

sented by Judge Broad), 1st prize, Miss Hollis; 2nd (gained by Select School), Miss R. Frank; Grammar and Analysis, Miss Everett; Geography, Miss Lowe; Use of Globes and Astronomy, Miss Hounsell; Botany, Miss Lucy Edwards; Arithmetic and Book-keeping, Miss Hollis; 2nd, Arithmetic, Miss Lowe; Map Drawing, Miss Hounsell; French, 1st Miss Hollis; 2nd, Miss Everett; Drawing, Miss Hounsell; Painting and Illuminating, Miss Edwards; Music, Miss Kennedy; Writing, Miss E. Wymond; Recitation, Miss Lucy Edwards; Regular Attendance, Miss E. Wymond.

Second Class.—Christian Doctrine, Miss Crozey Schiels; History, Miss N. Syme; Composition, Miss Gough; Grammar and Analysis, Miss E. Ward; Geography and Use of Globes, Miss K. O'Connor; Reading (presented by Mr. Kavanagh), Miss Kelly; French, Miss Martha Bolton; Drawing, 2nd prize, Miss Gough; Music, Miss M. Bolton; Painting and Illuminating, Miss E. Ward.

Third Class.—Good Conduct and Politeness, Miss Sophia Duff; Christian Doctrine, Miss Broad; English History, Miss Maude Nathan; composition and arithmetic, Miss Broad; grammar, Miss Duff; reading, Miss Maude Nathan; geography, Miss R. Lichtscheindl; writing, Miss Elsie Edwards; French, Miss Broad; music 1st, Miss Kelly; general improvement, Miss Deane; music, 2nd, Miss Lichtscheindl; singing, 1st, Miss M. Bolton; 2nd, Miss E. Edwards; needlework, Miss Kennedy.

#### ST. MARY'S SELECT SCHOOL.

First Class.—Good Conduct (presented by Rev. Father Mahoney), Miss A. O'Brien; Grammar and Analysis, Miss R. Franck; Geography, Miss K. Corrigan; History, Miss A. M'Carthy; Reading, Miss M'Carthy; Arithmetic, Miss R. Frank; Writing, Miss T. Gettinging, Music, Miss A. M'Carthy; Illuminating, Miss Frank.

Second Class.—Geography, Miss M. Robinson; Grammar, Miss M. Kells; History, Miss M. Kells; Arithmetic, Miss M. Hunt; Reading, Miss Sarah Levi; Writing, Miss M. Hunt.

Third Class.—Geography, Miss Lilly Frank; Grammar, Miss Mary M'Gee; Reading, Miss A. Pratt; Arithmetic, Miss H. Salter; Writing, Miss Sophia Levi.

Fourth Class.—Geography, Miss Amy Pratt; Grammar, Miss Lilly Hart; Reading and Writing, Miss Alice M'Gee; General Improvement, Miss Leech and Miss S. Perrin; Needlework, Miss Kells.

#### ST. MARY'S PARISH SCHOOL.

Christian Doctrine and Sacred History—Elizabeth Rice. Good conduct—1st, Johanna Leary; 2nd, Ellen Sheather. Politeness, Mary Reardon.

First Class—1st prize, Mary Adams; 2nd, Mary Farrel; 3rd, Sarah Scott.

Second Class—1st prize, Jane Perera; 2nd, Emma Scott; 3rd, Georgina Corrigan. Regular attendance, Camella Trautvetter.

Third Class—1st prize, Katie Hunt; 2nd, M. Levi; 3rd, Alice Scott.

Fourth Class—1st prize, Annie Hunt; 2nd, Eliza James; 3rd, Alice Reardon.

On the prizes for best English Composition being presented, Judge Broad said it was only fair to say that the competitors laboured under two great disadvantages. In the first place, they had not had time to prepare, and secondly they had had a very difficult subject, namely, "Use and Abuse of Fashion." Twelve candidates had entered the lists, and the whole of the papers were highly creditable. To write good English was not so simple a matter as might be imagined. He had seen public documents written by graduates of the great Universities which stamped their writers as not being masters of composition, for they exhibited what might be termed very slipshod English. At the time of awarding the prizes he did not know who were the winners, he only saw the mottoes attached. The winner of the first prize, however, was Miss K. Hollis, and of the second Miss Rose Frank.

The Mayor having briefly addressed the pupils and thanked them for the musical treat they had given them,

The Rev. Father Mahoney spoke, referring to the disadvantages under which these schools were suffering in the matter of the treatment they received at the hands of the Government; but notwithstanding all those disadvantages, they were able not only to equal, other schools, but—and he could say it without exaggeration—outstrip them. The object they had achieved had not been so achieved without great disadvantages, for they must understand that the Catholic population of Nelson was smaller in proportion to its size than in any other town in New Zealand, and it was moreover largely made up from the working classes, and yet they willingly gave up their contribution, which was supplemented by Father Garin. He was very pleased to see Mr. Adams, M.H.R., present. They always invited the members of Parliament, in order to let them see what they were doing, and he hoped that gentleman would report what he saw. He said that the injustice under which they suffered had been referred to and he had much pleasure in saying that Mr. Shephard and others, even Mr. Hall, had spoken of the injustice which was done to the 70,000 Catholics of New Zealand. How could a system of education be called national which excluded a seventh of the population. If they were allowed liberty in religion, why should they not also have liberty in education? If their conscience told them they could not use a system, why could not their conscience be respected? Of the 300,000 spent in education, the Catholics contributed about 40,000, in return for which they received nothing. They would even have to give their own prizes as well as educate but for the kindness of their friends. He hoped their members would see to this injustice, and that the Government would at least give them payment by results. Let the public Inspectors examine the results. They would find their own buildings and their own books; they only wanted justice, and he hoped they would all unite in opposing an act of injustice. A certain ex-priest had made charges that the Catholics proselytise the children of Protestants. Now, if he wanted other proofs that this was most directly false, he said he had living ones in Nelson, for not a parent ever complained that the religion of their children had been tampered with; and, indeed, so satisfied were these children that, as it had been noticed, they were more ready to respect the Sisters than their own children. Having again

urged the justice of giving Catholics freedom of conscience, he thanked the young ladies for the entertainment they had given, and expressed his hope that they would enjoy their holidays.

