

the body, which is a most iniquitous proceeding. It is no excuse to say that the Catholics could avail themselves of the godless education if they would. We know that; and in the ancient days, in the far-off land, our fathers could have availed themselves of the expenditure of Government money on Protestant churches and ministers if they had chosen to become apostates. But because they did not choose to forswear their faith, they were subjected to injustice for centuries. It is now acknowledged on all hands that this was a most iniquitous proceeding; and what difference is there between that state of things and this to which we are subjected? None, except in name. That was a principle of tyranny, injustice and plunder, and so is the action of the legislature of this colony with regard to education. And because the Catholic body, through their representative, the TABLET, has made these just and equitable demands, here is the way in which they are met: First of all we are told that if our demands were to be complied with, the consequence would be that the country would be subjected to an additional taxation of £70,000 per annum. This is untrue. I think the amount already set aside for education is not only enough but too much. I do not agree with the principle which says that the State should provide free education for all the children of the country. It is both unjust and demoralising. I can understand how it should come to the aid of those who are unable to educate their own children, but to provide for all, rich and poor, at the public expense, is a principle unjust to the community and demoralising. I believe there is no necessity for an increase of taxation. The amount is at present amply sufficient for all persons, and all we demand is a just and equitable distribution of this amount. This is our demand, and this will continue to be our demand, and we shall never cease raising our voices to make this demand. Let those who think that by bluster, or any other means, they will keep us from demanding what is just, rest assured that they are greatly mistaken. We never shall lower our colours one inch; on the contrary, we will take measures to make the demand with more determination, and with more energy than we have heretofore displayed, great as these have been. We are further told that 'everyone in the country will be additionally taxed to maintain a religious system.' This is not true. We ask nothing for our religion, but we claim a share of the taxes spent on education for our schools. We ask for no aid for our religion, and, what is more, we would not take it if it were offered. We maintain our religion by ourselves, like generous Christians; and we come of a race who have done so, and who, in spite of penal laws and the confiscation of their property, have maintained it for centuries. We are further told that you are being reduced to an intellectual and moral slavery. This means that, in the view of him who wrote these words, every man is a slave morally and intellectually who does not fling off all authority, human and divine, and, abandoning the guidance of God and his Church, strike out for himself on unknown ways, and fall into errors of the grossest description. We see what this mode of proceeding has led to in the past, and is leading to in the future. Go to America and see the spread of divorce, and the existence of other evils that are calculated to lead to the destruction of society. Nothing of that kind exists in the Catholic body; there you have sound principles and pure morals. And because you are not prepared to abandon the Church of God, and fall into errors of all kinds, you are stated to be the 'victims of the slavery of a tyrannical priesthood.' You should be the best judges of this matter yourselves. If you do not consider your priests as tyrants, no person outside has a right to call them so. You do not stand in need of their pity. That is the way in which they speak of the priesthood throughout the world, and in all ages. What civilisation would there have been in the world were it not for the Catholic priesthood? Who converted the nations, and raised men from the depths of idolatry? Who established schools for 1800 years throughout the world, and planted the universities of Europe? The great doctors of law, of medicine, of theology, and philosophy in all ages have belonged to the priesthood. For hundreds and hundreds of years they have been spreading abroad benevolence and dispensing blessings throughout Christendom. They, too, are the men who have established liberal institutions throughout the world; and if you read the history of the world you will find not only that such is the case, but you will further learn that those institutions flourished until those who became the opponents of the Church obtained power, and destroyed those institutions, and then established on their ruins a tyranny that reigned for many years. It is those who have been opposed to us that have been the tyrants everywhere. The man who wrote the words I have quoted calls himself, I have no doubt, a Liberal, but the fact of his opposing our just claims is a proof of his tyrannous disposition. I denounce the action of the Government and Parliament of this colony in reference to the Catholic body as tyrannous and most unjustifiable. We are further told that these demands are made by the priesthood and not by the laity, and that the laity, in numbers, are opposed to the priesthood in this question. Now I put it to you, is this true or is it not? If it is true then it is for the people to say so. But if it be not true then the people ought to rise in their numbers and repudiate such a statement. It is for the laity to say whether this calumny has any foundation in fact; and they ought to meet in their various localities and pass resolutions to declare what are their real sentiments with regard to the matter. There might be half-a-dozen, or so, of men who are opposed to the priesthood on the question, as, for instance, Mr. Sheehan. I would not mention that gentleman's name were it not mentioned by the writer from whom I have been quoting. In his action with regard to the question of education, Mr. Sheehan has not been a Catholic, and has not acted in accordance with any Catholic principle. He has gone right in the teeth of it, and has been in no sense a representative Catholic. The principle which he advocates has been condemned again and again by the Church, and so long as he pursues the course he has entered upon, he is incapable of receiving the sacraments of the Church, or partaking in her blessings. It is a misfortune that such a man should dare to continue to call himself a Catholic, thereby giving a handle to those who are without to calumniate Catholics. It would be much better for the Catholic body if Mr. Sheehan would cease to call himself a Catholic, and designate himself by some other title. We repudiate his claim to the

