

NINTH OF NOVEMBER.

GRAND GATHERING OF CATHOLIC SCHOOL CHILDREN AND THEIR FRIENDS.

It has been decided to hold the above in the beautiful district of PURAKANUI, on the property of Mr. Foot, who has kindly given permission.

Childrens' Return Tickets will be 6d.

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QUEEN'S THEATRE.

MR. J. E. REDMOND, M.P.

WILL LECTURE

ON MONDAY EVENING, OCTOBER 22. At 8 p.m.

Subject: "HOME RULE,—ITS REAL MEANING."

Prices of Admission: Dress Circle, 3s.; Stalls, 2s.; Pit, 1s.

CATHEDRAL FUND.

I BEG to acknowledge the receipt of the following subscriptions towards the Cathedral Fund:—

| | | | | |
|--------------------------|-----|----|----|---|
| | £ | s. | d. | |
| Mr. Dan. Flynn | ... | 1 | 0 | 0 |
| Mr. Jas. Harstonge, Jun. | ... | 1 | 0 | 0 |

WEEKLY SUBSCRIPTIONS.

| | | | | | | | |
|-------------------|----|----|----|--------------------|---|----|----|
| | £ | s. | d. | | £ | s. | d. |
| Per Rev. P. Lynch | 10 | 0 | 0 | Per Mr. W. Hall | 2 | 8 | 0 |
| " Mr. N. Smith | 0 | 13 | 6 | " Mr. T. B. Conway | 1 | 4 | 0 |
| " Mr. Brennan | 2 | 0 | 0 | " Mrs. Bell | 1 | 6 | 6 |
| " Miss Faulkner | 1 | 10 | 0 | | | | |

✠ P. MORAN.

MARRIAGE.

THORNTON-SCANLAN.—On the 13th October, 1883, at St. Patrick's Church, South Dunedin, by the Rev. Father Purton, O.S.B., William Thornton, third son of the late Mr. Edward Thornton, of Mullingar, County Westmeath, Ireland, to Elizabeth Scanlan, second daughter of Mr. Michael Campion, Rathdowney, Queen's County, Ireland.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, OCTOBER 19, 1883.

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.

BUT IT IS USELESS.



It could give the Minister of Education some important information in reference to the manner in which at least one public school is conducted. In some places, it is well known, the letter and spirit of the Education Act are violated, and Bible-reading, contrary to the law, is made an integral part of the school teaching. But there are other places in which the head masters laugh and sneer at religion in every form, and endeavour to raise doubts as to even the existence of God in the minds of their pupils. We are in a position to give particulars in reference to at least one case of this kind. Why, therefore, it may be asked, do you not put yourself into communication with the Minister of Education on the subject? Were any good results likely to come of such a proceeding, we should certainly give the Minister all the information we possess on the subject. But it is clear, from the action of the Minister in the cases of the Milton and Dunedin High schools, that it would be useless on our part to offer any information calculated to create the impression that there is the slightest necessity for interference with our system of education.

Practically this system is regarded as perfect. There may be some theoretical grumblers outside the Catholic body, but they do not appear to be many, who are of opinion that the Government or the Legislature is called upon to interfere in any way with either the principles or administration of the Act. These are so perfect that it is feared the whole thing, like a pack of cards, would collapse if touched ever so little!

Meantime, some very edifying sights are to be seen! This purely secular system gives us purely Protestant schools in some places, and rightdown infidel schools in others. There may be a really secular school here and there, but this accident is balanced by an aggressively godless school in other localities. It has been said very often that the law has established purely secular schools. The Milton and Dunedin High schools are a luminous commentary on this position, and equally so is this other school to which we would call the attention of the Minister were there any use in doing so. The Minister's answer to any such interference on our part would be to triumphantly point to the Act and say the law gave him no power to interfere.

What, we may ask, is a Minister of Education for if not to enforce the law? And if the law says education shall be purely secular, and in public schools there shall be no reference to religion, adverse or favourable, is it not strange that the Minister of Education is helpless in the presence of clear violations of the law. But so, it appears, the matter stands. In one school, under the Act, Protestantism may be taught without let or hindrance, and in another religion may be sneered at and the existence of God proclaimed as a doubtful matter. The Government of the country has undertaken to educate the youth of the country at the public expense, and made attendance at public schools practically compulsory, and this is the system it has provided. It appears, then, that there is only one thing in reality that is absolutely denied admission into public schools, and that is Catholicity in any shape. We find Anglicanism, Presbyterianism, Methodism, Secularism, and aggressive infidelity in them. And this is the perfect system of Sir GEORGE GREY and many others. We admit it is a system that could hardly be more perfect in folly, and more perfect as an instrument to uproot Christianity, and even natural religion, by permitting the teaching of everything except Catholicity, and therefore in reality nothing but the propriety of ignoring or contemning all religion. Yet it is a perfect system—a perfect system of sham and folly and wickedness.

MR. REDMOND'S MISSION.

BEFORE our next issue has appeared Mr. J. E. Redmond will have arrived in Dunedin, and we hope, as we believe, he will have been received cordially, and supported manfully.

It is true efforts have been made by the local Press to discredit his mission, and we have been called upon by various editors to look upon it with suspicion, but the public of Dunedin are hardly stupid enough to be influenced by the utterances of men who are either