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FIAT JUSTITIA.

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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.

A MORE HOPEFUL SITUATION.



RETRENCHMENT, we are told, is to be the order of the day. Whatever else the new Government are to be accountable for, that is to be their *sine qua non*, and all their claims to support and office are to hang upon it. We have not as yet been told how the retrenchment is to be brought about—and, with the exception of a few hints as to clipping the salaries of the

Governor and the Ministers, not to speak of the unfortunate Civil Service, whose members, like Luath in the "Twa Dogs," must feel themselves continually on "poorith's brink," we have come across no suggestions as to the particular line the saving reformations are to take. But that, perhaps, will be left to the ingenuity of the Ministry, and, although we seem to have some faint recollection that the "Continuous Ministry" rather failed also in this respect, we are open to conviction by facts that, as reconstructed, it will succeed in devising some measure of the kind. Meantime, there is a certain method of retrenchment within reach to which we wish we could believe the Government would give their attention—to which, however, the course of time, and what it brings with it, will force them, or some other Cabinet, to give attention, but not, perhaps, before, unhappily, extremes have been arrived at, in presence of which they must act whether they will or not. We allude to retrenchment by means of rational and necessary amendments of the Education Act.

In another place we publish the text of a petition that is about to be presented to Parliament on behalf of the Catholics of the diocese of Wellington, and in which, among several very excellent points put forward, that also touching on retrenchment is to be found. The time, indeed, should be most opportune for the presentation of this petition, and it should meet with a fate much more favourable than those which have preceded it.—The agitation by Catholics to obtain their rights in the matter of education has never ceased since Dr. MORAN, on the first moment of his arrival in the Colony, commenced it—much to the surprise and indignation of certain good people, who took it as a matter of course that Catholics should be content to enjoy the privilege of having their children educated in Protestant schools, as the schools then were, by Protestant teachers, who used for the purpose books in which all that was Catholic was constantly vilified and slandered. They did not in the least understand why an agitator and reformer should appear among them to disturb their comfortable ways, and bringing with him the vigour and energy, as well as the indomitable courage, that were distinctive characteristics of the national priesthood to which he belonged, and whose methods had been tried, and found efficacious after long years of adversity and struggle. The combat that Dr. MORAN began in the Province of Otago he extended in due time to the whole Colony—and we owe it to his advocacy and influence if to-day

the Catholic claims are better understood and the Catholic position more respected in New Zealand. Where he failed to convince Protestants who would not be convinced, he at least succeeded in instructing Catholics and rousing the Catholic spirit among them, so that now what they have done by persevering sacrifice and manly resolution obtains the admiration of every candid and honourably minded man in the Colony. We find, for example, by a report published in the *New Zealand Times* that a lay member of the Anglican Synod recently held at Wellington declared at one of the sittings that "the Catholics had set a bright and noble example in promoting religious instruction for their children." The Synod, moreover, at the same sitting, with some few exceptions, professed itself strongly in favour of denominational education, which, it was argued, would be the means of effecting a very important saving.—And one of the clerical members, again, pointed as a hopeful sign to the fact that the Catholics, as he said, "were more than ever determined to get some alteration made in their favour."

The time to petition Parliament, therefore, should prove opportune.—The course taken by Dr. MORAN has produced results that force themselves upon the attention of the Colony, and to which honourable members cannot be insensible. Some means must be found of reducing the public expenditure, and no way seems so feasible or just as that which lies in amending the Education Act. We may, therefore, hope for better results than those produced by petitions that were presented in less favourable times and when nothing but the resolution of Dr. MORAN to keep the question living and before the public could have encountered the cold discouragement and insolent, systematic, opposition or neglect that were the characteristics of the moment.

Let us hope, then, that this petition may give the *coup de grace* to a system of oppression that, though grievous and harmful, has been weakened by continual exposure, and thwarted by brave and well-sustained efforts and resolution. But if once more a failure of justice occurs, there is still life and vigour in the source whence the demand for justice and irrepressible opposition to injustice arose, and we can answer for it that the contest will not be relaxed.

We learn from the Wellington correspondent of the *Otago Daily Times* that a meeting has been held of members favourable to the introduction of Bible reading into the public schools. Mr. Pyke, who was present, moved a resolution to the effect that the Bill introduced by him in 1885 should be incorporated with any measure adopted, and spoke strongly in favor of making provision to comply with the Catholic claims, Sir John Hall seconding the resolution. An amendment, however, proposed by the Hon Mr. Holmes and seconded by Mr. Fish, was carried unanimously as follows.—"That this meeting is of opinion that legislative provision should be made whereby the Bible may be read daily in the public schools and that a Bill to this effect should be introduced into the House of Representatives." We gather from the report, nevertheless, that this does not mean that the Catholic claims are to be shelved, but that members consider that the questions should be dealt with separately. Indeed, the names of several of those gentlemen who attended the meeting are a sufficient guarantee of this, as well as the action taken by Mr. Pyke and Sir John Hall. The Catholic position, therefore, begins to look very hopeful.

We learn that the Rev. Father Ginaty, S.M., finding the complete devotion of his time necessary to promote the interests of his great undertaking, the Magdalen Asylum, has withdrawn from the other duties attendant on the missionary recensorship of Christchurch, his place being taken by the Rev. Father Le Menant des Chesnais, S.M. The zeal with which Father Ginaty has given himself up to the service of religion during his pastorate is warmly testified to by the people to whom he has ministered. Father Le Menant des Chesnais is engaged in making preparations for the reception of the Most Rev. Dr. Grimes which, in common with the members of his flock, he is desirous of seeing all that is due to a Catholic bishop and an ecclesiastic of high distinction, as well as creditable to a Catholic people.

A CONCERT under the patronage of the H.A.C.B.S. will be given in Naumann's Hall, South Dunedin, on Thursday, November 3. The object is to assist a member of the Society who some years ago met with an accident on the railway by which he has been completely disabled. We need hardly say such an object deserves support and recommends itself to the consideration of all well-disposed people.

We record with sorrow the death at Kamuro of Mr. John Moran, a West Coast miner of sterling worth and long standing. Mr. Moran, who was 61 years of age, had resided for twenty-two years on the