

not dream of doing Catholics justice. For this reason it is that every device and subterfuge is had recourse to in order to make the public believe that Catholics are not really opposed to the godless school system of this country. Even the Legislature is not free from men capable of this dishonesty. In the debate on the estimates for education, on the 25th of last month, and to which he had already alluded, one gentleman denied that one-seventh of the people of the country were unable to avail themselves of the advantages of the education provided by the Government. This gentleman might as well deny his own existence. A rapid enumeration of Catholic schools in only some of the provinces will show how groundless is this gentleman's denial. Catholic schools for boys and girls, and in all the chief towns these schools provide, not only primary education, but also education of the highest class. Well Catholic schools are established in Napier, Meanee Flat, New Plymouth, Wanganui, Wellington, Blenheim, Nelson, Charleston, Reefton, Ahaura, Greymouth, Hokitika, Ross, Christchurch, Shand's Track, Leeston, Timaru, Oamaru, Naseby, Tinkers, St. Bathans, Cromwell, Arrowtown, Invercargill, Milton, Lawrence, Dunedin, Dunedin South. In Dunedin beyond 800 children attend the Catholic schools, and out of the Catholic population of this city, one Catholic child out of every five Catholics is attending a Catholic school. He did not boast, nor did he assume anything he was not justified in, when he said that at least there was no better education given than that imparted in the Catholic schools. The enumeration of the towns in which Catholic schools were actually in existence showed at once that the Catholic body was labouring under a grievance; because these schools had been built and were maintained by it at its sole expense. Was it likely that Catholics, if they did not feel acutely the grievous wrong under which they labour, would, at an enormous expense, build and maintain Catholic schools? In addition he could say that Catholics, and this was a matter within his own knowledge, and must be also known to Catholics generally, wherever there were not Catholic schools Catholics were in grief on account of such a state of things; and further, whenever Catholics had not Catholic schools within their reach they sent their children to private schools, the establishment of which they encouraged, so great was their abhorrence to godless Government schools. It was quite certain Catholics would have Catholic schools for their children and nothing else. In Dunedin, in addition to the schools of the Christian Brothers and of the Nuns, they had a College in which the boys could receive the very highest education, and he trusted that some of them would soon see their way to send their sons to it. Considering their small number, it could not be denied they had done very well. They had made great sacrifices, and shown very great love for education. He would ask those present to look around them and mark well the building in which they were assembled. Look at this school-room, the manner in which it is finished, its forms, desks, maps, all its school appliances, and in this establishment there were three other rooms similar to this. Everything is of first-class character, and they provided all themselves. But in calling their attention to these things, his object was to place before them another consideration calculated to show them the grievous wrong done to them by recent legislation. In consequence of the enormous and unnecessary expenditure in the matter of education, the Government of the country had got into such a state that additional and crushing taxation became necessary, or at least has been thought necessary. Had it not been for this wanton waste of money on education, this additional crushing taxation would not have been necessary. This year nearly five hundred thousand pounds are set apart for schools, last year four hundred thousand pounds were spent for the same purpose, the year before nearly four hundred thousand pounds. Thus one million two hundred pounds had gone in three years, and there was not the slightest necessity for the expenditure of the greater portion of it. Why should not the non-Catholic part of the population provide education for their own children; they are the richer and more numerous part, and if Catholics could provide education for their children, why could not Protestants do so for theirs? Why should Catholics be called upon to provide education for other people's children after having provided at their own sole expense for the education of their own? Now to come to one or two details. Last year he, the Bishop, had to pay the land tax, on the site of this and other schools. For what in reality? To help to make up the deficit caused by the extravagant school vote. It was for no other purpose. This vote, and this vote alone, during the two preceding years had

caused the then deficit. But this year we shall have to pay a larger sum as property tax. He would have to pay not only for the site, but for the buildings, the out-offices, even the desks, maps, and school furniture. And for what? for what? That the children, for example, of the shop-keepers of Princes and George streets may have, at the public expense, a free and godless education. The case stands thus—We, at our own expense, provide school sites, school buildings, school furniture, and teachers, and having done such great service even to the State, the State compels us to pay a heavy tax on our schools and school furniture in order that non-Catholic children shall have all these things provided for them free, gratis. There is in this a monstrous perversion of the primary idea of justice. Is this a just and reasonable proceeding on the part of Parliament? Was that the sort of treatment industrious and good citizens ought to expect. But injustice was carried further still. The majority of their fellow-citizens in Dunedin refused them the right to vote for any except their enemies. No friend to justice to Catholics dare present himself before a Dunedin constituency. All other sections of the community would combine against him on the bare suspicion that Catholics would be disposed to support him. All were not so, however. There was a large and very intelligent minority in favour of justice and fairplay. Even in the Legislature, they were not without friends, as might be seen from the debate on the 25th of last month, to which he alluded. The majority, however, even there, was against them; and this majority within and without Parliament were tyrannically putting their hands into the pockets of Catholics and extracting large sums of money for their own exclusive purposes and advantages. He had always raised his voice against this system, and would continue to do so. Justice and fair play they asked, nothing more; and they should never be satisfied with less.

Occasional Notes.

PRESSURE on our space obliges us to hold over to our next issue a portion of our Melbourne Letter and several other items of interest.

THE title chosen by Mr. J. J. Crofts for his lecture is "The Land Settlements, and Famines in Ireland." We shall furnish full particulars in our next issue.

WE would direct the attention of our readers to the programme of the Hibernian Society's Fete, to be held on Boxing Day, the 26th inst., in the Caledonian Society's Grounds. It will be seen that the society has been very liberal in providing such a splendid programme, and deserve hearty support and co-operation in their endeavours to promote amusement. They have for the past four or five years gone to no small amount of expense and trouble in supplying sports for the public, and it is only right that their efforts should be heartily supported, and this can be done in no better way than by patronising them, and thus contributing to the financial success of their worthy enterprise.

A DISTRIBUTION of prizes and breaking-up will take place at St. Aloysius College, Waikari, to-day, Friday, at 11 a.m. The Jesuit Fathers will be glad to receive all such ladies and gentlemen as may desire to visit their college for the occasion. Their invitation is not restricted to relations or friends of the pupils.

THE foundation stone of the convent about to be erected at Christchurch by the Sisters of *Notre Dame des Missions*, will be laid on January 4th. His Lordship the Bishop of Dunedin will preach the sermon on the occasion.

THE Most Rev. the Archbishop Bishop of Auckland, accompanied by the Rev. Fathers Downey and Vagiolti, of the Order of St. Benedict, and two lay-brothers, arrived at Port Chalmers by the s.s. Ringarooma from Melbourne on Wednesday last. The distinguished prelate was received at the Port by the Bishop of Dunedin, who conducted him to this city, and in company with whom he visited the Dominican Convent and the College of St. Aloysius, Waikari. The Archbishop left Dunedin in the afternoon of the same day for the purpose of continuing his passage to Auckland. We understand that several other members of the Benedictine Order are preparing to follow those who have come out with the Bishop of Auckland for the purpose of establishing a house of their Order in the diocese alluded to.

Mr. Nicholas Smith is about to open a drapery establishment in George street, Dunedin (corner of Moray Place). Mr. Smith is well known as an experienced and upright man of business, with a thorough knowledge of the trade in which he is about now to engage independently, and we are convinced it is only necessary for us to notify his undertaking in order to secure for him an abundant patronage.

Mr. John Morrison, George street, Dunedin, may be consulted respecting the Dunedin Cup, 1880.