

bers and their lady friends. The first part of the programme consisted of songs, glee, and pianoforte solos, but the feature of the evening was the living chess tournament on the stage, the white queen first reciting some lines written for the occasion by Mr. Anderson. The costumes were designed by Messrs. Victor and Bond, and were in excellent taste, the games being played by Messrs. Wykes and Scott, and concluding in 21 moves.

The Heathcote Steam Navigation Co. are about to run their steamer, the Colleen, regularly from Heathcote, and a trial trip has been made by the directors of the Tramway Co. and some members of the Lyttelton Harbour Board, etc., who found the excursion a very pleasant one, besides recruiting themselves at Pattersou's Hotel, where an excellent luncheon had been provided by order of the Chairman of the Tramway Co. Sumner is a very favourite resort of the wives and families of our citizens, and a trip in the comfortable steamer should be more pleasant, at least, in the summer months, than the omnibusses, which, up to the present, convey the passengers to and from the trams. A landing-stage is about to be constructed close to the Cave-Rock.

A few donations have still to be received by the Benevolent Association in connection with the collections made on Charity Sunday, the total amount so far being £416 1s 8d. Of this the Anglicans contributed £210 1s 4d (14 churches), the Wesleyans about £42, the Congregationalists £5 13s 4d, the Jews £31 12s, the Freemasons £36 9s 6d, the Freethought Association £9 10s, and Dank's workmen, overtime, £2 11s. Our own people gave the handsome sum of £105 17s. The Baptists and Presbyterians have not contributed, charity may lead us to hope that they may still intend to do so, but I hear on authority I cannot doubt that the latter excuse themselves on the ground that they support their own people.

### JOINT EDUCATION COMMITTEE'S REPORT.

Now that the evidence of the Joint Education Committee is published we cannot wonder at the anxiety shown by some members of the House to keep it from seeing the light. If the opponents of the Catholic claim had any sense of justice, honour, or shame, the perusal of the report, one would fancy, might make them give in. But none so blind as those who don't wish to see. It would take a great deal more than the report contains to convince such men as the Dunedin "unco gude" and Sir George Grey that the Catholic claim was just, and ought to be conceded. The Reformation went far to destroy all sense of justice and political honour, or even of shame in Protestants when dealing with and squeezing Roman Catholics, and fleecing them of their cash for Protestant purposes. Sir George Grey has oracularly pronounced the present education system "perfect." Perhaps one of its greatest beauties in his eyes is that it robs and affronts Roman Catholics, though he may not own as much to the public for State reasons. Sir George is an old hand in politics. I noticed that one questioner in the Committee was very anxious to make out from Bishop Redwood the truth of the preposterous contention set up by the *N. Z. Herald* and Mr. J. Sheehan, that the Catholic laity had been "coerced" by priestly domination to sign the petitions. But he failed in his aim, and got a quiet rebuff instead. Why, I presume the next thing we shall hear from the men of the *N. Z. Herald* and Sheehan school will be that Catholics say their prayers and perform all their other religious and even their moral duties under "priestly coercion" or domination. It would be for Mr. J. Sheehan's own credit, and for his soul's welfare, if the "priests" could only manage to subject him to a little wholesome "coercion," so that he might be made to do the right thing as a Roman Catholic, and not scandalise the Church to which he professes to belong by flying in her face in so weighty a matter as the education of Catholic youth. I should say that Mr. J. Sheehan is a half-Protestantised Catholic.—God help us all! none of us are such good Catholics as we ought to be, but few, if any, of us are Protestantised Catholics. Mr. Sheehan told "the House and the country" from his place in Parliament lately, that he was not a good Catholic, which, I presume, is only a tender way of saying that he was a bad Catholic. Possibly he meant "the House and the country" to understand that none but a bad Catholic would ever vote against the Catholic education claims. If so, that was candid, and candour is sometimes a great virtue. The *N. Z. Herald*, in a fit of candour, let out, some years ago, the real reason why he was so dead against a Government subsidy to Catholic schools. He said that the Catholics had such a burning zeal for education that they would establish no end of Catholic schools, if only they once got their hands into the public purse for the purpose. They would thus carry off possibly the lion's share of the education grant. He politely added that it required a "long-handled spoon to sup w' the devil." This rather marred his graceful compliment to Catholic zeal for education. However, the cat was let out of the bag—the *Herald* avowed his real reason for opposing the just educational claims of Roman Catholics. It was a reason creditable to us, but not to him and his secularist clients. The *Herald* and his adherents may as well try to arrest the flowing tide as to keep Roman Catholics out of their just rights; one day they will get them if not now. The *Freeman's Journal* here, lately remarked something not very complimentary about the Joint Committee when in conclave assembled: that it was more like a debating club than a parliamentary committee, or something to that effect. But that was a trifle compared with what one of the members of the House himself said about it. He very irreverently compared it to "Pandemonium," a den of devils. It struck me forcibly that Bishops Moran, Redwood, and Luck must have felt anything but comfortable in such a place, and among such company. Joking aside, is such a mode of treating "the education question" not likely to bring education and religion along with it into public contempt, and give an occasion of rejoicing to the unbeliever and scoffer? I have a strong impression that, for some considerable time to come at least, Catholics should, out of respect for themselves and their holy religion, abstain from troubling Parliament about any claim for a Government subsidy to their schools, however just the claim may be. In the present temper—I

