

them the world at large, that there were 2,000 children in Christchurch alone who did not attend any school whatever. He meant, of course, 2,000 children of an age to go to school, else there would be no argument in favor of the New Education Scheme.

In the first place, the statement is its own refutation in the minds of all who know the facts, and would be considered such by every reasonable man, unless, indeed, he were assured that there was not a school of any kind in the city. But what are the facts. At the date to which reference has been made above, there were in Christchurch only 2,001 children between five and fifteen years of age—the school age, that is, in the proportion of about 1 to 6 of the population. It will be found, also, by looking into the census returns, that the Catholic population of the city was 1,043; and we can state it as a fact, ascertained by our own personal observation and investigation, that 200 children attended the Catholic Schools—that is about 1 in 5.

Now, the other denominations of Christchurch are more numerous and wealthy than the Catholics, and it is a well known fact that they have numerous and well attended schools. Under these circumstances, it will not be either presumptuous or disrespectful to say that the honorable Councillor's statement is at least a very great exaggeration. Indeed some people, and we must say we are of the number, would be disposed to disbelieve it altogether. The probability is, in truth, that the number of children attending school in that city is larger in proportion to the total population than in the most favored countries of Europe.

But it may be asked what was the object of making such a reckless statement, and one so easily refuted? It is evident—secular, or mixed, education must be established *per fas aut nefas*, and, therefore, the character of denominational education must be damaged if possible.

For the sake of argument, however, let this untrue statement be supposed to be true, what then? A reasonable man would say, do not destroy the existing schools, which are so well attended, rather help them to give additional accommodation. This, however, is not the course adopted by a large majority of the Council. Destroy is their motto, and their acts amount to this—there are two thousand children who ought to be at school, but are not, and the way to cure the evil is to annihilate the schools at present in existence.

Others can speak for themselves, we must confine ourselves to what regards Catholic Schools. And are we not justified in denouncing the grievous injustice done to Catholic children and Schools? There is no allegation that the Catholic Body has failed to do its duty, or to provide amply for its own members. Nor can such a charge be made. The figures given above prove that about 1 in 5 of the Catholic population is going to school, and consequently no more need be said on this point.

What is the inevitable conclusion of all this?—That the advocates of the secular and mixed systems are not really anxious for the spread of education. Those who are zealous for the education of the people do not destroy existing and efficient schools. What, then, is the object? Simply the destruction of Catholic Schools, and the securing for themselves the exclusive possession of all Schools. Practically, in Otago, all Government schools are Presbyterian, under the new law in Canterbury they will be all Wesleyan and Presbyterian.

THE NATIVE DIFFICULTY.—ITS SOLUTION. A CONTRAST.

It is fortunate for Mr Stafford and his party that they are not in office. Did they now administer the affairs of the Colony, the present unhappy state of many amongst the Maories would be attributed to them, and they would find it hard to persuade the public no blame attached to them. The fact of their being in opposition at the present moment proves the charge would be groundless; and such evidence is of great value to them as a political party. On the other hand it may be said: had they been in power, such a state of things could not have arisen. But the answer would be: when they were in power such a state of things, and even a worse one, did exist.

Some, particularly in the north of the Colony, blame the policy of the party in power. This, however, does not seem just and reasonable. This party has not done anything to provoke war. They have not been guilty of any injustice towards the Natives; on the contrary, they have done everything in their power to serve them, and, as it appears to us, left nothing undone to conciliate them.

In writing thus, it must not be supposed that we mean to insinuate that the Opposition when in power acted either unjustly or with want of due consideration towards Maoris. Our only wish is to state facts, with the view of bringing out our own ideas and establishing our own theories, which are the result of long experience of savage tribes.

It appears to us, neither of the contending political parties is, or ever has been, to blame for Native wars. These have been the inevitable result of circumstances which it was not in the power of Government to overrule, though it might perhaps modify them to some extent. Savage tribes cannot compete with civilized man, and cannot, consequently endure him. To get rid of him, therefore, and to recover what they fancy they have lost solely through his instrumentality, they invariably have recourse to the vulgar means of fight and slaughter whenever it appears to them they have a chance of success.

But let it once be made apparent to them that they have no chance of succeeding in ousting the white man, they will submit and become peaceable neighbours. The policy, which, whilst it acts patiently yet firmly with the Natives, opens up the country by means of roads, and fills the districts inhabited by them with immigrants, is the only wise humane and efficacious policy. If the Natives arrive at the conclusion that are out-numbered by determined Europeans, ready to punish aggression with due severity, there is an end to Maori wars. The blame of the present state of the Waikato, if blame be due any one or any thing, except the Maoris themselves, must be attributed to the delay that has taken place in settling a sufficient number of white people in the country.

The break down of the immigration scheme may have been inevitable, but it is a great calamity. Immigration is not only the cheapest way of developing the resources of the country, but also the cheapest and most efficacious mode of solving the Native difficulty. It is to be regretted, therefore, that narrow-minded national and religious prejudices have stood in the way of the success of a measure so necessary for the peace and prosperity of New Zealand.

What a contrast between this folly and the conduct of the Brazilian Government for example! Brazil is a Catholic Empire; the Catholic religion is established there, and the people almost without an exception Catholic. Yet this Empire seeks for immigrants to the number of three or four hundred thousand in England. National and religious prejudices are not permitted to blind the statesmen of Brazil, and render a great scheme abortive. It is reported that one who has much to do with our immigration scheme solemnly declared that he would be no party to the introduction of Irishmen into this Colony, that he would not help to establish Popery here. There can be no doubt that the manner in which the scheme was worked for a long time renders the truth of this report extremely probable; and the following declaration, which has been placed in our hands, will show the animus of those who manage the Provincial immigration of Otago. The document is authentic, but we omit the names, because the person who made the declaration before witness, after a few days, returned and requested his name should not be published, as he feared its publication would prevent him from getting employment.

"I, —, a native of County Derry, Ireland, having applied for an assisted passage to New Zealand, to —, of —, was told that I could not get an assisted passage, as no Catholic would get it. He, the agent, said if — (the person applying) went under the name of a Protestant he could get assistance, but not otherwise."

This man refused to call himself a protestant, and paid the full passage money to Dunedin.

CATHOLIC INTELLIGENCE.

ARRANGEMENTS have been made for establishing a Catholic school at the Arrow. It is expected to open in a fortnight, and there are already 25 intending pupils. Arrangements are also being made for the erection of a church in this rising district, and the efforts of the people towards providing school and church accommodation are most spirited.—Preparations are being made for the erection of a church at Lawrence; a site is being excavated, and stone is being quarried.—The number of Catholics in the Wakatipu electoral district is 656; in the Mataura district, 344; Wakapuaka, 223; Riverton, 204; Invercargill, 254; Wallace, 129. We give the numbers of Catholics in a few of the Canterbury districts:—Slands road, 200; Rangiora, 300; Bracebridge, 210; and Leeston, 300, being over 1000, to whom there is but one priest.

AN Auckland correspondent informs us that the NEW ZEALAND TABLET has been spoken of in the Auckland churches with an earnest recommendation of it from the Right Rev. Dr Croke, Bishop of Auckland.