

her utter ruin. Indeed, were not the Church a Divine Institution, she could not possibly withstand such efforts. In Rome itself, the head and centre of Catholicity, the Revolution has succeeded in enthroning itself, and in making a prisoner of the Holy Father, Christ's Vicar on Earth. Here, as elsewhere, it destroys the religious orders, robs them of their homes and properties, drives monks and nuns from their cloisters, sets up godless secular schools, employs infidels to destroy the Faith of Catholic youth, encourages immoral publications, insults religion and its August Head; and, after having for years pursued a similar course throughout Italy, continues to place the greatest obstacles to the discharge of their duties by Bishops and Priests.

Of Spain and Portugal it is hardly necessary to speak. Every one is acquainted with the atrocities perpetrated on the Church by the revolutionary party in these unhappy countries. In the new German Empire the persecution continues, and seems to gather strength and fury as time goes on. Journals are suppressed, and prosecuted for publishing the Holy Father's Allocutions; the Government of his Imperial Majesty presumes to suspend ecclesiastics, even Bishops, for discharging the holy duties of their office. The Archbishop of Posen is threatened with exile and other punishments, because he gave directions to his Priests to teach little children their prayers and catechism in the only language—the Polish—they understand, and not in the German language, of which they are utterly ignorant. And, amongst other cruel penal provisions of the new laws, which are an abrogation of the very constitution established only lately, it is enacted that ecclesiastical students shall be brought up at the Universities where heretical Professors constitute the theological faculties. This means that the Government will, if it can, destroy the Catholic faith of the future priests of Germany. It is not at all improbable that the priests will have to seek an education in foreign lands, as in Ireland in the days of persecution; and, on their return, like our predecessors, betake themselves to the mountains and bogs, and then steal forth from these during the darkness of night to carry the consolations of religion to their faithful flocks. Such is the liberty and justice of Protestant Germany! Such the liberty and justice which the revolution bestows!

The Grand Turk, emulating the bad example of Christian nations, hands over the property of Catholics to schismatics, whilst persecuting the devoted children of the Church, and confiscating their property. He refuses to recognise the Catholic Patriarch of the Armenians, or rather withdraws his recognition of him, and endeavors to compel the Catholics of this nation to accept as their ecclesiastical head the schismatical intruder.

Geneva illegally decrees the banishment of the Catholic Bishop, uses force to give effect to this injustice, and violently deports him beyond the confines of the canton. The only reason for all this is, that he is an able, energetic administrator. But the violence and injustice do not stop here, neither does folly. A new law, made by Protestants and infidels, directs the appointment of parish priests to be made by popular election; so that, for the future, Catholic priests are to be appointed not by the Bishop, in accordance with the law of the Church, but by the deadliest enemies of Catholics and their Church. Behold the liberty and justice accorded by the Protestantism of Geneva, and by revolution in the nineteenth century. But Geneva is not the only Swiss Canton that is up in arms against the Church. The Bishop of Bâle is another victim of the intolerance and tyranny of the age, and his chapter—for refusing to obey the mandates of a Government composed of infidels, radicals, and Protestants, to elect a new Bishop during the lifetime of the true and legitimate one—has been declared deposed by these worthies. No doubt these will soon do as was done of old—declare men guilty of high treason and deserving of death for hearing Mass.

Catholics are everywhere trampled on, plundered, and impeded in the exercise of their religion and rights, and yet the men who inflict such injustice, hesitate not to charge upon them their own crimes. Hypocrites! who are now engaged in enacting penal laws; banishing peaceful, loyal, and virtuous subjects; flinging out merit and venerable old age to perish in penury on the streets; taxing people for the purpose of destroying the faith and Christian morality of their children; prosecuting the Press except when it is licentious, and calumniating everything that is most exalted and holy in the world? And, on the other hand, who is patiently bearing all this injustice, and at the same time abstaining from all conspiracy,

all intrigue, from every attempt to overthrow the established and legitimate order? Is it not a solemn sight to behold the Catholic Church calmly enduring all this wrong, insult and falsehood, and at the same time majestically pursuing her course, conscious of her undying strength, and able to afford to forgive and pray for her very persecutors.

Governments and the Revolution have placed themselves in deadly hostility to the Church; their arms are, penal laws, numerous armies, confiscation, destruction of religious communities, banishment, infidel and immoral publications, secret societies, the Press, and godless education. And what are the arms of the Church? Divine truth, patience, prayer, submission to the dispensations of Providence. Which shall conquer? Let the past answer for the future. Heretofore she has risen triumphant over all these enemies taken singly; it only remains for her now to crush their united forces. That she shall succeed in doing this there can be no doubt.

#### SCHOOL COMMITTEES IN CANTERBURY.

A CORRESPONDENT in Christchurch informs us that every householder within an educational district, let him be poor or rich, let him have children or not, is bound to pay a tax of one pound (£1) every year; and, besides, if he or she have children, to pay five shillings for each child six years' old. He means, of course, every child over six years, and under fourteen or fifteen.

Further on in his correspondence he says there are committees in these educational districts trying to force Catholic parents, who send their children to our schools (Catholic), to pay five shillings per annum for each child, to their own schools (Government). The people will not pay; and the people are quite right. Here, then, is an attempt at tyranny not surpassed anywhere. And this is the state of public morality that results from the monstrous legislation in reference to education to which colonists are subjected. Let the people thoroughly understand the hardship of this case. Catholics pay a tax for education, from which they derive no advantage. Being conscientiously opposed to secular godless education, they provide, at their own sole expense, schools for their children. Their neighbours, however, who are empowered by law to spend the entire school tax on themselves, insist also, that for every child a Catholic parent sends to a Catholic school, such parent shall pay the sum of five shillings towards the support of the neighbouring secular schools, in addition to the annual tax of one pound. The Catholic, therefore, is trebly taxed for the providing of that species of education which he abhors, believing that in reality it brings with it more of a curse than a blessing. Why, in the darkest days of oppression, and in the most despotic countries, is a parallel to this could hardly be found. But it is the old story—the more democratical the majority, the greater the tyranny and injustice. Really it is time the Colonial Legislature withdrew the power of legislating on Education from these Provincial Councils, and passed a uniform measure based on justice and equity for the entire Colony. In Christchurch the Catholics have spent some thousands of pounds on school buildings, and they pay besides a large annual sum for the support of these schools. But this is nothing in the eyes of the majority of the Council there, or, as it appears, of the precious school committees. These efforts and institutions are ignored, and the Catholics are compelled to pay taxes, just as if they had never been made. After providing schools for themselves, they are, whilst bearing all the expense of these, compelled to provide schools for people who neglected the education of their children, or refuse to be at the entire expense of their schools. If Catholics received a *pro rata* share of the public funds for themselves, they would not refuse to bear their share of the public burdens.

#### THE HIGHER EDUCATION COMMISSION.

THE following, taken from the evidence given before the Endowed Schools Commission of Ireland, in 1857, may suggest the true reason of the falling off in the number of pupils attending the Dunedin High School:—

Mr Thomas Killeen sworn and examined.

*The Chairman:* What situation do you hold in the Grammar School?

*Witness:* Second master.

*The Chairman:* Can you assign any reason for the falling off in the number of pupils?

*Witness:* I could assign some reasons. When the