

Catholics are opposed to the Dunedin High School; but their opposition has always been open, manly, fair, and based on principle. The world knows what they think about it, and it is also clear that their opposition to this Institution has been expressed in language which though strong, has been ever characterised by tenderness and courtesy towards the gentlemen who constitute its staff. Such being the case, it was only natural to expect that its friends would have reciprocated this conduct and these feelings.

Such, however, as were inexperienced or foolish enough to entertain this expectation now find themselves grievously disappointed. For their tenderness and courtesy Catholics meet in return with calumny, contempt, and a revival of the old war cry, "No Popery, no surrender." Here is the language in which our respectable and learned contemporary permits itself to indulge, when speaking of the Catholic Church, to which religion and civilization, learning and art, are so deeply indebted. "One" Church, "the Romish for centuries had the direction of national education throughout the civilized world; and what has been the result? Let the history of Europe and Spanish America tell. In politics, tyranny, war, and class legislation; in social life, inequality of condition, luxury and degradation of the people; in science stagnation; in religion, superstition. "The Church threatened, anathematised and persecuted, but they"—its enemies—"triumphed, and the result has been those splendid discoveries in science, and attainments in art, of which they laid the foundation, and we, their successors, are reaping the rich fruits. Nor has that sect changed its tactics."

This extract has been taken from a leader in the 'Evening Star,' written in defence of the High School, and in denunciation of all who are opposed to this inefficient and sectarian Institution. And here it is worth while to examine the relations the 'Evening Star' bears to this school, and to the Governments, General and Provincial. This journal is a Government organ. It reflects and defends the opinions and policy of the Hon. Julius Vogel and Hon. James Macandrew. In the second place it is a strenuous advocate of the present system of education in Otago, as carried out in the High School, and in the Grammar and Common Schools throughout the country. It may be fairly inferred therefore, that this journal knows the sentiments of its patrons and party, and writes in accordance with their inspiration; that it gives expression to the ideas and principles of the men who constitute the managing and teaching staff in the Government Schools, and that consequently nothing can be more in unison with the ideas, feelings, and principles of our rulers and teachers, or more clearly demonstrative of the extent of their scholarship, than the brutal extract above quoted.

In this extract Catholics cannot fail to see a specimen of the teaching prepared for their children in the High School, Dunedin, and the other Government Schools in Otago, and we may add in all New Zealand. Such is the language in which the advocates, patrons and teachers, in these schools speak of the Catholic Church, and which they will employ in teaching Catholic children if they get a chance. Such is the spirit in which this Government system of education has been established. Under it, Catholic children are to be instructed as the children of a Church which inevitably perpetuates war, tyranny, class legislation, inequality of condition, aristocratic luxury, degradation of the people, stagnation in science, and superstition in religion, should be educated, in order that they may be no longer loyal to the Church of Christ, the Church of their baptism, and of their fathers.

Here we find one more warning. The organ of the Governments, and of the school authorities, tells us in words at once untrue and insulting the estimation formed of our religion by men who *per fas out nefas*, are determined to uphold a system of education, whose object is to destroy our faith and to destroy it at our own expense.

The High School has fallen into disfavor. Why it is not now necessary to ask, it is a patent fact that of late its friends have been growing fewer and fewer. And so deplorable is its state, that there is only one chance of its surviving the next session of the Provincial Council. Unless the friends of the High School can succeed in arousing a No Popery cry, the Institution is doomed. Nothing else can save it. It is now reduced to the painful and contemptible condition of those charlatans who despairing of securing their election to positions in the gift of the public on their merits, raise the No Popery cry. For this is a cry that never fails in a non-Catholic community, owing to its bigotry arising from its ignorance of everything Catholic, and the prejudices in which

it has been carefully trained. And we entertain little doubt but that this foolish cry, groundless and absurd as it is, will save the High School, and perpetuate indefinitely, inefficiency and injustice. The 'Evening Star,' and its party are wise in their generation, but we have, nevertheless, reason to thank them for this manifestation of their real sentiments towards us. It will open the eyes of a few who were disposed to trust in their honesty of purpose, and in their professions.

