholic morality. He knew they were only too anxious to have these schools so soon as means allowed, and he would submit a plan whereby they could have the schools erected in a few months. That had been resolved on by their pastors, and it was their sovereign duty to assist them, and they must also look to the future as well as to the present. It was necessary to found two schools, one for boys and one for girls. In order for the boys to be properly educated, it was in contemplation to have the assistance of Christian Brothers, and for girls they had in view the employment of an order of nuns. This would be an immense boon for the whole district, as they would be all trained and certificated teachers, who would surpass their opponents in secular education, and would also be well founded in religion. If any child went astray after being educated in one of these schools, then its parents could say they had done their duty and their conscience was safe. It would be necessary to have two schools, one under the charge of a Catholic school-master, and the other under the charge of a Catholic school-mistress, till arrangements were completed with the Christian Brothers and Sisters. Their venerable pastor, Father Chataigner, has resolved to pass over to the Bishop of the diocese half an acre of land on the eastern side of the town belt, for the boys' school. This land cost him £620, and it would be handed over free of any cost. That would be the subscription of their clergy. A portion of land would also be secured on the western side of the town belt, which he would mark out for the girls' school and which would eventually become a convent. Both schools would thus be under the eye of the clergy. It would not cost them much more for the two than for the one school, and the difference in the cost was in reality nothing when compared with the advantages to be derived.

LAYING THE FOUNDATION STONE OF THE DUNEDIN CATHEDRAL.

ON Sunday last, 26th inst., Pontifical High Mass was celebrated at St. Joseph's Church, Dunedin, at 11 a.m. His Lordship the Bishop of Wellington acting as celebrant, the Rev. Fathers Larkin and Crowley as deacon and sub-deacon respectively; the Rev. Father Higgins as Priest Assistant at the altar; and the Rev. Father McEnroe, S.J., as Master of Ceremonies. As the ceremony of laying the foundation stone of the cathedral was to commence at 3 p.m., no sermon was preached so that the convenience of the congregation might be the better provided for. At the hour appointed in the afternoon a procession was formed in front of St. Joseph's Church, in the following order:—The cross-bearer, girls of St. Joseph's female schools in white dresses and veils, boys of the Christian Brothers' schools, wearing temperance and confirmation scarfs, and under the care of their teachers, the Christian Brothers; Association of the Children of Mary, preceded by the Banner of the Blessed Virgin and wearing the blue and white garments of the society; Members of the Catholic Association, headed by the Banner of the Sacred Heart; members of the H.A.C.B.S. in their regalia; females of the congregation; males of the congregation; acolytes, priests, and bishops. The school children arrived first on the site of the new building and were ranged in order forming a semi-circle in front of the foundation stone, and according as the procession advanced those who formed it took up a position behind where the children stood. The whole constituting a group that had a very good effect. There were also present a very large number of people belonging to various denominations, who were remarkable for the decorum of their conduct. The number could not have been far short of 10,000, for the cathedral will furnish sitting room for 2,000 and a space much larger than that it will finally cover was densely packed with people standing, besides many on the outskirts of the crowd.

The ceremonies were then proceeded with, the choir of the Children of Mary rendering the responses to the Litany. Under the foundation stone were placed copies of the N. Z. TABLET, the *Otago Daily Times*, and the *Morning Herald* newspapers, and several coins bearing the date 1878; and the following Latin inscription, of which we furnish also a translation.

In honorem et gloriam Aeterni Dei Omnipotentis Patris et Filii et Spiritus Sancti: in honorem Jesu Christi Filii Dei Unigeniti, Redemptoris Nostri; in augmentum devotionis, erga S.S. Eucharisticum Sacramentum: erga Beatam Mariam Semper Virginem, et Sponsam ejus gloriosum Joseph; hac die VII Kal. Feb., anno reparate salutis MDCCCLXXXIX; Leone Papa XIII. sedem sanctam occupante; Revisissimo Patrio Moran annos quidem XXIII—ad episcopatum evecto, decimo autem anno Diocesis Dunedinensem ejus episcopalem curam ille primus gerit, regente: Victoria Britannicæ Magnæ et Hibernicæ Regina necnon et Indiarum Imperatrice anno XLII—regnante: Equite Hercule Robinson Novæ Zelandiæ Gubernatore Generali; Ministro vero Primario Equite Georgio Grey; Coram Revisissimo Francisco Redwood Episcopo Wellingtonensi, atque fere omnibus totius Diocesis Dunedinensis Sacerdotibus, populique magno concursu: lapsis hic Angularis Ecclesiæ Cathedralis Sancti Joseph, juxta formam a Francisco G. Petre Annigero excogitatum edificando, a Revisissimo Patrio Moran Episcopo Dunedinensi, benedictus et positus est.

To the honour and glory of the Eternal Omnipotent God, and of His only Son Jesus Christ Our Redeemer, to promote devotion to the Most Holy Sacrament of the Eucharist, to Blessed Mary ever Virgin and her glorious spouse, St. Joseph, this foundation stone of the Cathedral Church of St. Joseph, designed by Frank W. Petre, Esq., was laid to-day, the 26th January, 1879, by the Most Reverend P. Moran, Bishop of Dunedin, assisted by the Most Reverend Francis Redwood, Bishop of Wellington, and almost all the clergy of the diocese of Dunedin, in the presence of a vast multitude of people of all classes, in the Pontificate of Pope Leo XIII., in the 23rd year of the Episcopate of the Most Rev. P. Moran, and the 10th year of his incumbency of the diocese of Dunedin, in the 42nd year of the reign