

school room "in school hours" by law is to affront religion and to mutilate education to the injury of the young, and the discredit of the Government. Catholics will never voluntarily adopt such a system as a permanent arrangement, or have it forced upon them. The youth of the country can only be duly or effectually impressed with religious sentiments and trained to religious habits when educated in religious and denominational schools. In England the great middle class is educated entirely, as the London *Times* expresses it, in "schools conducted by private enterprise," that is, in denominational or religious schools. The children of the "great middle class" are not allowed to enter them. This the *Times* considers a great grievance, since the "great middle class" mainly support the State schools by the rates and taxes they pay. In this Colony not only "the great middle class," but the richest class have their children educated in State schools, as pauper or poor children alone in England are educated: that is to say—at the cost of the State: rather a shameful word this. If the "great middle class," and the richest class in this Colony, had a proper sense of self-respect or justice in them, they would never accept education on such humiliating terms. But they do. They would do anything for money. It is right that Catholics should contend manfully for justice by their Press and all other legitimate means, in season and out of season. But at present I see little, if any, prospect of success. A Pagan philosopher has said that men usually hate and revile those whom they have deeply injured. They might have said and try to wrong them most. Now, the Protestant Government of England hate and revile the Catholic Church and her adherents, having deeply wronged them by what is called the "Reformation." It is natural, therefore, it should as far as possible seek to injure Catholics; still more now. To do justice to Roman Catholics is to undo the "Reformation," and pass sentence of condemnation on its unprincipled authors who robbed us. The modern history of England shows clearly that the Protestant Government of England has never voluntarily done an act of justice to Roman Catholics, but always against their will, under pressure of fear, when done at all. How, then, can Catholics hope that the Protestant Government of New Zealand will do justice to them? We are too few and too poor to inspire the Government with fear. To expect that Government would do us justice for the mere sake of justice, and in the absence of fear, would be to expect too much. It would be to expect something like a political miracle. The "Reformation" all but destroyed Christian faith and charity, and also a sense of justice in the public mind of Protestant Englishmen, and still more of Protestant Scotchmen, in respect to Roman Catholics, because the "Reformation" was built on cruel injustice to Roman Catholics, and shameful robbery of them. In a word, it was built on brute force and fraud at the expense of Roman Catholics. Mr. O'Connell obtained justice, or a large measure of it, for Catholics after a long and terrible struggle. But, when he did get it, however, the concession was not the result of argument, or any successful appeal to the sense of justice, honour, or humanity of the Protestant Government and people of England. No, by no means. It was the result of fear, of sheer terror, and despair on the part of the Government. We hear a great deal of the Parnell "obstructive policy" now, but it was nothing compared to O'Connell's "obstructive policy." O'Connell drove the opponents of the Catholic Relief Bill to confess that his obstruction was such that unless the Catholic Relief Bill were granted the Government must shut up altogether. "*The King's Government could not be possibly carried on,*" the minister said, till the O'Connell obstruction policy was removed. Hence the Relief Bill was passed. The Parnell "obstructive policy" got much justice to Ireland, and is getting more every session. When the Roman Catholics in this Colony have the sense and spirit, and the power to practice an "obstructive policy" in the House of Representatives, they may get justice, but not before. That Government will never do them justice for the sake of justice. Were they to try it, the ignorant Protestant populace, instigated by their Press, would prevent it.

Every intelligent, honest man in this Colony, not hopelessly blinded by Protestant prejudice, and who knows Catholic principles, must see that the present Education Act as it stands is practically a cruel penal law directed against Roman Catholics to punish them for their faithful adherence to their creed. It was possibly meant to be such by its authors. At all events this is a very strong, possibly the strongest of all recommendations to it in the mind of the Protestant sectarian multitude, and of the Press which leads or misleads them. Unjust though the act be, and injurious to us in many ways, it is still in a certain sense an immense benefit to the Church. It has stimulated the zeal of Catholics in the cause of religion and education, and so caused good Catholic schools to be established in all parts of the Colony, which otherwise might possibly never have existed. More than that it has demonstrated the vitality and innate power of the Catholic Church, and therefore her divine origin. It shows to the world that she cannot only live, but triumph in defiance of Caesar and mammon united. She did so for three centuries after her birth, and she does so yet. It was neither by the power and wealth of the civil Government, nor of the eloquence and learning of the orators and philosophers of ancient Rome, that the Church existed for three centuries after her birth, and ultimately ascended the throne of the Caesars in the person of Constantine the Great, the first and one of the greatest of Christian Emperors. No: she triumphed then as she is here triumphing now, in defiance of all these powerful influences; in defiance of Caesar, the world, and the flesh, sustained merely by the Divine favour, and the prayers and alms of her own despised and persecuted children. She is strong in her very poverty and weakness. It would be almost a pity if her enemies in this Colony should cease to persecute her, as yet. By such conduct they inflict dishonour on themselves and benefit us greatly at the same time.

Auckl. and.

NORTH BRITON.

It may not be generally known that Lord Chief-Justice Coleridge of England, who is now being lionized in America, is not only a brother of Father Coleridge, the distinguished Jesuit author, but is himself a convert to the Church.

