

to the managers of schools to apply for inspection to the Board. "Such teacher or manager may apply to the Board to authorise such inspection." What is the meaning of "may" in the text? Without doubt the Act intends to empower the teachers or managers of private schools to move in a certain direction with contemplated result. To say "You may apply just as you could have applied had this clause not been inserted but the Board will not be bound to accede to your request." would be farcical and simply absurd. Evidently inspection of private schools, when desired by managers or teachers, was intended by the Legislature. The Hon C. C. BOWEN says it was contemplated, and the actual father of the Act ought to know. This view is held, as we have stated in a preceding article, by prominent secularists in different parts of the Colony. The Hon J. J. MACGREGOR lately said that "the statute contemplated the examination of private schools by the Board's Inspectors, and, that being so, additional expenditure, if required, would be perfectly legitimate." Auckland bigots say "No!" Mr M. COHEN, the editor of the *Dunedin Evening Star*, holds that "the regulations have the force of law, and effect must be given them." Auckland bigots say "No!" Mr T. MACKENZIE, M.H.R., stated some weeks ago that "it was no doubt the intention of the Legislature that these schools should be examined by the Board's Inspectors." Auckland bigots say "No!" Many others hold the same view as the gentlemen we have named. Is it then a matter for the Supreme Court to determine once and for all. Several of those who have given their opinion are lawyers who have regarded the matter from a legal standpoint. We do not know what action will be taken by the Church authorities in those places where the Catholic children have been denied that to which they have a right. Should it be thought wise to press the matter, we confidently express the opinion that the loyal Catholics of Auckland and elsewhere will second the efforts of their devoted bishops, and generously help to bear whatever expense may be incurred in removing the existing disability.

It is pleasing to turn from this unpleasant exhibition of bigotry to the question of the present success of our Catholic schools. Though limited in attendance and hampered by almost innumerable obstacles our colleges and schools have again succeeded in passing a number of candidates at the matriculation and other examinations of the New Zealand University. In Dunedin, for instance, the Dominican Nuns sent up three young ladies from the Priory High School for matriculation and all three passed. Their names are found first in the Dunedin list of successful candidates wired from Wellington. The Christian Brothers sent up one boy for Matriculation and another for Medical Preliminary, and both passed. Judging from experience of previous years if a larger number were sent up, the cent per cent. of this year would most probably have still been realised. What is true of Dunedin is true of other Catholic schools in New Zealand. Every year St Patrick's College and the Convent of Mercy in Wellington have students on the educational honour roll. Every year Christchurch and Auckland and Greymouth and other Catholic schools show by results the thorough efficiency of the teaching imparted. What is done in this colony is but a repetition of Australian success. To mention just one case. At the last University Examination in Melbourne, eleven candidates were presented by the Christian Brothers of Victoria Parade school and eleven matriculated. We take the opportunity of congratulating our old friend Brother DOWDALL, still affectionately remembered in Dunedin, on his signal successes yearly repeated in Melbourne. The various colleges in the different colonies are well to the fore, and by competitive examinations, school exhibitions of work, and especially the high success of former pupils, eloquently proclaim the thoroughness of high class Catholic education in Australasia. To apply the well-chosen words of Archbishop DUNNE, used at the break-up of the Christian Brothers' school, Brisbane: "No amount of simple cram and no exquisiteness of veneration" could produce the results of Catholic education everywhere apparent. The thoroughness of tuition in secular matters is universally acknowledged. In fact the bigots in many places refuse public inspection to Catholic schools because they know how well they are conducted, and they fear what they call the "thin end of the wedge." It would be well if the Auckland bigots and others in New Zealand bore in mind that Catholics in Queensland have had public inspection for nearly twenty years: Catholic schools come off splendidly, and