The Rev. Father Garin said: Ladies and Gentlemen and young friends.—When a vessel after a storm has come into smooth waters, the captain sitting on the deck takes a sort of pleasure in remembering his narrow escapes and relating them to his friends who surround him. He will tell how many years he has been sailing in the same vessel, how many times he has met with severe weather, and how in certain circumstances he was nearly wrecked, and how his vessel is still able to stand the sea. So he keeps up his hopes and energies, ready to meet for the future some other stormy weather. So it is with me. I have been in St. Mary's school a good many years like the captain in his vessel. It is now twenty-nine, or I may say thirty years since I started these schools, and during that long voyage I have been in many storms, had narrow escapes, and nearly wrecked; but it is owing to a great Providence that we are still alive and facing the dangers. The first bad weather St. Mary's schools encountered was the want of sufficient provision for such a long voyage of seventeen years, during which time we had for support only the weekly fees of pupils attending the schools. It was in 1850 that I opened St. Mary's schools, which were supported by fees. In 1856 the Government established a general system of education by which all existing schools would receive a support from Government, and children would go free to such schools. The Government offered to support my schools if I would put them under that newly established system, but I would not accept because it was against my conscience to receive in my schools books containing principles in opposition to the tenets of my religion. The Government offered me to build schools on my premises, for which they would pay me a ground rent for the site; that such schools could be called Catholic Schools, because built on the ground of the Catholic Station, and because I would be allowed, after school hours, to go and teach my religion to the Catholic children. This I could not accept for the same reason mentioned above, that the books would be against the religious convictions of the Catholic children. So for eleven years I refused; the winds were contrary, we could not sail fast, and our provisions were still very scanty. It was in October, 1867, that, owing to the liberal views of Mr. Curtis, who, at my suggestion, proposed to the Provincial Council a clause which was unanimously agreed to, that we placed our schools under Government. (Here I am glad to take this opportunity for returning Mr. Curtis and the gentlemen who composed the Provincial Council then my sincere thanks for the liberal views which animated them then and which they continued for several years to maintain). By that clause, which was agreed upon, the Catholics were allowed to select their own books and teachers; and so our vessel was supplied with provisions, and we began to sail with a fair wind, and that kind of weather continued for 11 years. But last year a warning, similar to one of Captain Edwin's, came to our ears: "Bad weather approaching, watch barometer, any direction from North to South, from East to West; further fall of the glass." True to the indicator, black clouds soon gathered, the storm broke over our heads, the Government withdrew the grant which supported our schools, deprived our vessel of the provisions to which we had been accustomed for eleven years, and now Catholic parents cannot any more send their children free to school, for they have to pay weekly fees; but as we had been used to bad weather on previous years, we have made up our minds to steer our vessel against the wind at bay; and so we are sailing now until a more favourable wind arises, and we are confident we shall not wreck. What a painful position! We have, by the common tax that we pay to the Government, to contribute to the support of Government schools which we cannot use. We are told that this new system is a national system; but this is an illusion. Such a system may be called national, but as long as the whole of the nation does not approve of it, it is not national. There are several sections of the nation which are against this system, without speaking of the Jews, and it is evident that the Church of England, which forms a large section of the nation, and the Roman Catholics are opposed to that system; therefore it is not national. If the Government want a truly national system, let them pay by results every established school. By this plan every school will be at liberty to teach anything which suits their own principles, provided they give secular instruction to the satisfaction of the Government Inspector. What does it matter if besides secular instruction something else is taught them. Surely they could be taught singing, drawing, foreign languages, even walking on stilts or making evolutions on the trapeze, and why should they not be taught that there is a God, that they must keep his commandments, love him, and thereby obtain Heaven? So I say let the Government pay by results, and then every section of the nation, even secularists who are only a section of the nation will approve such a system; and then, and not until then, the system will be really national.

Mr. Arton Adams, M.H.R., said that was the first time he had been present at the distribution of prizes at St. Mary's, and he thanked Father Garin for an invitation which had afforded him so much pleasure. The present was not the place nor time to discuss the general question of education. It had been referred to by the rev. fathers as unjust to those who hold the Catholic faith, but it must be remembered that all broad and national principles are of necessity unfair to certain classes. He must say that he sympathised with any class that suffered any injustice, but he believed there were sufficient reasons why the present system of education should be continued. He could only say that the question of expense had of late been forcing itself upon the public, and he was quite sure that if the system of free education were to be carried on, it would have to be limited to simply reading, writing, and arithmetic; and then he would point out to his Catholic friends that they would have to pick up the children at that stage and educate them further. He believed that education immensely increased the power of pleasure, and he was extremely gratified to see the extent and thoroughness of the knowledge imparted to those who attended those schools, and he was sure the schools were a very great credit to the Town of Nelson.