

ST. PATRICK'S COLLEGE, WELLINGTON.

ST. PATRICK'S COLLEGE will RE-OPEN for the reception of Students on SATURDAY, 5th FEBRUARY.

Classes will be formed and studies resumed on Monday, 7th Feb.

Parents are respectfully requested to ensure punctual attendance on Monday, 7th February.

Application to the Rector of the College, or the local Clergy.

F. J. WATTERS, S.M., D.D.,

Rector.

WANTED — BANDMASTER for Hibernian Band, Blenheim. For terms, &c., apply to

JOHN LEAHY,

Blenheim.

ST. JOSEPH'S NEW SCHOOL.
TUESDAY AND WEDNESDAY EVENINGS,
FEBRUARY 15 and 16, 1887.

JUVENILE ENTERTAINMENTS,
Consisting of a
DRAMA, FARCE, TABLEUX, AND MUSIC
(Varied each night).

To be given by the Pupils of the
DOMINICAN CONVENT SCHOOLS.
(The Proceeds to defray the expenses of the
School Arrangement).

TICKETS ... ONE SHILLING EACH NIGHT.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, JANUARY 28, 1887.

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 PREMIER.



ON Tuesday last, in the Old Knox Church, the Premier met his constituents, made half a speech or thereabouts to them, and on the strength of this half speech received a vote of confidence. The electors of Dunedin East are easily pleased. When the Stout Ministry came into office it undertook to put an end to the depression then prevailing, and to promote the prosperity of the country by leaps and bounds. After some years of futile efforts on the part of Ministers, the country finds itself in greater depression than ever, and prosperity apparently as far off as ever. Perhaps no other Ministry could have done

better, perhaps circumstances have been too strong for any of our statesmen. It may be so; still the fact remains that the promises of Ministers remain unfulfilled, and this proves at least want of foresight and political sagacity on the part of universal geniuses. But has it been really impossible for Ministers and Parliament to have done any better than they have? True, they could not have prevented the falling-off in the revenue. True, again, they have made great and laudable efforts in the way of retrenchment and economy in every department except one. In this, however, expenditure has increased, and will, so says the Premier, increase yet more in the coming year. There is something so sacred in giving a free education to the children of people well able themselves to pay for it; something so sacred and politically correct and sublime in giving rich scholarships—scholarships which highly-educated Oxford and Cambridge men might ambition—to youths whose spelling even is rather slipshod, that no effort in the direction of economy has been thought necessary in that department. A revision of salaries has not been attempted, a revision of scholarships has not been thought of; the propriety, the justice, and the policy of making well-to-do people pay for the education of their children have been utterly disregarded. That one department which has been, and is solely and entirely responsible for all our depression, for our loss of credit in the money market, for the stopping of public works, has remained untouched, whilst the greatest economy has been at least attempted in all other departments. The country has been sacrificed to secularism, whose primary object it is to extirpate Christianity. And men who still call themselves Christians blush not to allow themselves to be manipulated into instruments for their own destruction, nay they even glory in voting confidence in a politician who has been an egregious failure. Such is the state of the colonial finances that increased taxation is inevitable, and all public works must be stopped, unless, indeed, common sense and common justice will interpose, and bring about a change in our system of education. An expenditure of half a million a year in schools is not only not necessary on the part of Government, but is an intolerable oppression of the community at large. The nations of Europe are already complaining of the expense of public education there, and yet nowhere is the burden so grievous and injurious as here. In other countries money is not borrowed for the purposes of education; here, however, a vast amount of borrowed money has been expended on schools, and whilst parents are freed from their natural obligations to their children, every individual in the State is oppressed to foster a privileged class, establish vested interests, put an end to most desirable competition, and lower the standard of real education. Were well-to-do parents called upon to discharge their duties in reference to the education of their children, and reason permitted to guide the education expenditure; were a rational system established, every child in this country could be well educated at an expenditure of half the sum now wastefully and most injuriously spent on schools. But it is not the education of children that is so much sought as their education in godlessness, and hence are the waste and extravagance so much complained of.

THE REV. A. C. GILLIES.

THE Rev. A. C. GILLIES is persistent and somewhat comical. He seems in a bad way for a fight, and reminds us of the pugilist who was mouldy for a beating. Bishop MORAN, he seems to think, is afraid of him, and consequently, like the inebriate at the fair, he crows loudly. Bishop MORAN, no doubt, knows why he is silent, and also what it is he intends to do ultimately. But it appears to us that there is nothing for the Bishop to answer, so far as the Rev. A. C. GILLIES is concerned. The Bishop, some two months ago, in reply to a communication made to the editor of the *Evening Star* by "a Protestant Minister," who, it now appears, was the Rev. A. C. GILLIES, asked for a clear statement of his thesis and quotations from St. THOMAS and LIGUORI with reference. After nearly two months this rev. gentleman writes a reply in which, however, he neither gives a clear statement of his thesis nor any quotations whatever from St. THOMAS and LIGUORI. The conditions laid down by the Bishop not having been complied with there is nothing for the Bishop to answer. In the *Star* of the 26th inst., the Rev. A. C. GILLIES wants to know why the Bishop has neglected to give an answer to what amounts to