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(To be continued.)

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I beg to acknowledge the receipt of the following subscriptions towards the Cathedral Fund:—

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MARRIAGE.

FOULERTON—CORCORAN.—At St. Joseph's Church, Dunedin, on the 17th July, by the Rev. Father Lynch, William Albany Albermarle Foulerton, second son of Major-General Foulerton, Rubistan Park, Aberdeen, Scotland, to Jane Corcoran, daughter of the late Patrick Corcoran, Esq., architect, Co. Sligo, Ireland. Home papers please copy.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, JULY 24, 1885.

PROGRESS AND JUSTICE IN THE NINETEENTH CENTURY.

THE Catholics of New Zealand provide, at their own sole expense, an excellent education for their own children. Yet such is the sense of justice and policy in the New Zealand Legislature that it compels these Catholics, after having manfully provided for their own children, to contribute largely towards the free and godless education of other people's children!!! This is tyranny, oppression, and plunder.

THE MINISTER OF EDUCATION.



HIS gentleman delivered his long-promised speech on education in the House of Representatives on Tuesday. A long report of it appeared in a late edition of the *Evening Herald* on Tuesday, and we waited up for it expecting a brilliant oration from His Honor and read it before retiring to rest, which caused us to lose an hour's sleep. Nor were we rewarded for this loss. The report which we suppose is a correct one, and which, at all events, reflects great credit on the enterprise of the *Herald*, disappointed us. The speech so long promised and so anxiously expected, and which must have occupied a large portion of the time of the House has nothing remarkable about it except its length, its commonplace and the assumption running through it that the House of Representatives was ignorant of the short history of our present education system and its conditions. More than three-fourths of the speech was taken up in giving a very poor *resumé* of this history and these conditions. The House could have been well spared all this, more particularly at the present time, when the whole of the time of hon. members and their undivided attention should be employed in devising means to alleviate the wide spread depression under which the country is suffering. It is a pity the Hon. the Minister of Education can never divest himself of the idea that he is the only man in the country who knows anything. That part of his speech in which he gives a list of distinguished New Zealand students is especially painful, and humiliating. What? the Minister of Education employed in eulogising in Parliament a number of half-educated youths and claiming credit for the efficiency of New Zealand educational institutions because two graduates of our University, an A.M. and an A.B., successfully passed the *matriculation examination* of the London University! Why, bathos could no further go; nor could the Minister of Education do or say anything more calculated to bring contempt on our educational institutions than make such a claim. And what is to be thought of the mental capacity of the man who thought he was making a point by such a proceeding? Another proof of a little mind and a defective judgment is to be found in his assertion that religion is taught in our common schools because the name of God and some moral lessons are to be found in some of the books permitted to be used in these schools, and his assumption that atheists, infidels, *et hoc genus omne*, have a right to complain that the name of God is mentioned even historically, as would be the name of JUPITER, etc., in schools which are paid for by, it may be said, an exclusively Christian people. If in the former case the force of bathos could no farther go, in the present instance the force of conceit could no farther go. Here the Minister's assumption is, that the entire community, the ninety-nine hundreds of the people should abandon their Christian principles and support schools that will meet the views of a handful of Free-thinkers. Judging from the *Herald's* report of it, a more disappointing speech we have never read. It has neither eloquence nor argument, nothing to stimulate the intellect, nothing to fire the fancy, not a spark of wit or humour. It is humdrum, commonplace in its matter, ridiculous in its assumptions, slovenly in its diction, altogether a production unworthy of a third class schoolmaster, and its tone that of a pedagogue who undertakes to