

misery and destitution clung to the old faith, and never wavered, who are now enjoying their rewards. Follow their example, do your duty to God, to your families, to the State, and to society, and the finale approaches. You can demand from your Redeemer the fulfilment of the promise contained in the words, "He that confesseth me before men I will also confess him before my Father, Who is in Heaven.—(Loud applause.)"

Mr. J. J. Connor, delegate for Lyttelton, seconded the motion. He said I have much pleasure in seconding the resolution that has been so ably proposed by Mr. Crofts, who has afforded us so much amusement and instruction. I am here to represent the Catholics of Port Lyttelton, who, like the Catholics of every other town in New Zealand, are smarting under the injustice of having to pay twice for the education of their children. So much has already been said; it is not necessary for me to enter further into the matter, therefore I shall simply second the resolution.—(Applause.)

The motion was carried unanimously.

Mr. John Carroll, a delegate to represent the Catholics of Napier, proposed the next resolution, (see 3rd resolution). (Prolonged cheers.) He said: On the last occasion we met in this hall to consider what action we should take to bring our views before Parliament, I had hopes that some attention would be paid to the unanimous opinions expressed by the Catholics of this town, and of the whole colony. I thought, considering the great sacrifices we were making in trying to erect our own schools, provide teachers, and pay for the education of our children, while compelled to pay for keeping up another system which we could not avail of that in fairness and honesty they would see we were entitled to a proportionate share of the revenue which we paid, and to which we are fairly entitled, and which means tyranny and robbery to keep from us. What do we ask from the Government? We want nothing from them, nor from any class of the community, but a portion of what we pay to keep up what is called the State system, a system that don't please anybody. Even those who were in love with it when it passed, and I cannot help thinking that the reason they liked it so well was because it was so directly opposed to what the Catholics wanted, and this reflection leads me further to remark that I blame some of the congregations calling themselves Christians for the unjust and dishonest manner in which we, as a body, are treated on this question, for it must be patent to any person who has lived any length of time in this country that when we look for anything which we consider our right, there is a howl raised at once, and the most pitiable bigotry indulged in against us getting our rights. One would think that in a grand young country like this, where we ought all to be on the same level in the eyes of Parliament, that such a black spot should not for one moment be allowed to exist on the fair name of the country, as that a large portion of its inhabitants were compelled to pay for teaching what they could not avail of, and to which they were strongly opposed. I do not like strong language if it can be avoided, but the consideration of this question, and the manner in which we have been treated, is enough to make a person disgusted after trying as we have done by all legitimate means to get justice done to us, it is enough to make us think and feel that the days of bigotry are not over yet—not at least in this Colony. And what are we entitled to get from the State; have we not done the work of the State in building schools, for which we have not got one shilling of money grant or land endowment? Have we not done more than all the other religious bodies put together, and some of our higher schools are unequalled by any of the public schools—notably the convent schools, to which some of the most respectable families of other denominations send their daughters,—knowing full well the superior training they receive there. I say, taking all these facts into consideration, that no man who is not blinded by prejudice, or who has the least particle of fair honest dealing in his nature can refuse to give us what we ask for—namely, a *pro rata* portion of our own money, so long as the standard of secular education in our schools is up to that required by the Government; and I also say that we are slaves if we cease agitating on this question until we get what we are entitled to.

Mr. Connellan, delegate for Cromwell, seconded the resolution, which was carried unanimously.

Mr. A. White (delegate from Christchurch) said: The resolution I am about to propose I am sure you will all agree with. It has nothing in it but what is right and just, and I am sure this would appear to those who so strongly oppose our just claims if they would reflect upon the question. Why should 65,000 Catholics be deprived of their proportion of—I might say, of their birthright? Are we not as true, as loyal as any of her Majesty's subjects? Do we not pay our taxes, and contribute most willingly when called upon to all laudable objects? Look around, from the Bluff to the North Cape, and you will see in every village, hamlet, and town our schools and churches, and even our cathedrals are beginning to spring up, and these prove of what material we are made. We got our ideas from our ancestors, and I may say we are trying to imitate their noble examples. We are also trying our utmost to keep up our schools, at the same time that we are paying taxes for a State education from which we can receive no benefit. Surely we are entitled to some consideration from the Government, and we are only asking for our rights. With these views I move the resolution (see resolution 5).

The Rev. Father Mackay (delegate from Queenstown and Arrow) seconded the motion. The justice of the demand was, he said, so self-evident that it was unnecessary for him to detain them by making a speech. As the mouthpiece of those who had sent him from the mountains in the interior, he expressed his concurrence with the resolution, and said he would also remind them of the struggles made by the people under his charge in aid of the great cause which they had met to promote. Notwithstanding the fewness of their numbers, he was proud to say that the people whom he represented were in earnest in the good work, and had made, and were prepared to make, great sacrifices in order to obtain an education for their children such as they could conscientiously accept.