## BIBLES, MANY AND VARIOUS.

A CORRESPONDENT signing himself "Bible Reader," writes as follows in the Nelson *Colonist*, of November 22:—

"As this commemoration of Luther's 4th centenary seems to point out in our age the necessity of reading the Bible, and as I am myself a Bible reader, I wish to ask those interested in the question, which Bible or which version of the Bible they would recommend. Would they recommend Luther's version? But Bucer, one of his followers, tells us that such a version is full of errors. The three first gospels of St. Matthew, St. Mark, and St. Luke, Luther himself declares are false, and that the epistle of St. James is no better than straw, and in his Dutch translation of the New Testament Staphylus found more than 1400 wilful corruptions (1 Lind. Dub. p. 84). Will they recommend Munster's version? But Luther informs us that that version misrepresents the word of God. They will perhaps tell me to take Castates' translations; but Beza denounces it as an absurd version. Then they will advise me to try Beza's version; but Castates exclaims against it: Perhaps Servetus's version might be the right one; but Calvin will not have it. Likely Calvin's version will not offer objections; but Miricus condemns it. And what about Tindal and his followers? English ministers and great abettors of the Reformation protest against it; and they, not on account of some oversights or light mistakes, or the following of different copies, but accusing one another of being absurd and senseless in their translations, of perverting the meaning of the Holy Ghost, of omissions and additions, of perverting the text in 848 places; such a Bible being so evidently mistranslated, and being exclaimed against and cried down by the most learned Protestant, it pleased His Majesty King James the First to command a review and reformation of those translations which had passed for God's word in King Edward the Sixth's and Queen Elizabeth's days. But such review and reformation was only partial, and did not affect one-tenth of the doctrine, so that the foregoing version essentially remained unaltered, and is the one generally used now in England.

Now, sir, out of so many conflicting versions it is no easy matter to be able to find out the true one, neither is it surprising that so many different sects have sprung up and are daily springing up since Luther's time, all taking their doctrine from the Bible, no matter how opposed to each other. A Unitarian or Socinian who denies the Trinity of Persons in the Godhead will tell you he takes his doctrine from the Bible; so will a Catholic, Anglican, or Presbyterian, who, though widely differing among themselves condemn the Unitarian. Then there are the Lutherans, the Calvinists, Wesleyan Methodists, Primitive Methodists, Bible Christians, Baptists, Anabaptists, Quakers, Moravians, and hundreds of various ramifications down to our own Salvation Army, all proclaiming aloud that they take their stand from the Bible. Poor Book! if you could only speak what a different lesson you would teach us. As truth and error are always opposed to each other, you would not teach us both at the same time. You were given to man to be his guide, to bring him peace and to teach him charity; and yet through the perversion of men you only confound him the more, sow discord among sects, and your admirers and preachers, instead of teaching the gospel of Him who was charity by excellence, make their dissenting brethren the butt of their daily harangues. What an argument for the Atheist, Infidel, or Free-thinker to build upon? Behold how these Christians love one another.

Dublin, Oct. 6.—The Parnell tribute committee to-day adopted an address to the Irish people, congratulating them upon the successful result of the movement. The address says: "The clearness and the fidelity with which the Irish people have distinguished between the imperishable services of a great leader, and the interested devices of his traducers to weaken his power for further and greater achievements in the future have enabled us to triumph over all obstacles, and to make the Parnell national tribute a great and eloquent act of gratitude." The 1st of December is the time fixed for the close of subscriptions to the fund. The presentation will be made on Dec. 10 at a grand banquet, at which the mayor of Dublin will preside. That part of the fund which comes from America and Australia alone is expected to reach £30,000. The whole will aggregate between £40,000 and £50,000.

A sensational trial is now in progress in the little town of Gallatin, Missouri. It is the trial of Frank James, a member of a band of notorious outlaws which infested some of the Southern and Western States of America for many years after the War of secession, Jesse and Frank James, who were universally known as the James Boys, and who were once curiously described as "two most atrocious villains, and the sons of a Baptist minister," committed in the course of their career innumerable murders and outrages. The elder of the brothers, Jesse, was killed by one of his confederates, with a view to obtain a large reward which had been offered by the Governor of Missouri for his capture. The murderer of Jesse, known as Charlie Ford, is now a witness against the surviving brother. Four charges are preferred against Frank—one of them, the murder of the cashier of the Gallatin Bank, dating as far back as 1868. Many of the witnesses who will be called to testify against him have been robbers and murderers themselves. When the judge announced, on the second day of the trial, that any person caught within the court-room with revolvers in his possession would be severely punished, two of James's old associates and at least twenty others at once left the room to lay aside their arms! It was expected that several days would be occupied in selecting the jury; nor is it by any means certain that the prisoner, though he is steeped to the lips in crime, will not escape his deserts. Such is the interest taken in the trial that every hotel and boarding-house in Gallatin is crowded with occupants, that large numbers are camping out around the courthouse, and that some of the spectators have come two hundred miles in teams to be present at the proceedings.