

opponents of Mr. Curtis' Relief Bill. However it was a great consolation to see that in regard to the grand object for which Bishop Moran and the Dunedin Catholics are organizing their forces the Catholics of Auckland were of one heart and one mind in supporting them by their sympathy. A word to the wise; when next the TABLET speaks of the Auckland Catholics he must mind his P's and Q's, weigh his words well before he writes them, and be sure that his Auckland information is authentic. Take them all in all the Auckland Catholics are model Catholics; true to their principles as a needle to the pole. Like faithful men they are jealous of their good name, and do not easily forgive those who would seek to cast a stain upon it, be they Catholics or Protestants. You must not judge the Auckland Catholics by any single individual among them; however prominent his position. Enough of that. You will have seen a report of Mr. Tole's speech, in which he handles the education question. The Catholics of Auckland and Protestants too may well congratulate themselves on having so tried and discreet a representative in the House of Representatives as Mr. Tole. It would be hard to give a satisfactory rejoinder to his speech on education, neither in respect of his facts, figures, or arguments. But the two Auckland secular oracles have not yet spoken. They are pretty clever at the art of making the worse appear the better cause. They no doubt will reply to Mr. Tole, and try to make him out "all in the wrong." Mr. Mill and other authorities quoted by Mr. Tole are mere nobodies, mere tyros, and quacks in politics compared with them. One can forgive the mass of the poorer classes of Protestants for resisting so strenuously Mr. Curtis' Relief Bill, but one cannot so easily forgive the Protestant clergy, the Anglicans especially, for their opposition to it. A man of "culture" who would oppose that Bill is no true friend of Christ,—or he is a dissembler; a denominationalist sailing under secular colours. This in fact, is the real position of secularists in general; and Mr. Bowen more particularly, by whom the Kaiapoi "Liberals," so called, have the honour to be represented. Talk of shams indeed! Of all the shams the "Liberal" or secularist shams are the very worst. They are what the sage of Chelsea would call "unspeakable" shams. Know thyself! He is among the number of these shams himself,—he don't think so. It occurs to me forcibly that the Catholic mothers of New Zealand should follow the noble example of the spirited Catholic mothers of Bretagne. Let them publicly claim as their inalienable right to have their children educated agreeably to the dictates of their conscience. Let them protest emphatically and publicly against the violation of the freedom of their conscience in being forced to send their children to schools of which they disapprove. Mothers have rights and feelings no less than fathers. If the Government refuse to listen to the claim and protest of the Catholic mothers of New Zealand, they can but say with their Bretagne sisters, we will perpetually repeat to ourselves and our children in the spirit of the devout mother of the Machabees, "Do not fear your oppressors: prove true your own principles as Catholics, and never dishonour yourselves by yielding to the efforts of those who would detach you from them. We send our sons willingly to the field to face death in fighting the battles of their Sovereign and country, but we will never send our children to State schools where their principles will surely be destroyed, or wrecked, and placed in extreme danger when not destroyed outright. Justice and moral power are on the side of Mr. Curtis' amendment and will prevail in the end, after a protracted struggle. Dr. Wallis is extremely anxious to give women the franchise. He need not trouble himself about that. Woman already is invested with immense power in her domestic, social, and even political relations: a power which no human authority ever gave her, and which no human authority can take away from her. She holds her franchise immediately from God himself. Her power enables her to exercise a subtle influence. It is well nigh irresistible—Catholic women have a peculiar claim to be heard by Government with respect and attention on the subject of education. The Government in this as in most Christian States see a certain portion of the Catholic women, their subjects, renouncing all the enjoyments of the world, even the most coveted happiness of the married state, to devote their lives and their fortunes, often a very large fortune, to the education of the youth of their own sex and boys of tender years. The secular education they give being of the best and seasoned with wholesome principles of the Catholic religion. To carry out their patriotic and pious design, they erect suitable buildings with their own funds, or with very trifling help from others. These buildings are often a credit, and an ornament to the locality in which they are placed. They carry on their work not for lucre's sake, nor yet for form; but for the glory of God, the good of their fellow creatures of all creeds, and of course for the good of the commonwealth. They, therefore, exercise a great political influence. They are a great and a beneficent power in the State. Tyrants may take, and have taken the power from them and driven them from their country. A just and free Government which ours professes to be, will do neither: but on the contrary will encourage and aid them in their labours, or ought to do so. Where will the Government find women of any other creed who serve the cause of education, of Christianity, and their country, with such disinterested zeal as these Catholic ladies exhibit. Perhaps Mr. W. Sanson can tell that or the Hon. members for Franklin. These two latter gentlemen ought to know the religious history of this colony well, having been reared, I believe, in the Protestant Missionary camp. Yet they in concert with others would if they only could destroy the nuns' schools, to be replaced by Government girls' schools, from which the Catholic religion is banished, and where no religion save a mutilated Christianity is allowed to exist. When we see the nuns' schools, and witness the pious and humble-spirited labours of these ladies we are reminded of the olden times: of the ages of faith and charity in England and Ireland. But in those times there were not a solitary Convent school here and there, the country was thickly studied with them. The people of all ranks, the poorer sort more especially, knew their value then, as many Protestants now are beginning to know it. People then and there witnessed their destruction, and their robbery, with sorrow and indignation,—by those who were ready enough to calumniate and malign the nuns' character but not to imitate the nuns' virtues. The present Con-

