

The Governor arrived in Dunedin on Tuesday. The Hutt railway, eight miles long, and some 18 months since the first sod was turned, is, it is reported, to be opened formally on 1st February.

MANY complaints are being made in Dunedin, that a general system of petty thefts, especially of poultry, is being carried on.

SOME cases of intimidation, says the Charleston 'Herald,' occurred during the day of the Superintendency election, one or more of which is likely to prove a subject of magisterial inquiry.

AMONG the events at the Manuka creek Christmas sports was a race for Chinamen only.

THE prize at the Nelson Exhibition for the best local tale was taken by one entitled "A page of life on the gold fields."

AT the Tokomairiro Grammar School a pupil was trampled upon in a scramble, the result being a broken arm.

THE Waikouaiti paper, for not publishing certain local items pleads in excuse that one of its types "got on the spree."

THE colonial farmers' pest, the thistle, is said to be spreading in Westland.

AT the sludge channel works, Naseby, Chinamen are largely employed at 8s per diem, and give great satisfaction.

NEWS from the Haast states no further gold discoveries have been made.

THE Napier races will be held at the conclusion of the Colonial prize fring.

FLOWERS are now an article of export from Wanganui to Wellington.

POST CHALMERS is progressing fast.

THE erection of buildings in Christchurch continues with unabated spirit. The same may be said of Dunedin.

A CAITNESS and Sutherland Association has been formed for Otago.

LAND in the Wanganui district is rapidly increasing in value.

IT is said that a tender for constructing the Waimea water race has been accepted. The amount is stated to be £8373.

DRINKING fountains are to be erected in suitable localities in Wellington.

A SCHOONER lying alongside the Auckland wharf, the Fannie Hare, of San Francisco, has a mainmast 93 feet in height, and foremast 86 feet. She was in Dunedin harbor lately.

THE 'Ross Guardian' says:—"It is high time that some effort should be made to organize Christmas." Queer English!

THE bakers of the Thames have raised the price of the four-pound loaf to 9d.

FOURTEEN carpenters, who arrived at Napier, are regarded as a welcome addition to the building trade.

A NELSON paper says:—"We have no gas. We have gas works, but no light—more's the pity."

MR HAUGHTON'S dog "Bully" is dead. "Bully" knew all the older members of Parliament, but was puzzled with the new ones of last session. He was a constant attendant at Parliament House, and used to follow his master when he was canvassing the Wakatip constituency.

THE total cost of the Timaru water supply is put down at £10,000. This will give 60,000 gallons a day, or twenty gallons per head for the population.

IMMIGRATION barracks will be erected at Oamaru.

A 'TIMES' correspondent complains of the insufficient support given to the Carandini Concerts.

TENDERS are now called for improvements at Waikouaiti Harbor.

AT Oamaru, one James Earl has been fined in the nominal sum of 1s and costs, for neglecting to register the birth of his child. The full penalty is £10.

HIBERNIAN AUSTRALASIAN CATHOLIC BENEFIT SOCIETY—DUNEDIN.

LAST Sunday morning the members of St. Joseph's Branch, No. 73, attended first Mass at St. Joseph's Church, and received Holy Communion in a body; every member, with the exception of three or four who were unavoidably absent, was present. They met in the school-room at 7.45, and from thence marched in order to the church, the front rows of the middle seats having been kindly reserved for them by his Lordship. The officers wore their regalia, and the members had a small green rosette pinned on their left breasts in lieu of sashes, which have not as yet been received from Melbourne.

It was gratifying and pleasing to see the members approaching the altar in union, and offering up their communion for the intentions of the Society. We shall be glad to hear of the other branches in New Zealand following the good example shewn by St. Joseph's Branch, No. 73.

CATHOLIC EDUCATION.

THE HON. DR. GRACE'S SPEECH ON CATHOLIC EDUCATION QUESTION.—THE HON. DR. POLLEN AND THE SECULARISTS.

Auckland, 6th Nov.

It must be highly gratifying to the Catholic people of this Colony to learn from the Hon. Dr. Grace's speech, as published in the N. Z. TABLET, that the Catholic schools in Otago are in such a highly efficient and flourishing state. It would appear that all the wealth and the power at the command of Government fail materially to injure the Catholic schools in your Province, at the present time, though they are so obviously strained to ruin them. It would even seem that in the Province of Otago the Catholic schools, established and supported entirely by the private funds of Catholics—a class by no means wealthy—not only can keep abreast of the Government schools, but actually in some instances are decidedly ahead of them, and beat them hollow. This statement is so strange as almost to be incredible. I hope that by some means the attention of Sir James Fergusson may be called to it. What says your contemporary the Otago 'Times' to it? Will he admit it to be exact, or will he dispute it, and try to disprove its accuracy? A few days ago it was stated by our 'Daily Southern

