

NOTICE.

Those entrusted with Books of Tickets for the Riverton Art-Union will please bear in mind that the time appointed for the Drawing is fast coming to a close, and that, in order to prevent a Postponement, an Early Return is very desirable.

ANSWER TO CORRESPONDENT.

"J. S."—No. The Parnellites held the balance.

DEATH.

DALY.—On the 10th July, at his residence, Baldwin Hotel, Princes street, Dunedin, James Daly, aged 61 years.—E.I.P.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, JULY 13, 1888.

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.

SO THEY DID IT.

IN the annals of Parliament there is hardly to be found a parallel to the conduct of the petitioners from Otago and Auckland, who have lately petitioned Parliament not to give aid to Catholic schools, and have promised to humbly pray, etc., for the Parliament, etc. This is a mixture of the tragical and comical, of selfishness and absurdity, of tyranny and meanness. Catholics made no move this session to obtain justice, to secure some good to themselves from the money they are obliged to pay for public education. They seemed to look upon any effort to obtain fair play, to put an end to the shameless plunder to which legislation has subjected them for many years, as utterly useless, and they have consequently abstained from asking Parliament to show a little common sense and an inkling of justice. This, however, has not been enough for the bigots, who must proclaim their folly and tyrannous injustice to the world, by ostentatiously and needlessly going down on their knees, begging Parliament not to think of doing an act of justice, or so much as even dream of giving Catholics the least value for the money it forces out of their pockets. Catholics laugh at the comicality of the position of the bigots, and pity their folly and degradation. Meantime the extravagant expenditure on a system of education that is fast demoralising the community goes merrily on, and whilst the howling for retrenchment is not abated, and in other departments public servants, who have deserved well of the State, are being subjected to great hardships, the expenditure on godless schools must be kept up, even though crushing additional taxation must be imposed upon a people suffering from long-continued financial depression. Mr. PYKE, indeed, brought in a Bill ostensibly meant to give back to Catholics a portion of their own money, but this proceeding means nothing. Mr. PYKE's Bill is a part of the Parliamentary performance, inevitable once at least each session. But it is a mere stage performance, the proceedings do not seem to have been seriously gone through; it is well known that Mr. PYKE's Bill never had a chance of being carried; that unless Government take up the cause of Catholic schools there can never be the least hope of success; and that the only effect of Mr. PYKE's efforts is to throw dust in the eyes of half-blind Catholics, whose votes may be thus easily manipulated to serve the purposes of the wire-pullers. But this trick has been tried a few times too often, and during the present session of Parliament the delusion has been utterly removed. Catholics may make up their minds to wait a long time for justice. Meantime their duty is, in the first place to establish all the Catholic

schools they can, and without taking part loudly, or, indeed, in any outward and noisy way, in political contests, to steadily and determinedly vote against every opponent, public or private, of their claims, and to lose no opportunity of punishing such opponents. In this way only can they ever hope to exert any influence in Parliament. We cannot too often or too earnestly impress on Catholics the worthlessness of what is, we suppose facetiously, called party politics, and the folly of engaging in them. As to candidates for Parliamentary honours. Generally speaking, there is not a straw to choose between them; and our advice to Catholics is, when these candidates are equally opposed to justice to Catholics, to remain at home minding their domestic business, and abstain from taking any part whatever in election contests. But, nevertheless, they should let slip no opportunity of delivering a blow against the old offender and the hardened bigot. This, however, should be done silently, so as not to cause bitterness and bickering. Catholics should never tell anyone for whom they are going to vote, or for whom they have voted. They are not called upon to do so; indeed, no one is called upon to let the world know what he has done under the protection of the ballot. Let Catholics pursue this course, and they will, whilst doing their duty, have the amusement of seeing the bigots making themselves ridiculous and becoming hot and furious over what, after all, is only a piece of folly. For, in reality, these bigots, whilst intending mischief to Catholics, are indeed their very best friends, inasmuch as Catholics, having thus the gravest responsibilities thrown upon them, are stimulated to greater exertions to save the faith and morality of their children, and to establish schools for them free from all compromise and all non-Catholic, and perhaps anti-Catholic, interference. We regard the action of the bigots as a real blessing to Catholics, and in the light of a real blessing to them. In consequence of it, their children are now in most cases receiving a genuine Catholic education, which will in course of years secure for the Catholic body great numbers of the best and most highly educated members of the community. This, however, does not prevent the conduct of these bigots from being both unjust and ridiculous.

As the time for the drawing in connection with the Riverton art-union is approaching, persons who have kindly undertaken the sale of tickets are requested to be punctual in sending in blocks and remittances, so that arrangements may be made to conclude the matter without any necessity for postponement. Friends will doubtless redouble their exertions during the interval to insure complete success.

A concert was given at Mosgiel on Friday last, in aid of the building fund of the Catholic church. Several ladies and gentlemen from Dunedin gave their services, and a very entertaining programme was gone through with. Among the items which gave great satisfaction were a solo by Miss Corrigan and a duet by Misses Corrigan and Cantwell. Messrs Blankinship, Bossiter, Cantwell and Smith contributed a pleasing quartette, and Miss Blaney a solo. The financial result will we understand be satisfactory.—A concert was also recently given at Greytown in aid of the building fund of the Catholic church in course of erection there. The proceeds of both concerts will be near £50.—In connection with the Mosgiel Church we have been requested to acknowledge a donation of £5 from the Rev. Father Sheehan, of Black's, and another of three guineas from Mr. M. Kett Milton.

MR. JAMES ASHCROFT delivered a lecture the other evening at Roslyn on Ritualism, in which, among the rest, he referred to the great work of the so-called Reformation, which, having freed himself and his hearers from a "yoke of superstition and priestcraft," had also been the parent of their civil and religious liberty. The claptrap is of the usual stereotyped kind, and not worth another repetition of the thousand and one irrefutable contradictions given to it. But as to the religious liberty born of the Reformation a striking example was to the fore in a dispute which there is no authority to settle and in which one man has as good a right to his opinion as another. The exhibition, indeed, of Mr. Ashcroft struck up as an authoritative theologian was as convincing a sign of the ridiculous situation as there well could be produced.

At the last meeting of the Dunedin Catholic Literary Society on July 4, Mr. N. Griffin read a paper on "The Advantages of Literary Societies," giving many excellent reasons why they should receive the support which unfortunately they do not receive. The paper was criticized, and comments were made on this particular Society by