was going to say partly irreligious, and partly fanatical, and partly Atheist temper—of the public mind of Government and the Press, there does not appear any reasonable hope that our just claim will be conceded. To suffer wrong patiently for our religion when that wrong is unavoidable is an honour and a duty, not a reproach for us. The reproach rests on those who inflict the wrong, that is on our non-Catholic friends and their Press. If we Catholics be the true disciples of Christ, members of His one only true Church, as we all believe without doubting that we are, we must expect the non-Catholic world to hate us as it hated our Divine Master, and as He warned us it would do. If it hate us it will naturally try to injure us in our religious interests, as opportunity offers. Let us, then, not trust in viceroys, Parliaments, or the Press for procuring the means to educate our children as Catholic children ought to be educated. Let us trust in God and ourselves. There is no want of money among us for the purpose if we only had the heart to give it. This diocese of Auckland is the premier Catholic diocese in the Colony in point of population, but hardly so in point of zeal and liberality in the cause of education for our boys. The other dioceses in the Colony outstrip us and leave us far behind in that respect. Way this should be so I cannot explain: it is a subject well worthy the consideration of Aucklanders. One thing is certain—that the blame does not rest with the clergy. But what can the clergy do in the absence of the hearty co-operation of the laity in such a matter? Our teachers in boys schools are able and zealous, but there is a want of teaching power which money only can supply to make our schools efficient from a secular point of view. It is unfortunate that our two Catholic M.H.R.'s should have placed themselves in an attitude of hostility to the Church in educational matters. But they will not live for ever. Their parliamentary lives may possibly end before their natural lives.—We shall see. It would be far better for the credit and interests of the Catholics of this Colony, nay, I will say for the Christians of this Colony, if Catholic politicians like Mr. J. Sheehan and Mr. Tole were never returned to Parliament. It is impossible to injure Catholic interests without at the same time injuring Christian interests in general, and public justice too. Messrs. Sheehan and Tole are without intending to be so, deadly enemies to Christianity and to public justice, because they act in concert with the deadly enemies of both. It is as plain as the unclouded sun at noon-day, that what is called the "secularist piety" in this Colony possesses the sympathy and co-operation of the enemies of Christianity, and the enemies of God Himself, and of public liberty all over Christendom at the present moment. If there be an enemy to the Cross of Christ and to religious liberty in this Colony, and I believe there are many such, they all adhere staunchly to that "secularist party" of which Messrs. Sheehan and Tole are, by their own act and consent, enrolled as members. If these two Catholic gentlemen entered Parliament avowedly for the purpose of opposing the secularist party and doing their utmost to counteract its baneful influence, one could respect them and urge Catholics to vote for them. But as it is, no. It is to be hoped that after next election Catholics will no longer be scandalised and grieved at the melancholy spectacle of Roman Catholics standing up in Parliament and proclaiming themselves belonging to a party many of whose members deny the spiritual nature of man and the very existence of God Himself. This party now is neither a small nor a weak party, and it is increasing rapidly both in intellectual and physical strength.—Lord Beaconsfield said so more than ten years ago. He said he knew the fact from the best authority, and he was not easily imposed upon in such matters. That any Catholic should ally himself with such a party in Parliament or elsewhere, and that any body of Catholic electors should assist to return to Parliament such a Catholic is certainly a scandal and a disgrace to the Catholic body, and a melancholy sign of a degenerate age in a religious and moral sense. Of course all members of the "secularist party" do not absolutely hold anti-Christian or Atheist views.—No. It is with them as with the "Protestant party" generally, many men—many religious creeds. But still the "secularist party" contains a goodly number of men who are the enemies of Christ and God, and of public justice—a number quite sufficient to cause every faithful Catholic to avoid it as they would avoid the serpent's venom. When Lord Beaconsfield warned the people and their Governments that the Atheist party was increasing in intellectual and physical power as well as numbers, the late Emperor of Russia had not then fallen under the hands of assassins, nor had Lord F. Cavendish or Mr. Burke in Ireland fallen in a similar way. The men who took the throne of Russia quite as much as at the Emperor personally. In like manner the men who took the life of Lord F. Cavendish and of Mr. Burke meant to strike at the throne of England rather than to gratify any personal feelings of revenge against their unfortunate victims, who, so far as is known, never wronged them or theirs individually. In neither case, I apprehend, were the assassins unlettered men, or intellectually weak. For the time being, however, they practically belonged to that section of the "secularist party" who believe in neither God nor devil, but who have thrown off all respect for religion and its ministers. If subsequently they came to their right mind and made their peace with their offended Maker before they suffered an ignominious and just death on the scaffold for their crime, so much the better for them. But in that case they had renounced communion with the "secularist party," and joined the clerical party. The fate of the Russian Emperor and the Irish victims of the "Invincibles" may well cause tyrant rulers and the rich generally to bethink themselves and pause in their career of injustice, oppression, and extortion. Rulers are as much bound to rule in justice, equity, and the fear of God, as subjects are bound to obey their rulers—in peace and quietness. Laws to be respected must be just and humane laws, not such as have long prevailed in Ireland under British rule. If the civil Government were wise it would for its own sake and safety ever co-operate with the clergy in their efforts to educate the people not only in secular knowledge, but in the fear of God. It may be quite possible for children to receive formal instruction in religion in the schoolroom "out of school hours," but that is not the usual and the natural or most convenient and effectual way to impart religious instruction to them. To banish religion from the