

MARRIAGE.

MARTENSEN—BEECH.—On the 28th March, at the Catholic Church, Lower Hutt, by the Rev Father Doonelly, Peter Martensen to Agnes Josephine Beech.

DEATH.

FOLEY.—At Tomuka, on Saturday, March 31 Agnes, the beloved wife of Daniel Foley, junr., farmer, Levels Plains, and second daughter of Mathew O'Driscoll, farmer, Levels Downs, in her 24th year; deeply regretted.—R.I.P.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, APRIL 6, 1894.

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.

ADVANCE CATHOLIC EDUCATION.



THE laying of the foundation-stone of the new Catholic school in St Mary's parish, Christchurch, his Lordship, the Bishop of the diocese, made a telling speech on the education question. Dr GRIMES, believing with St JOHN CHRYSOSTOM, that "learning is of relatively small value in comparison with integrity of soul," has devoted himself, with marked zeal, since his arrival in

New Zealand, to the extension and perfection of religious schools. Year by year new schools are opened in his large diocese, the status of existing schools is improved, and the standard of Catholic education raised higher and higher. A system of competent diocesan examination gives the assurance that while religious knowledge is sedulously imparted, instruction in secular matters is kept well abreast of the times. Triune education—mental, moral, and physical—education in the true sense of the word, is fostered throughout the diocese of Christchurch, and the faithful laity have shown their appreciation of the noble efforts of their hard-working clergy by generously maintaining Catholic schools. As in other parts of Australasia, the motto of Catholics is the saying of the golden-tongued Bishop of Constantinople: "We must not give up literature, but we must not kill the soul." Catholics realise with the great NAPOLEON BONAPARTE that "society without religion is like a ship without a compass, uncertain as to whither it is going." They are alive to the necessity of preparing youth to creditably take their place in society, but they will not tolerate a system which, ignoring God and His Revelation, leads to indifference and practical infidelity. Catholics are fully in accord with HORACE MANN, the great patron of common schools, when he says, "If the intellect, however, gifted, be not guided by a sense of justice, a love of mankind, and a devotion to duty, its possessor is only a more splendid as he is a more dangerous barbarian. We are fully persuaded that the salt of religious truth can alone preserve education from abuse." Society is moulded by education. If education be not morally good, we must not expect to find society morally pure. If society becomes irreligious or indifferent we naturally trace the cause to the defect of religious training, which, because of the incapacity or neglect of parents, should be imparted in the school. The Catholics of Christchurch are true to the faith of their fathers and the best traditions of the past. They see in their own city lamentable evidences of the trend of a pernicious public-school system. They have shown for very many years, by supporting good Catholic schools, the determination to give their

children a true and Christian education. They now give an additional proof of devotion to the great cause by providing extra accommodation in the erection of a new school. Success to the good work. The building of a temple of God is of great importance. The erection of a school so closely approaches it in importance that both should be linked together. It is said that Cardinal MANNING would not entertain the idea of building a Cathedral until every parish in his diocese had not only a church but a school, so important is it that Catholic parents should be able to send their Catholic children to Catholic schools. We have no doubt that the Catholics of St. Mary's, and of Christchurch generally, will respond to the appeal of their beloved Bishop and their zealous priests, and soon add one more "nursery of piety and hive of learning" to the many homes of true education in this young land. We are quite sure that the Catholics of this Colony will never, to use Dr GRIMES' words, "so long as they have a penny with which to build schools, accept the present godless system of State education." The facts placed by the Bishop before his congregation would cause a feeling of shame to be experienced by our fellow-colonists were they not, in too many instances, hardened by the shamelessness of sectarian rancour and long-continued injustice. "There were eighty teachers employed in the Catholic schools in the Christchurch diocese, and their salaries would amount to £7000 a year." "During the last seventeen years they had spent over £150,000 in school buildings in Christchurch diocese alone, and had also been called upon to pay one-seventh of the amount raised for State education." Dr GRIMES contended that in justice Catholics were entitled to a very large sum, which had been paid for education in Catholic schools since the present Act had been in force. The Bishop loses no opportunity of making a strong presentment of the claims of Catholics to simple justice. But the injustice continues. Downright bigotry stands in the way. It is folly for Protestants to say, as they generally do, that if Catholics got aid, others would demand it. In Canada there is something like justice. In Lower Canada—now the Province of Quebec—the Protestant minority has always been treated fairly. In Ontario—Upper Canada—it was with very great difficulty after the union of Legislatures that the Catholic minority could get even a measure of justice. Now they have their system of separate schools. The promoters of separate schools have the power to create a board of management and to collect the school rate from those, who so desire, for the maintenance of separate schools. Catholics have availed themselves of the provisions of the Act, and separate schools attended by Catholic children, taught by Catholic teachers, managed by Catholic trustees, are everywhere to be met with. In 1811 there was only one separate school in Ontario. Fifty years afterwards, in 1861, there were 289 separate schools manned by 630 teachers and attended by 36,168 pupils. While separate schools for Catholic children show a decided yearly increase, while others can, on demand, obtain the same privilege, we have it on the authority of a prominent Canadian educationist, that "no Protestant denomination has demanded separate schools for itself." There is constant agitation on the part of Protestant bigots to nullify the arrangement which permits Catholics to avail themselves of the separate school system, but no attempt to create in Ontario a Protestant separate school system. Protestants on the whole are satisfied in Canada, as they are in New Zealand, with public schools. All they want at most is Bible-reading, with a conscience clause. If they could compel the separate school law—the outcome of union with Catholic Quebec—to be abrogated they would be content. "Down with Catholic schools," and not "Give us Protestant schools," is the cry all the world over. The shibboleth which is effectively used at election times is a sham. The Protestant laity, who dominate the Protestant clergy, do not really want separate schools. Even if Catholics got their own money back and had their schools officially recognised, the vast overwhelming majority of non-Catholics would adhere to the common school system. Well do the astute secularist leaders know that this is so, but it suits their book to parade a bogey and an effective shibboleth.

TO-DAY (Wednesday), the Feast of St Joseph—postponed from Monday in Holy Week—the Feast of the Patron Saint and the eighth anniversary of the opening of St Joseph's Cathedral are being celebrated. The ceremonies in the church are Mass at 7 a.m.—With a sermon by the Rev Father Murphy and the music of the Cathedral choir, High Mass at 10 a.m. Vespers at 7 p.m., with

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