

of £5000 for that purpose passed by the Provincial Council during its late session.—At an inquest held on the body of a man found dead at the Waiau under presumably suspicious circumstances, the jury returned a verdict of "death by exposure."—The excitement respecting the opening of the Museum on Sundays continues. The first meeting of the new Board of Trustees takes place to-day.—The remainder of the City loan of £6000 for drainage purposes has been taken up at par.—The prospectus of the Canterbury Sale Yards Co. has been issued. The capital is £6000, in £5 shares. It is proposed to erect yards in the vicinity of the city.—Mr R. M. Morton's thoroughbred mare Barbary died last night.

BISHOP MORAN ON EDUCATION, AT ST JOSEPH'S.
In this Church on Sunday last, at the 11 o'clock Mass, the Rev. J. Lenihan preached an excellent sermon on the terrible evil of drunkenness.

In the evening, after Vespers, the Bishop preached on the Gospel of the day; but previous to reading the Epistle and Gospel of the day, his Lordship remarked he had spoken so often on the subject of education lately that he would not occupy the time of the congregation with it that evening. He might, however, say a word on one point.—It will be necessary for us to support our schools ourselves. The burden, he observed, is a very heavy one, and the tax is very great, but the duty of supporting our schools is one which cannot be avoided. We are bound by every principle as Catholics and Christians to give our children a Christian and Catholic education, and save them from the loss of their faith and from a Godless training. "He that neglects his own, especially those of his own household," as the Apostle tells us, "has lost the faith, and is worse than the infidel." All those in charge of children, such as parents, guardians, and priests, and one in his own position in the first place, will have to render an account to God at the Judgment Day for the manner in which they have performed this duty. The neglect of duty on their part will bring upon them chastisement for ever. We can make no compromise in this matter of education, because our faith is the most important consideration to us; for this faith we must be prepared to sacrifice every thing else, because if faith be lost, all is lost. If faith be lost, it will be absolutely impossible for us to do any one thing that will be pleasing to God. This is the teaching of the Apostle Paul, who says that "without faith it is impossible to please God; and he that believeth not shall be condemned." Therefore the loss of faith was the greatest calamity that could befall us; and the next greatest one was that of exposing our faith to the danger of loss. There is only a shade of difference between the two, because as we read in the Holy Scriptures, "he that loves the danger will perish in it." We are, therefore, not only obliged to make sacrifices to preserve our faith, but we are strictly bound to avoid the danger of incurring the loss of our faith or that of others confided to our charge. Now, if our children are permitted to attend these Protestant and Godless schools, there is no doubt their faith will be endangered; and he might say, consistent with the probability of the case, that as a rule their faith will be lost. Faith is a precious and a tender gift, and must not be exposed to rude treatment and danger. We have experience to corroborate this, for we know that in the United States of America, for example, under the Godless system hundreds and thousands, and he believed some millions, of children belonging to our (to the Irish) race have lost that faith for which their fathers died, through Godless schools—an irreparable loss for which nothing in this world can compensate. We should be warned by this and make sacrifices—very great sacrifices—that we may have schools of our own. The Catholic body, comparatively poor and few though it is in this diocese, has already done a great deal. Notwithstanding all we have been called upon to do, we have schools in Dunedin attended by 250 children; in Lawrence, by from 80 to 100; in Invercargill, by 111; in Milton, by 42. At Lawrence, we have a schoolhouse which has cost £900. We have schools at Arrowsmith, Naseby, and St Bathans, and preparations are being made for opening two additional Catholic schools shortly. Now, is not this a great deal? and it is all at the expense of the Catholic body alone—unassisted by the funds which they themselves contribute for the education of the country. Without any pride or ostentation, we may legitimately contrast what we do in the matter with what other denominations do. We do not find the other denominations making any effort; they throw the cost and the duty upon the country; and whilst they do this, they absolutely refuse to aid us to the extent of one penny out of the money which we contribute ourselves. He had no hesitation whatever in designating this conduct here as a monstrous injustice and a tyranny. He did not ask them to present any petitions on this matter of education during the present sitting of the Council; and his reason was because it would be simply useless for them to do so. He had not asked them to petition, because, in the first place, he was not quite sure that one single member of the Council would undertake to present their petition. When he had petitions prepared before, some of the members refused to present them; they denied to us the right of free men—that of having our petitions presented to the Legislature of our country. That is the state of the case, and it is one that cannot be censured too severely. Now, he would not dare, under the circumstances, to ask a single member to present our petitions. He thought it likely there were some gentlemen in the Council who would present their petitions—he thought it was probable they would do so—but he had no doubt if they did they would do so with very great reluctance, either because they are opposed to us or because they are in dread of their constituents. He did not wish to place them in a position of antagonism to their constituents. He felt our petitions would be ignored in the Council, and he did not mean to subject the body to which he belonged—after the humiliating treatment to which it had already been subjected—to any further humiliation. For these reasons he had given up all hope of obtaining the least assistance in the matter of education from the Council of this Province. He should for the present, and for some time to come, abstain from asking them for anything; and he should devote all his ability and energies to developing our own resources as regarded the support and establishment of

Catholic schools throughout the diocese. For this he was prepared to make every sacrifice in his power. He could not do much, but he would gladly do all he could, and he would call upon the people to come forward in the cause of education, and to make sacrifices in that cause as their fathers did. He trusted that his appeal would not be in vain—he felt quite certain that it would not. The cause is a good one. The appeal will be made to charitable and faithful hearts, and we may confidently expect the blessing of God upon an effort such as this. His Lordship then read the Epistle and Gospel, and explained the latter at considerable length. We were greatly pleased to find that the gas light was everything that could be desired—a vast improvement on the light of the previous Sunday evening.