name of Catholic, and refuse to acknowledge that he is a member of the Church so long as he pursues his present course. We are told, also, that the Government schools have nothing of religion in them; that they are not Protestant schools, but are purely secular. Suppose that they were purely secular, for that very reason we object to them, because we say that it is a wrong thing to undertake to educate children in a secular way only, inasmuch as that is to teach them that religion is of no importance. That is a wrong, demoralising, and anti-Christian principle, for we are told by Christianity that whether we eat or drink, or whatsoever we do, all should be done for the honour and glory of God. But I go further, and maintain that the system is a Protestant one, because the books used, and the teachers, are Protestant, and the whole tone of the schools is anti-Catholic. Neither the masters nor pupils will hear, without a sneer, anything that pertains to what is Catholic. We do not oppose the establishment of secular schools for the other portions of the community, if they desire them; we deplore their blindness, because such blindness will lead to the destruction of society. Now, therefore, I call upon you all in the name of Almighty God, to withdraw your children from the Government schools if you have any there. At a great sacrifice you have established good Catholic schools in your midst. Send them all to these and make every sacrifice necessary to maintain them in efficiency; and you will have a reward in children who will be a credit to you. I will ask you to do another thing;—viz. between this and the next meeting of Parliament to meet in this place, and in a few short, strong resolutions, to give expression to your principles on this question; and let your rulers know what you think of their action in reference to you; that you are the victims of injustice, and that you are not getting the consideration you ought to receive. In answer to what the TABLET said to the effect that the Catholic body was entitled to a seventh of the educational expenditure, the writer of this document I have been reading from, sneers at the idea and says that the Catholics contribute by no means £70,000; that they are too poor. Now, supposing this to be the case, our answer is we will be content with what we do contribute. We do not ask one shilling more than we contribute. On principle, however, this very alleged poverty of ours should give us an additional claim; for the present system of education was established on the grounds that it was necessary to give education to the children of the poor. This would give us an additional claim on the generosity of the Government. We do not, however, ask that; let them give us back what we give in taxes and we shall be content. The whole system, however, on which schools are provided is, I maintain, vicious. The provision should not be out of the general taxation. Let there be a tax for schools, as, for instance, in Canada, where the tax paid by the Catholic body is paid back to them for school purposes. Here we have a system that taxes the entire community, married and single, in order to provide for the most part for the children of well-to-do parents; for it is not those of the poor who benefit most thereby. It is a discredit and a shame to the people of this country that well-to-do people, with plenty of money, receive free education for their children, crowding the schools to the exclusion of the children of the poor. Let that be done which is fair and honest; with less we will never be content."

In the afternoon His Lordship enrolled members in the various societies formed in Oamaru by the Dominican nuns, and at about four o'clock a procession was formed to accompany his Lordship to the convent, situated in Reed street. The procession took the following order:—First came 70 boys, followed by 80 girls; 80 women came next, after whom walked the nuns; crucifix, thurifer, and two acolytes preceded the Bishop and attendant priests, after whom walked about 250 adults; forming in all a procession about 500 strong. Having arrived at the convent the procession were ranged along the different walks in the grounds, nearly filling them. The prayers of blessing were then read, after which there was Benediction of the Most Holy Sacrament.

The weather having been all that could be desired for the occasion, the whole of the proceedings were attended with great success, and great credit is due to those who, under the indefatigable superintendence of the Rev. Archdeacon Coleman, carried out the arrangements so well.

Referring to a St. Louis paper's lament that American boys do not learn trades which are likely to pay so much better than average clerkships, the *Indianapolis Journal* remarks that this arises less from false pride than from the extreme difficulty of procuring instruction. "Many a parent can attest that it is among the impossibilities for boys to secure situations where they can become skilled in any of the more desirable trades. It is, in fact, a great favour to take a boy."

MINISTERS (says the *Nation* of August 12) tell us that there has been a regular and steady decrease every month for the last two or three in the number of outrages in Ireland. Not so in England. For instance, the July return of convictions issued by the London Society for the Prevention of Cruelty to Animals, records no less than 367 disgusting and atrocious cases for that month alone in England and Wales. It is unnecessary to add that the work of murder also proceeds apace on the other side of the Channel.

The rising generation in Warren, Ohio, so far as the boys are concerned, seem inclined to rebel under the natural quiet of the village, and have of late organised a game called the Jesse James game, in which one of the boys takes the title role, and, supported by one or more daring spirits, become outlaws and guerrillas, and are hunted down by the rest of the players. It has been the custom of the heavy villains to arm themselves with toy revolvers, and when the captors pressed them hard, they would draw their pistols *a la Jesse*, and the would-be captor, if he played his part well, was to fall dead when shot at. Friday, a boy named Richards was playing the title role, and thought it would lend enchantment to the game to use a real revolver. Result, one boy shot through the face; another languishing in jail. The injured lad Harry Koehler, is doing well and will recover, although seriously wounded. Ring down the curtain on another act of the toy pistol drama.—*Wheeling Leader*.