there is no question, seriously at all events, of giving State aid. State aid will be given to Catholics in Queensland when the octopus of bigotry is completely disabled, and when the feelers, kept alive by intolerance, have been destroyed. Catholics will get their own when a sense of justice prevails. This sense of justice—gaining ground rapidly in New Zealand—is really the "thin end of the wedge." The masses are beginning to feel that the Catholic Church, which alone takes reverential cognisance in education of the Great Worker, does not depend for existence on the favour of the State. It exists and flourishes while the pessimists are bewailing the misfortunes of the land. The people are beginning to understand that giving Catholics their own money back, or exempting them from taxation as far as education is concerned, does not mean endowing Catholicity. The Catholic position is gradually appearing out of the mist of prejudice and is better understood by the people. Old ideas are being discarded, and they are beginning to see our position as Archbishop DUNNE of Brisbane clearly puts it:—

"We are, of course, willing to give the State all right to satisfy itself that we are giving first-class secular instruction. We are so satisfying the State to-day (though we have no pay to get). It is for this secular instruction, and this alone—this value that we give exactly the same as the State schools give it—that we claim either our proportion of the education vote, or that we be released from contributing to it. We ask no subsidy to Catholicism, we would not take it if it were offered to us. We would prefer the freedom of the Irish-Catholic clergy, and that of his American brother, to State control and State stipend of France or Italy."

St Patrick's College scholarships this year are awarded to Daniel O'Reilly of Waipawa, and Coraelius Duly of Hokitike. Each scholarship is held for two years and is of the annual value of forty guineas.

EVERY member of the Catholic community here (says the *Napier News* of January 25) will regret as we do that Brother Leo, the diligent, able, and amiable director of the Marist Brothers' school, has been transferred to the Brothers' school in Auckland. During his residence here Brother Leo has made hosts of friends by his gentle and earnest demeanour, and has won the highest regard of his pupils. We regard his departure as that of a personal friend, and wish him well wherever he may go, in pursuit of his humble but self-denying and useful vocation. He is to be succeeded by Brother Cyril, who was here some years ago and who is much esteemed.

THE annual "retreat" of the Roman Catholic clergy of the Wellington diocese (says the *Wellington Post* of January 28) was concluded at St Patrick's College this morning. A sitting of the Synod was held, but no business of public interest was transacted. To-day Archbishop RUSSELL entertained the clergy, to the number of 48, at an excursion round the harbour in the *ss Dago*.

A LONDON correspondent (says the *Dublin Freeman*) states that one of the causes of the loss of Briggs was the dissatisfaction of many of the local Liberals with the action, or inaction, of the Lord Chancellor in reference to the magistracy. "It was not only that the votes of men indignant at the Lord Chancellor's treatment were lost, but that some of the influential and usually hard-working Liberals declined to exert themselves." Lord Herschell's view of preserving the magisterial bench from the influence of political considerations may be all very well; but if the judicial appointments were ruled according to the same principles how different its composition would be.

HIS Grace the Archbishop of Cashel (says the *Dublin Freeman*) has given his good word, and the good cheque that never fails to accompany that good word in a good cause, to the movement in promotion of a testimonial to that veteran journalist and staunch Irishman, Mr Maurice Linehan, of Limerick. It is sixty years since Mr Linehan's career as a patriotic Irish writer began, and they have been sixty years of good service. His public life runs back to the days when O'Connell was labouring for Ireland. He has deserved well of his fellow-citizens and fellow-countrymen, and that they will generously recognise his deserts in the days of his old age the Archbishop of Cashel's generous example ensures. Limerick may be trusted to do its duty, and it will not be alone in the work of safeguarding the declining years of a veteran citizen, who has done his part as a citizen of Limerick and an Irishman.

THE Wellington Education Board have postponed to their next meeting consideration of the application made by the Catholic hierarchy for the inspection of Catholic schools.

A SUBSCRIPTION list for the erection of a curate's residence in the town of Gorey, published in the *Ennisworthy Guardian* of December 15, is headed by the name of Sir Thomas H. Gratian Esmonde, who contributes the handsome sum of £50.

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