

city have no less than four schools, two for girls and two for boys. These schools have been provided and maintained by the Catholic body, without aid from the Government. About 300 children receive in them a good literary and Christian education. Here was a case for the application for the aided school clause, for surely the spirited people who had provided these schools, and generously supported them, should not in justice be called on to pay school rates unless their own schools received a *pro rata* share in their distribution. Under the conviction that his claim for aid was irresistible, the Very Rev. Father Petit-Jean made application to the Board on behalf of St. Mary's boys school, which is under his charge. The Board had not even the courtesy to send him a reply. After waiting a considerable time, he renewed his application in person, and met with a point-blank refusal. The excuse was, there were no funds; but he was told that if the Catholics would hand over their schools to the Board, they would be maintained. The question, however, is prompt: How could the Board support these when handed over if there were no funds? It would appear, then, that the clause in question is a mockery and a delusion. Clearly it was never meant to be acted on, else the Board would not thus dare to disregard the letter and the spirit of the law. Again, is it not clear that the only object is not the education of the people, but the destruction of Catholic schools? Ought not the Board rejoice at seeing 300 children receiving a good education, and help these good, disinterested people who were devoting their substance and their time and energies to this good work? No, nothing of the sort; but destroy the Catholic character of the schools, and then we shall maintain them, says the Board. This precious Board has not money to help, but it has abundance to bear the entire expense. How logical and statesmanlike! The help of the Catholic body will not be accepted, even though the burdens of the state should be thereby lessened; and the Board prefer to bear the entire expense of educating 300 children to contributing a portion. And so it is everywhere almost; here in Otago, Canterbury, and Auckland. Are the people asleep, or are they demented thus to permit their representatives to accumulate tax upon tax, and burden upon burden, for no reason, except the discreditable one arising from sheer hatred of Catholic schools?

THE SUB-ALPINE GOVERNMENT.

Plunder and tyranny are rampant in Rome. Religious of both sexes are ruthlessly thrust out of their homes and forcibly dispossessed of their property. No right is respected, no sex spared; and whilst the wicked are treated mercifully, there is neither mercy, pity, nor common justice for the devoted servants of God, and the anointed of the Lord. The State, even if it were a legitimate Government, which the Sub-Alpine is not, has no right to invade the rights of private property and of individuals. But in this case might happens for the time to be in the hands of these men who hate religion and virtue, and are bent on the destruction of the Church. Well may we exclaim, *Quousque, quousque!* (how long, how long). Very many of these religious have spent long lives in the service of God and His poor, their fortunes in the cause of religion and charity, and have outlived their friends and relations in the world. Their convents were their homes and their property. But then comes an usurping and devastating foreign government and robs them, depriving them of their homes and the possessions they and their brethren had acquired by their own private means, their industry, and the donations of their friends. As well might the Government seize the palaces and estates of the nobles or the merchants, or any of the civilians of the land. Rather with more reason, inasmuch as the property of the Church is held on titles more sacred. But it will be said these properties are valued and paid for in Government stock. What hypocrisy! What a perversion of the meaning of words! Yes, indeed, the plunderers send their brother plunderers to set a value on what they all covet and are determined to have; and then forcing a sale at this price pay the amount in comparatively worthless debentures. But the mockery and injustice do not stop here; the religious are not allowed to dispose of this stock, so that, should the Government fail, which is exceedingly probable, they shall be left absolutely penniless. Why should such a distinction be made between lay and ecclesiastical holders of Government securities? Succession is not recognised; and the only object, therefore, is to compel ecclesiastical persons by the dread

of starvation to become partizans of the present order of things. This object will not be obtained, and even though it should, it would of course be no excuse or palliation for the grievous injustice done to these unfortunate religions, and the almost unparalleled tyranny of the measure. How long will the confiscators rest content with laying unholy hands on the property of the Church? Greed and injustice when indulged become overmastering passions; and the man who disregards the obligations of justice, when the property of the Church is concerned, soon learns to look lightly on the claims of private property. This plundering of the Church renders the possession of all property insecure; and this disregard of individual rights is laying the foundation of slavery. A little longer, and if a check be not put to such proceedings as these described above, all rights will be confounded in universal confusion, and the security and stability of society at an end. It is a perilous thing to enthrone an erroneous principle; and men deceive themselves woefully if they fancy the multitude will fail to make logical application of such a principle when it favours their own passions, interests, or prejudices. If there is to be no right, no law, no security, but the mere will, it may be whim, of these who happen to be the depositaries of power for the time being, their turn to experience reverses, and see themselves the victims of injustice, or it may be in their cases, of a species of retributive justice, is not far distant. The only principles that can save society, and render men's lives and properties secure, are truth and justice. All should keep steadily in view the great motto—*Fiat justitia*.

REPORT OF THE EDUCATION DEPARTMENT FOR THE YEAR 1872.

OUR attention has been drawn to the following words of this report, page 19:—"With regard to the reading of the Bible in the presence of Catholic children, I know of some instances where this was the practice; but in every such case, I had the positive assurance given me that such children were present with the full knowledge and concurrence of their parents." Now, we ask, who gave Mr Hislop the assurance. Was it the teacher, or the parents themselves of the children? If Mr Hislop will say that the parents did so, we shall believe his word; but if not, then we take leave to disbelieve the statement, for the very simple reason that the man who could make such a request, or consent to have his children taught out of the Protestant Bible, should have ceased to be a Catholic.

But we have to thank Mr Hislop for his candid acknowledgement that, "in some instances," he knew the Bible was read in the presence of Catholic children. This more than justifies Bishop Moran's condemnation, and proves to the Catholic community the true character of Government Schools. Why the most careless Catholic cannot now fail to see that his children's faith must be endangered in these schools, and that he is compelled to contribute not only towards Protestant education, but towards the proselytism of his own child.

We notice by advertisement that the Rev. D. Crowley will say Mass at Port Chalmers to-morrow.

OUR SCHOOLS (continued).—Blenheim, Marlborough, has boys' and girls' Catholic schools. The girls' school is kept in an excellent two-storey house, lately purchased by the congregation at a cost of £450, and which also serves as a residence for the schoolmistress. This school, which is situate in the neighborhood of the Catholic church, is attended by 30 girls, and preparations are being made for building a large school-room as an addition to the building. There is a school for boys at the opposite side of the street, adjoining the priest's residence, the erection of which cost about £400; the site had been purchased previously. There is accommodation for boarders from the country attending the school, and the average attendance is 45 boys. The schools, we believe, are entirely dependent on the voluntary efforts of the Catholic congregation. If any assistance has been received from the Government, it is, when compared with the expense the congregation has gone to, exceedingly inconsiderable. The last census showed the number of Catholics in the entire Province of Marlborough to be 691, and they have evidently put their hands into their pockets pretty freely to give their children a proper education. The Catholic school at Port Lyttelton is held at present in the church. The number of pupils is 28, and arrangements are being made for the erection of a new school-room. The Government contributes nothing. The Catholic church at Lyttelton is a pretty stone building which cost £1228, all of which has been paid off. The Catholic population of Lyttelton numbers only 192.

EDUCATIONAL.

ST. AIDAN'S SEMINARY, GRAHAMSTOWN CAPE OF GOOD HOPE.

LAYING THE FOUNDATION STONE.

The foundation stone of St. Aidan's Seminary Grahamstown, Cape of Good Hope, in the Right Rev. Dr. Moran's last charge, was laid on Wednesday January. The local journal describing the ceremony says:—

Wednesday last was a day long to be remembered by the in-