CORRESPONDENCE. PERMISSIVE BILL.

TO THE EDITOR.

SIR,—I was surprised and disappointed at the way you expressed yourself in regard to the Permissive Bill. You will permit me to give utterance to my thoughts and feelings on this matter. I am not one of those enthusiasts who would promise themselves marvels from the Bill; yet, I trust that some good will come out of it, and with this hope I will tender it my humble and strenuous patronage. I agree with you that it is for us a paramount duty, to promote temperance and check the advance of the opposite vice by moral means, by education and good example. I say with you that, in order to shame drunkards, public dislike and greater horror of drunkenness must be raised to a greater degree. But I go farther, Mr Editor, I consider that those moral means should be supported by coercive measures of some kind. It is the duty of the legislators, who are the fathers of the country, to protect and correct as far as possible the great family entrusted to their care. Now, let it be affirmed that this very bill in question is one of those measures calculated by illustrious leaders at home, and a mass of people with them to diminish considerably the crime of intemperance. If it would prove inefficacious or difficult in practice for large towns, it would certainly tend to preserve new settlements from the contamination of the degrading vice, giving time to temperance to take root in the hearts of the people. Again, sir, it surprised me to see you treating so lightly a project advocated by so many men of intellect and experience; and I still more do wonder at it when I think that you must be aware of the strenuous efforts that are being made here, at Christchurch, and elsewhere, by the clergy and people, preparing petitions to the General Assembly in accordance with their views and desires. Your correspondent has kept you informed of it. The state of legislation on the Continent on this point does not justify you in your assumed opinion. Nay, with all respect, I am compelled to say that you are ignorant on this particular matter. Only yesterday, being accosted by an Irishman, after a few words of conversation, I was told by him that in France they had adopted strong repressive measures against drunkenness. "What measures?" did I say, as if ignorant of them. "Well," he answered, "for the first offence there is a fine of 5 francs, for the second offence there is a higher fine still, and for the third offence there is imprisonment and loss of civil rights for two years." Let us not talk of pure moral means without some sanction from the law. For instance, how long shall the victims of intemperance be alone amenable to Court, and those who make those victims escape all punishment?

According to your opinion, the Permissive Bill, if passed, will be the cause of cabals, oppression, and conspiracy. But are not public houses indefinitely multiplied the hot beds of such cabals and conspiracies? Is it not at those places that several electors profane and sell, for an unworthy potation, what is most sacred and dear to the country, *free votes*? If cabals and oppression are to be apprehended in large towns, it should not be so in small and new settlements. Therefore, limit, if you like, the action of the Permissive Bill, but do not refuse absolutely to give it a hearing. After all, should it please you to reject it as restrictive of intemperance, favor it, as affording to the people an opportunity of practicing in a most important matter what is dear to them, what is their right—self government.

I am, &c.,

A CATHOLIC OF WELLINGTON.

THE AUCKLAND 'EVENING STAR' AND THE MAORIS.

SUBJOINED is a specimen of the gentlemanly writing which so often characterises the above-named popular paper. The Maoris have ready means of knowing what is written in the English papers. How they must admire the courtesy and amiable sentiments of the 'Star.' Be it remembered that the murderer repeatedly warned the Europeans off his land before he took "the wild justice of revenge," and that neither he nor any other of the Maoris have since shown a disposition to make an aggressive movement on our lands. Why Government don't offer an adequate reward for the detection of those Europeans who are supplying the Maoris with arms and ammunition is a mystery, unless they be afraid that guilt might be brought home to some whom they would much rather not get into trouble. These European wretches are far more guilty than Sullivan's murderer or Te Kooti. If Purnukutu were caught, and properly defended by some skillful and independent gentleman of the long robe, some curious revelations might possibly be made—not very palatable to some of our magnates. "It is very improbable we will be caught; why should Government go to war to please certain land speculators?" But now for the 'Star's' sentiments, which are as follows:—"At what a cost is political position purchased! Here we are, a community of British subjects, defied and laughed at by a gang of black savages whom we have been fattening on flour and sugar till they are sleek; and though we wriggle and make wry faces showing the irritation that we feel, our Government, to preserve their miserable seats, allow the beasts to spit in their face, and then quietly wipe the insult away with a pocket-handkerchief. It is a glorious country, and we are a noble people."