vent schools remind us that now we are living in an age of religious indifference or intolerance, an age of secularism, selfishness and greed. The girl is mother to the woman. The nuns are rearing up a race of well-instructed and devout women, who are to be the future mothers of a large portion of the people of this colony. Yet the Government and men like the members for Franklin, would not only refuse aid to their schools, but destroy their schools if they only could,—liberalism and patriotism indeed! It seems the Auckland Catholics are annoyed by the manner of your treating your subject of the block-vote. They do not see that the block-vote can only be of use when two or more powerful Protestant parties are at war with each other, and their forces nearly equally balanced. The Catholic block-vote is the terror of Protestant parties at home. When did Irish Catholics ever receive any measure of justice from a Protestant majority, except under the influence of fear or self-interest. Perhaps some of your Auckland readers may be able to say when: The Catholic block-vote is useless or worse under many circumstances; it is most formidable under others. It can make or destroy Ministries; destroy them, at least, as Mr. Gladstone knows to his cost. To expect that the Catholic block-vote can tell when a Catholic and No Popery candidate alone contend for a seat in Parliament, as in the City West election, is absurd. The Roman Catholics in this colony should learn political wisdom from the mistakes of their co-religionists at home. Dissention and unnecessary division among themselves cripple their power at home, and often well-nigh destroy it. They wish all to be leaders. They will not make concessions and stick loyally to their chief, and follow him. Why do Catholics anywhere form a political party? They do so to uphold public justice, loyalty, and religion. Accordingly they will never want powerful Protestant allies, or even an able Protestant leader. The Protestant ranks, in this and every country of mixed creeds, abound with just, patriotic, sincere, and religious men. These men are the natural allies of Catholics, but not of them to the prejudice of others. The late Mr. Butt was no Catholic, yet he was an enthusiastic leader of Irish Catholics and an eloquent defender of their rights. The like can be said of Mr. Curtis. One of the most able and zealous defenders of Catholic rights whom England has ever seen probably, in modern times, was Mr. W. Cobbet, M.P., a Protestant and member of the Church of England. If Catholics would only stick to their leaders and pull well together, being two hundred million strong, they could, by moral force alone, and without any violence or shedding one drop of blood, rule the world. Mr. O'Connell used to say that no mere political advantage was worth one drop of human blood, and he was the only man who succeeded for any length of time in keeping the Catholics in Ireland well together and in peace. Catholics here, as in Ireland, possess great influence in the Government, in spite of their comparatively small number and poverty. Their opponents in Parliament and the Press, here as at home, may jibe and jeer at them and abuse them as they please, still they possess great power as a party. It is a pity to see that power lessened by internal divisions among themselves. To secure unity, they ought to make any sacrifice, however great; so far as it can be done without a sacrifice of principle. Stick to your leader and follow him should be their guiding principle. The Catholic Episcopate seldom or never interfered in political questions unless the interests of religion and justice are threatened seriously. When they do interfere, they are the natural leaders of the laity, who ought to give them a loyal, unhesitating, and cordial support, and not create any dissention or unnecessary divisions whatever, in any way. The Catholic who yields a cheerful and ready obedience to his lawful Catholic superior will never be either a tyrant, a traitor or a slave. The Catholic Church is the most formidable enemy of tyrants, traitors, and rebels in all countries and under all Governments. The Auckland Catholics seem to think the TABLET often indulges in the use of too emphatic or too violent language, by which certain Protestants are offended and alienated from us. Patience, humility, and meekness, under affronts and injuries are no doubt very beautiful Christian virtues, which we ought all to practice; but, unfortunately, too often, don't practice. Christ, himself, however, the perfect model of patience, and humility to us all, at times used very strong and opprobrious language when denouncing the proud, perverse, and hypocritical enemies of his religion. The TABLET in resisting the selfish, unjust, and hypocritical enemies of the Catholics in this colony does not always, it is true, use the "mincing words of a waiting gentlewoman." He comes out hot and strong—at times perhaps too hot and too strong. Be it so. That is easily mended. Excessive zeal in the Catholic cause is a venial fault. Excessive coldness or indifference is not—excessive zeal is not common,—whereas, excessive apathy is all but universal, or at all events much too common. The Auckland Catholics, therefore, should be indulgent to the faults of the TABLET, in so far as they are founded on excess of Catholic zeal, and not criticise them with severity, or in any unfriendly or censorious spirit. But for the spirited proprietors of the TABLET we should not have had a Catholic journal in this colony at all to this day. That in spite of all its faults, and short comings, the TABLET is doing good, and great good, service in the cause of truth and justice, no man can doubt—be he Catholic or Protestant. The Catholic in all parts of this colony owes a debt of gratitude to the TABLET, which will not soon be repaid by him; when one thinks of the many, and complicated and cruel insults and injuries, which the oppressed Irish Catholics have, for so many, many generations, suffered at the hands of English Protestants, and to some extent still suffer, even in this very colony, need we wonder if the TABLET, the zealous defender of Catholic faith, and Catholic rights in New Zealand, should at times pass the boundaries of moderation or good taste in the language he uses? The wonder is not that he should transgress in that way occasionally, but that he should be able to restrain so much as he does his feelings of indignation, and resentment against shameless and hypocritical Protestant calumniators and oppressors, and write of them in the language of moderation at any time. | Laic.

Mahaley Ellis, coloured, whose name has often appeared in the published proceedings of the Mayor's Court, died suddenly in the city jail shortly after having used the expression, "I hope God may strike me dead."—*Norfolk Landmark*.