The resolution was put to the meeting, and carried unanimously.

Mr. F. Meenan (delegate from Kumara) said that the resolution placed in his hands did not require much to be said concerning it. (see 6th resolution).—(Cheers.) The resolution would commend itself to their own good sense, and he only hoped that it would meet with better success than their previous petitions. There could be no doubt that the Catholics had shown earnestness in the cause of education, and that they were determined upon educating their children according to their own conscientious views. This matter alone he thought if taken into consideration by Parliament, ought to influence them to grant so just and reasonable a request as that preferred for a fair share of the public moneys devoted to the maintenance of education.

Mr. N. Moloney (delegate from Palmerston) seconded the motion, and said that as a Catholic, an Irishman, and Colonist, he had often wondered why the Catholics were cheated out of their proportion of the public funds expended upon education. He felt that they were in the position of shareholders of a public company, who contributed the same as other shareholders but were deprived of the returns the company made. He would like to know what offence they had committed that they should be so disqualified, or how long such injustice was to last. He had had a good deal to do with pushing forward a gentleman who had recently retired from the Government, and the reason for his so doing so was that the gentleman referred to had the name of being a very liberal man. But when that gentleman got into power it was found that the very reverse was the case, and that instead of raising his voice in support of their claims the Hon. Mr. Stout was one of their greatest opponents. He for one had supported him against Mr. Larnach, who was a very liberal man, and unfortunately they had been deceived. Their remedy was to keep on hammering away and crying out day after day against the injustice that was done to them, and he thought that then the Parliament would be shamed into doing them some measure of justice. He knew there were plenty of people who differed from them in religion, nationality, and faith, who felt strongly that they were entitled to a subsidy for their schools. All they required was that some allowance should be made to their schools. Their claim was just and reasonable, and he believed that their fellow colonists, whether they were infidels or whatever they were, would in time come to see that restitution was due to the Catholics, and he hoped that time would shortly come.—(Cheers.)

The resolution was also carried unanimously.

The Most Rev. Chairman then called upon the Secretary, Mr. Ferrin, to read the petition, which was as follows:—

TO THE HON. THE HOUSE OF REPRESENTATIVES OF NEW ZEALAND, WELLINGTON.

Petition adopted by the Aggregate Meeting of Roman Catholics, held in Dur edin on the 8th of July, 1879, and signed by authority of said meeting by the persons whose names are herewith appended.

"Sheweth that the system of public education by law established in New Zealand, inflicts on them a great grievance and injustice.

"That a system of free, secular, and compulsory education is in direct opposition to their conscientious convictions.

"That consequently they are unable to avail themselves of it, and are compelled to provide for their own children, and at their own sole expense, Christian schools.

"That they consider it a hardship and an injustice that these schools should be refused aid out of public funds, to which they contribute equally with their fellow citizens.

"That they consider themselves unequally and unjustly treated by the Legislature, which provides free and secular education at the expense of all without exception for one portion of the community and to the exclusion of all who are conscientiously opposed to secular education.

"That in their opposition to a system of free, secular, and compulsory education, which ignores and practically forbids Christian schools, Catholics are not unreasonable, inasmuch as their principles ever have been and are recognised throughout Christendom, as the safest and best, and are at this moment embodied in the laws which regulates public schools in Great Britain.

"That wise statesmanship, whilst abstaining from trampling on the most cherished convictions of any portion of the community, is ever anxious to conciliate rather than exasperate even a minority; and that consequently it is not only unjust but also impolitic to sow the seeds of discontent, and create a rankling sense of wrong in the minds of any considerable portion of the inhabitants of a State, by such legislation on the subject of education, as leads to the conviction that the Government not only ignores, but contemns the conscientious convictions of large numbers.

"That wise legislation always respects such convictions, and by so doing conciliates the respect and secures the enthusiastic support of all grades and classes.

"That, finally, petitioners confidently appeal to your Honourable House for a redress of the grievance and injustice of which they complain, and ask that such changes may be made in the law as will, whilst in no way impairing the efficiency of public education, meet their conscientious views, and do them justice.

"And Petitioners will ever pray, etc.

Mr. Cormack (delegate from Roxburgh) said he had been chosen by his fellow Catholics of Roxburgh to represent them, and although he felt nervous, as he had never before addressed a public meeting, he had taken courage, and had asked himself, as a Catholic and a parent, why he should be afraid to address his fellow Catholics and give his opinion on the present system of education.—(Applause.) He would not enter into details, as they were all aware of the existing system of public education—free, secular, and compulsory. One or two things, however, struck him with regard to the present educational system, and some of the flimsy arguments of secularists, which were used for the purpose of opposing the claims of the Catholics regarding the education of their children. It was always maintained that their opponents were free from bigotry, but he never believed it. (Cheers.) It was claimed that they were actuated by the purest motives, and this he did not believe at all.—(Cheers.) It was also said