Cross," the uncompromising opponent of denominational schools, that the majority of pupils in the Catholic school at Nelson were the children of Protestant parents. Here in Auckland, if Catholic schools be not superior to Government schools, they are at least quite equal to them in point of efficiency, and happily very few Catholic children indeed attend Government schools. I need not say that we are supporting our own schools entirely with our own funds, while we are forced to pay for the support of Government schools as well—a piece of injustice of which at present it would seem vain to complain, and which we must submit to with patience and resignation, till the opportune time arrive when we may seek for redress with some reasonable hope of success. We are at present the victims of a tyrant majority, actuated by motives and principles which I will not venture to describe in detail, but which I think are utterly incompatible with the golden rule of "doing as they would be done by" in like circumstances. Dr Pollen knows well, and Sir James Fergusson also knows well, that in peace or in war, the Catholic subjects of the Queen in this colony, as in other parts of the Empire, are never backward in performing their duty to the State. Why, then, should we be subjected to such a galling injustice as to have offered to us a Government system of education, which we cannot in conscience accept, and which we must pay for whether we avail ourselves of it or not? It is no good answer to say that our scruples are unreasonable in rejecting such a system of education, and they cannot be attended to; or to allege that such a system is for the benefit of the majority, and conformable to their ideas of what is right, however much it may be repugnant to Catholic principles and practices, and that Catholics, therefore, must either accept it or pay for their contumacy. They must be punished—if not by imprisonment, by the gibbet, and the halter—at all events by a money payment to go towards the support of the Government schools which their consciences condemn. But what is this if not persecution, and that of the worst, because the most insidious and plausible kind. This is but a modification of one part of the cruel Elizabethan system of persecution, which had for its object to repress and destroy the Catholic Church. The purse is very sensitive, and to punish a man through his purse is often the most effectual way of punishing him. But persecutors generally defeat their own purpose in the end, and give an additional impetus to the very cause they mean to destroy. The Catholic people in this colony would probably have been far less zealous in the support of Catholic schools than they now are had Government not shewn so unmistakable a desire to destroy them root and branch, and to substitute secular, or, as some call them, Godless schools in their room. I impute no unworthy motives to the secularist party, or to Dr Pollen, one of its most able leaders in this colony; but the tendency of their policy is to destroy Catholic schools by Government money and patronage, and in part, of course, by Catholic money—by funds wrung cruelly from reluctant Catholics themselves. Have they succeeded, or are they likely to succeed in accomplishing their injustice? No. On the contrary, they have succeeded, as we see, in arousing a new and additional zeal in the entire Catholic community on behalf of Catholic schools, and which is daily adding to the number, efficiency, and reputation of such institutions. They have without intending it done our schools, and therefore the Catholic Church, an immense service. To me it now seems that the greatest misfortune which could befall us would be that Government would aid our schools. True, it would only be a bare act of justice if they did so: still it would in some sense be a misfortune to us. We know now what can be done by self-help—we know the benefit of self-reliance and of freedom from Government meddling or interference in our schools. Let us once become dependent, even partially, on the Government for pecuniary aid, and our zeal would soon grow cool. The independence of our schools would be impaired, if not destroyed, and we should not then be able to say that by ourselves, unaided, we secured their efficiency. If I do not mistake, the Christian Brothers in Ireland, whose schools are by far the most efficient and popular in the country, voluntarily renounced any Government aid which they once enjoyed rather than have their independence interfered with. Catholic schools ought to stand on the same footing as the Catholic Church, to which they form an essential appendage. They should both be free and independent of the State. No pecuniary advantage can compensate for even a partial loss of freedom. The Catholic Church flourishes best when unembarrassed with any State aid, either in patronage or money. She flourishes best in a free country, and when she depends solely upon the voluntary and pious bounty of her faithful children. So long as she has faithful and zealous children, she will never long lack funds sufficient for all her necessary wants, or for her schools—no matter what may be the policy of her enemies. We ask no special favor of the State as Catholics—we ask bare justice, and above all things that the State would not intermeddle with the education of our children, in one way or the other—for they cannot possibly do so in any way without interfering with our religion. We see the Catholic Church, and Catholic schools by her side, striking their roots vigorously into the free soil of this infant colony. We see that a glorious future awaits her here. Her enemies cannot fail to see the same thing; and can we blame them if by such means as recent Educational Bills they strive to avert a consummation which to them must seem so devoutly to be deplored. By aiming a blow at Catholic schools they aim a blow at the Catholic Church—not openly, but covertly.

There is much public property in this colony set apart by the paternal care and liberality of Government for educational purposes. Catholics must be debarred from any participation in the advantages of such property so long as the Government educational policy remains what it is. The tyrant majority may perhaps say, "Serves them right." I believe the Government of this colony will not alter its educational policy, so as to do the Catholics justice, till England sets them the example. The vital question of "concurrent endowment" must be settled in the Imperial Parliament ere our New Zealand legislators will venture on doing the same. The Catholics of Ireland must first obtain justice ere the Catholics of New Zealand can hope to get it for their educational establishments. One thing seems plain: the Catholics here will never obtain justice in that or any other