

## NOTICE.

We would most respectfully direct the attention of our subscribers to the desirableness of being punctual in settling their accounts. A generous attention on their part to this matter will enable us to face the coming year with cheerfulness, and give us fresh energy for our task. So much we hope from their good-will.

## ANSWER TO CORRESPONDENT.

"VULGARIAN."—It is as plain as a pike-staff. The fault lies in the verb. As to the noun, it is most appropriately associated with the missionary. The tent from time immemorial has been associated with holy people of all kinds, and no missionary could possibly object to be represented as residing in that. But about the word "pitched" we are not so confident. There may be some irreverence connected with the idea of a missionary pitching anything whatever, except, of course, the personage whom it is his special privilege to pitch, and toss, and buffet in every manner, but he shall be nameless. If our correspondent will analyse the word "pitched" he must, we think, acknowledge the justice of the charge brought against him. There are extreme depths of levity and vulgarity and all that is improper attached to the word, and it really should not be brought into contact with superior people. Rob the Grinder, for example, found the word "cove" very suitable to him, but Miss Tox would not hear of anything but "individual." There are obligations of language that should not by any means be violated.

# The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, DECEMBER 24, 1886.

## 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.

### BISHOP MORAN'S SPEECH AT THE CHRISTIAN BROTHERS' SCHOOL.



FTER having distributed the prizes and made some remarks on the school work of the year, Bishop MORAN spoke as follows:—"It is customary for me, on the occasion of the annual breaking-up of this school, to draw the attention of those present to some considerations regarding the question of education in general, and in

particular to our relations towards Government on this question, and to protest against the injustice done to Catholics by the system of education legally established in this Colony. I see no reason why I should on this occasion depart from my usual mode of proceeding. The injustice so often complained of continues, and is becoming more striking as the years pass by. Instead of getting tired of the contest with injustice and godless education, Catholics are daily putting forth new energy, and proving both their determination to save their children from its baneful influence, and their ability to come through the crisis victorious. Since I had the pleasure of meeting you for the purpose of distributing prizes twelve months ago, St. Patrick's College, Wellington, was solemnly opened by the Cardinal Archbishop of Sydney, assisted by a large number of Bishops from Australia and New Zealand. Though only recently erected, the success of this college has been remarkable. It has already a large staff of able professors, and no less than 120 pupils. The mention of the name of this college suggests to me to institute a contrast between the action of the Government in reference to the St. Patrick's on the one hand and the Wellington secular college on the other. In the Wellington College there are 30 students, whereas in St. Patrick's, Wellington, there are one hundred and twenty students. The curriculum of studies is about the same in both. Both are attended by the sons of colonists, who are equally bound to contribute funds to provide education for our youth. Observe, however, how differently Government treats these two colleges. The Wellington College

has been built and furnished at the public expense, and its staff of professors and maintenance are largely provided for out of public funds, to which all are compelled to contribute, whereas, on the contrary, St. Patrick's has been built, furnished, and is maintained exclusively by Catholics, who after paying their share to the establishment and upholding of the Wellington College, feel themselves obliged to provide a college for their own sons by reason of the godless system of education pursued in the Wellington College. That is, Government provides a system of education at the public expense for secularists, and for secularists alone, to the exclusion of all Christian people. It is of no avail to say and to prove that in St. Patrick's, and all other Catholic schools, secular subjects are as successfully taught as in purely secular schools, and that, therefore, they who contribute money for providing education in Catholic schools are as much entitled to the consideration of the Government as merely secular institutions. And this proves that it is not so much the obtaining by our youth of a secular education that is sought for as the withdrawing of our children from the influence of religion. Were it otherwise, surely Government would not refuse to us Catholics, for the support of our own schools, the money we contribute towards the maintenance of education. Again, here is another instance of the same palpable injustice. A few perches from where we are now assembled, there are two Government schools, one a common school, the other the Dunedin High School. The common school has been built and maintained entirely by Government at the public expense; the High School has been built and is in great part maintained out of the proceeds of public endowments. In the High School there are 240 boys, about the same number as that of this school. The curriculum of education is pretty much the same in both schools, and yet Government is lavish in its generosity to the High School, frequented by the sons of all the rich people of this city and neighbourhood, whilst all aid is stubbornly withheld from this school, frequented by the sons of struggling Catholics. No consideration is paid to the claims of Catholics, no pity extended to people who are compelled to pay for the free and godless education of other people's children whilst bravely discharging their duties like men and Christians to their own, and providing at their own expense excellent schools for them. The reply made to our claim is that we are asking for denominational education, and that this is a system which the public are determined shall not be established. Our answer is, We are making no such demand; neither are we, as has been sometimes said, asking non-Catholics to aid Catholic schools. We do not wish to interfere with the majority or with other people in their wish for a secular or any other system of education. We simply ask for justice, claiming that as tax-payers, we are in justice entitled to spend on our own schools the money we contribute for the purposes of public education. And we maintain that this is just reasonable, and politic, and that to refuse us this is not only the result of foolish bigotry, but also a rank injustice. It is instructive to observe the conduct of some secularists, particularly the most rabid of the sect. Observe the way, for example, in which some newspapers discuss this question, and you will be enabled to ascertain what sort of teaching your children should be subjected to in the secular schools, for which these are so zealous. They are secularists, and, of course, as they are, so will the school be. How, then, do these treat questions of history bearing on religion and political religious questions. Some illustrations of this point are so recent that it is hardly necessary to trouble you with any detailed description of the views our secularists are so anxious to impress upon the public, and consequently on the school children. We need not go far a-field for an instance. Our near neighbour, the *Evening Star*, is a loud secularist, and, nevertheless, holds the scales so even that it hesitates not to publish forgeries, with the object of misrepresenting Catholics and of exciting odium against them. What a secularist is so zealous in teaching the public, he will, you may be sure, be equally zealous in causing to be taught in public schools. From this you can easily arrive at a conclusion as to the nature of the education secularists have prepared for your children in government institutions. And, by the way, as I have mentioned this subject, I avail myself of the opportunity of expressing my surprise at not seeing in the *Evening Star*, that extremely eloquent letter of the Rev. Mr. KEATING *alias* MORETON, to the Priest's Protection Society in Dublin. Perhaps, indeed, the editor has not had the happiness of seeing a copy of this pre-