GOVERNMENT SCHOOL, TEMUKA DISTRICT.

ON the reception of our correspondent's letter last week in reference to this school, we telegraphed to him, asking whether the master had insisted on Catholic children reading the Bible. Unfortunately his answer did not arrive till noon on Saturday, long after last week's issue had been published. The following is his answer. "No, Catholics wait outside until the Bible is read, which takes an hour." We regret the statement made in our subleader last week, and avail ourselves of the earliest opportunity of correcting it, and apologising to the master whom this statement must have annoyed. We may here say that our correspondents will confer a great favor on us, if they will be kind enough to avoid all ambiguity, and give us plain, unadorned facts.

THE 'GUARDIAN' ATTACKS CATHOLICS.

IN the 'Otago Guardian' of the 23rd inst., there is a leader which is for the most part a reprint of a violent attack on the Roman Catholic Church, taken from the 'Saturday Review.' Every one knows that the 'Saturday Review' is unscrupulous, and, in reference to the Catholic Church, utterly hostile and unreliable. This popular English journal habitually misrepresents and distorts facts, and not unfrequently speaks untruths when abusing the Church, which is a pastime of frequent occurrence. We are sorry to see our contemporary engaged in the disreputable work of reproducing the falsehoods of English bigotry and intolerance of Catholicism. In this instance, the Church is adjudged guilty of the dirt, ignorance, and vice of the Italians, and these are exaggerated, in order to make the charge more telling. *Medice cura teipsum.* Would it not be more decent and more reasonable for the 'Saturday Review' to try and put an end to the dirt, starvation, ignorance, and vice so rampant in England; or if his philanthropy must burst the limits of his native island, would it not be natural for him to confine his attention to the Protestant countries of Northern Europe, in any one of which he will find more dirt, ignorance, hunger, and vice than in even the most neglected country of the south? And would it not be better for the 'Guardian' to turn its attention to the extirpation of dirt, drunkenness, and larrikinism in Otago than call off people's attention to Italy. But the writer in the 'Guardian' has an object in view which is dear to him. He is probably a schoolmaster, or some one having a pecuniary interest in upholding the sectarian and inefficient system of education established here by Government, and he thinks, in his folly, that to show up what the veracious 'Saturday Review' is pleased to designate the vice of the Italians is a conclusive argument in favor of the Otago Presbyterian system of education, and evidence of the wickedness of Bishop Moran in endeavoring to save the faith of the children for whose salvation he is responsible. Truly, we have every day striking instances of the scholarship, learning, and logical acumen of the upholders of our Government system of education! It will be necessary for these people to give us some stronger proofs that they understand something about education before they will be able to induce many to put confidence in the system they recommend.

WEEKLY EPITOME.

SOME time ago, in noticing the retirement of Mr Strode from the resident magistracy of Dunedin, the well-informed 'Guardian' said:—"Several gentlemen are mentioned as likely to be his successor, among them being the Minister of Justice himself." Who is to be the successor to Mr Strode is a question which has been much discussed in Dunedin of late, and the "feeler" thrown out by the 'Guardian' has elicited opinions highly unfavorable to the Hon the Minister of Justice appointing himself to a magistracy. The presence of the Hon the Premier here at this juncture, is also thought to have something to do with this matter, it being considered that he, like a character in the Arabian Nights, is anxious to rid himself of a burden.

THE dinner to be given to Mr Vogel by his Dunedin admirers, is to take place on the 5th of next month.

THE Melbourne agent of the Anglo-Australian Press Telegraphic Agency, remarks the 'Daily Times,' has deemed it necessary to apprise the New Zealand public by telegraph of the fact that "Dr Featherston dined recently with the Lord Mayor at the Mansion House." The 'Times' wants to know what has the New Zealand Press done that it should be forced to pay for such rubbish?