

## PARLIAMENT PROROGUED.



HIS year's session of our New Zealand Parliament was put an end to on last Wednesday. Except that it marks the cessation of inane political talk, the event is of no importance. Apart from the voting of supplies, for which it is not to be thanked, the session which has come to an end this week has done nothing worth remembrance. There were a couple of struggles for place and power, pretty sharp and earnest, but that is all, and the public is not much concerned as to the result. No effort was made to redress a real grievance, or to do justice to a large section of the community on the education question. Our statesmen have a fine faculty for ignoring facts, and attaching great importance to theories and fads. The fact that Catholics maintain their own schools at their own sole expense, whilst compelled to pay for the free education of other people's children, has been systematically ignored by Parliament and the Government. The theory and the fad is that, as there is a thing called national education—although one-seventh of the people are, as a matter of fact, outside it—this meets all the demands of justice and policy. If Catholics don't avail themselves of this theory and fad, so much the worse for Catholics. They ought, say our statesmen; and Catholics' consciences should be put in the keeping of non-Catholics of any shade of belief, and no belief. According to these statesmen, it is no injustice to tax Catholics for what they never used, never will use, and what, instead of being even indirectly of any use to them, is a positive injury. This is the old persecuting principle, under which Catholics were compelled to maintain a State Protestant Church. And it was precisely as just and politic to compel them to maintain a Church which they did not avail themselves of, as it is to maintain a system of education, of which they do not avail themselves. In point of justice, there is no difference whatever, or, if indeed there was any difference, this would be in favour of the State Church. In the State Church, though grievously erroneous, some important truths would be taught, such as the existence of the Creator, and responsibility to Him, the Redemption by CHRIST, the Ten Commandments, etc., etc., whereas, in the State schools, children are taught effectively that these truths are not worth attending to, and are consequently myths. To such godless schools as these Catholics justly object to send their children, and consequently, the State, manipulated by theorists and faddists, whilst plundering Catholics for the support of their State schools, does not endeavour to make any provision for the education of Catholics even out of their own money. And yet these theorists and faddists proclaim they are patrons and lovers of education! It is another evidence of the hypocrisy and folly of these men who, to the great injury of the community at large, have been placed in a majority in our Legislature by unthinking constituencies. Real statesmen look at facts, recognise them, and deal with them. Real statesmen would at once perceive that Catholics will no more have godless schools, than they will patronise Protestant State Churches, and that as it is unjust to compel them to pay for State Churches, so it is unjust to compel them to pay for godless State schools. But are we not ourselves somewhat to blame for the neglect of Catholic education by Parliament during the last three sessions? Men who are anxious for the redress of a grievance agitate and petition. Legislatures, in modern times, seldom initiate good measures—bad ones they do,—but hardly ever good ones. The initiation must always come from the public outside. Knowing this, we are ourselves to blame for discontinuing our agitation for justice. The leaders of agitation in former years are not to blame we think, and here is the reason:—Some people were found to say that Bishop MORAN, by agitating this question so persistently and warmly for many years, was an obstacle to the concession of justice, which a milder course of conduct would have obtained from the liberality and kindly feeling of secularists. Bishop MORAN knew better, but being willing to give the new policy a fair trial, he and those who acted with him stood aside for the last three years. And what has been the consequence? Has any effort been made in any session during these years to do justice to Catholicism? Not the least, they have been utterly ignored, and we must say they only got what they deserved. Who ever heard of a popular assembly making concessions not asked for by any portion of the people? No, if Catholics desire that justice should be done to their schools, and that they

should no longer be compelled to pay for the free and godless education of other people's children, they must agitate, register, go to the poll like earnest men, and petition like free men. By these means, and by no other can they hope to obtain redress. Having made the experiment suggested by weak-kneed Catholics, and having found it to be an absurdity, as we knew from the beginning it would be found to be, it only now remains for us to return to our former policy, and begin once more our agitation on the old lines. There will be a general election next year, and consequently no time should be lost in beginning that preparation which is necessary. Everybody knows who are the enemies of Catholicism in the education question, and no Catholic, unless a paltry coward, or an idiot, will think of voting for one of these men.

## THE PROPERTY TAX.

It will be seen from the following question and answer that Mansees and Parsonages are not liable to Property Tax. At the final sitting of the Parliament on Wednesday last

"Mr. MACANDREW asked whether the provisions of the Property Assessment Amendment Act applied to Mansees and Parsonages?"

"Mr. STOUT said it was not so intended."

It is important this should be known. Some clergymen, we are certain, have for years been paying Property Tax on their residences, although they had no property or personal interest in them. This arose from a misunderstanding of the law, which even in this amended Act has not been changed.

ON Sunday last, the Feast of the Assumption, Pontifical High Mass was celebrated in St. Joseph's Cathedral, Dunedin, at 11 a.m., by his Lordship the Bishop, with the Rev. Fathers Lynch and Vereker respectively as deacon and sub-deacon. The sermon was preached by the Rev. Father Vereker, and the choir performed Schubert's Mass in C. In the evening Pontifical Vespers proper for the day, and Benediction of the Most Holy Sacrament took place. The Bishop preached on the establishment of the Roman Catholic Church by St. Patrick in Ireland. A report of the sermon will be found in another column, and the subject will be resumed by his Lordship next Sunday evening.

We forwarded last week by the San Francisco Mail to Mr. T. Harrington Secretary of the Irish National League at Dublin, a bank order for £172 3s 6d—less commission—subscribed in various parts of the Colony towards the payment of Members' Fund, and other purposes of the League.

WE see again, the certain trace of a hostile hand in the cable gram describing an outrage committed against an Orange procession in Derry. The particulars of this are carefully described, whereas in connection with the continuous Orange riots, vague outlines only have been given. We may attribute to a like disposition the invention published by way of a cablegram from New York in the Melbourne Age, announcing a split in the Irish National League, the denunciation of Mr. Egan's "low ruffianism," in the words of the telegraphist, and the probability of Mr. Parnell's being deterred by fear of a row from attending the Chicago convention, as well as a determined appeal to dynamite on the part of extreme nationalists. It may be sufficient to point out that Mr. Parnell had not intended to be present at the Chicago convention, to which Messrs. O'Brien and J. H. Redmond had been appointed as delegates,—and all the rest of this concoction is of an equal authority with that referring to the matter in question. But when even in such exalted quarters as the columns of the London Times, we find the vulgar device of an impudent invention employed, as, for example, in the case of the Fenian Manifesto forged for the occasion of the elections by the base and venal hands of Mr. Richard Pigott—what need we complain of obscure correspondents of comparatively obscure colonial newspapers? If the Times avails itself of lying, surely the Melbourne Age may well do so. No distinction, however, possessed by those employing such a mode of warfare can make it honourable or even respectable.

ON Thursday night Professor Mainwaring Brown delivered a lecture at Oamaru on "Ireland," and as we (*Evening Star*) hope to see him induced to re-deliver it in Dunedin, we shall merely make a single extract from it. He contended that the lesson of history was that, whilst Ireland had her own Parliament, the only difficulties between the Legislatures of the two countries were connected with trade and the appointment and powers of a Regent during the illness of George the Third. The Rev. Dr. Macgregor, in moving a vote of thanks to the lecturer, is reported to have inquired: What could all the concessions in the world do for the pacification and progress of Ireland if she were denied the right to call her soul her own—if she were hindered from exercising her bright spirit of nationality? It was a good thing for the British Empire—it was a good thing for mankind—that that spirit was teeming with vitality, and could not be slain; and that it would yet be able to exercise itself in freedom