



THE NEW CATHOLIC CHURCH, WAITATI,
Will be opened on
SUNDAY, MAY 12.

An efficient Choir will perform the music.

A drag will start from Parker and Findley's Rick
Stables, Moray Place, Dunedin,
at 9 a.m.

RETURN FARE THREE SHILLINGS.

The beauty of the scenery along the road and around Waitati is proverbial.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, MAY 3, 1895.

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.

CANADIAN SCHOOL TROUBLE.

HERE is trouble in the matter of education in Manitoba, and the Dunedin *Evening Star*, always to the front when anything derogatory to the Catholic Church or Christian education in America is concerned, hastens to record the fact. The news that the Provincial Legislature seems disposed to resist the "remedial order" of the Governor-General in Council, is wired from Auckland to our contemporary on the arrival of the 'Frisco mail. We are of strong opinion that the joy of secularists at the prospect of extinguishing separate schools for Catholics in Manitoba will be short lived. Even, if the Legislature of the Province disregard the order to restore the state of things before 1890 and the separate school system, article 93 of the British North America Act of 1863, gives power to the Dominion Parliament to pass a "remedial law," and constitutionally force the recalcitrant Provincial Legislature in matters affecting the "rights or

privileges of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education." Our Dunedin contemporary, regardless of expense, keeps us well informed—on one side of the question—of what transpires in American education circles. It quotes the answer of Manitoba as contained in an inspired article in the Government organ.

"We shall not allow the State to support religion; we shall not allow a Church to control the State; we shall not return to the civilisation of the dark ages; we shall not recognise Rome as better than, or in any way different from, others; we shall hold to the principle of equal rights for all, and that principle shall be dearer to us than confederation itself."

This stuff will, no doubt, give pleasure to many readers of the *Star*, which often accords honoured place to the sentiments here expressed. We doubt very much if the Canadian Parliament will be influenced by the harsh cries of political mischief makers. Ontario has heard for many years the shibboleths of interested partisans, and by her law giving the Catholic minority the benefit of separate schools has shown that she heeded it not. The education laws, which have worked so well in Upper and Lower Canada and in Manitoba will not be changed whatever the patrons of godlessness may say or do. The satisfactory working of the school law in Manitoba itself before 1890 may be seen in an extract from the report published a few years ago, of Mr J. B. Somerset, superintendent of Protestant schools of the Province.

"A word regarding the law itself may be appropriate here. It was first placed upon the statute book in 1871, and was founded upon the principle of the establishment of Protestant and Roman Catholic schools, each governed and managed independently. This fundamental principle being embodied in the Imperial and Dominion acts for the organisation of the province, the question as to its correctness is outside the scope of practical discussion; but in connection with its workings during the last seventeen years it may be pointed out that the schools of the province have been managed without a particle of the denominational friction that has caused disturbances and bitterness in other provinces of the Dominion. Our Roman Catholic fellow-citizens have, under this law, their own schools, available for religious as well as secular teaching, which is a principle invariably contended for by them; and those charged with the management of them are accountable to their people for their efficiency. On the other hand, Protestant schools are untrammelled in the introduction of such Christian teaching, including the daily reading of the Bible, as may be found practicable, and which the growing sentiment of the people recognises as holding an important place in the development of the child's nature."

Who are causing the present friction and education trouble? Secularists, who hate Christianity in any form, and sectarians, who hate Catholicity and wish to minimise the influence of the Church. Public statements like that of a Methodist minister in Massachusetts who said not long ago that 1,800,000 children had in twelve years been lost to the Catholic Church through the influence of the public schools only increase the diabolical efforts of rabid members of the A.P.A. They have not succeeded in the purpose in Ontario and Quebec. Now they try to insert the thin edge of the wedge in Manitoba. They will not succeed. The Canadian Parliament has an object lesson in the equitable treatment of the Protestant minority in Quebec where Catholics are five or six times more numerous. By successive Acts from 1841, the first year of the Home Rule Parliament, to 1863, when the British North America Act was passed, the trend of legislation was generally to protect the minority, Catholic or Protestant, and authorise separate schools when required by householders. In Protestant Ontario five Catholic householders (or five Protestant, if they wish to establish a separate school for their denomination, but they don't wish) may convene a meeting of persons desirous of having a separate school. They appoint trustees to manage the school, to levy school rates on the Catholic inhabitants, who become at once exempt from municipal school taxes. Each separate school becomes entitled to a proportional share of all public school grants made by the legislature. It is significant that no Protestant denomination has availed itself of the Act to establish separate schools in upper Canada. The public schools suit them admirably, as public schools would still suit them if private schools by similar arrangement were publicly authorised in New Zealand. Canadian experience does not lend weight to the arguments that the Protestant majority would demand and establish denominational schools if our Catholic schools were equitably treated. To quote Upper Canada to show how Catholics avail themselves of the provisions of the Act: In 1841 there was one separate school; now there are about 300 in the province. The usual cry about the inefficiency of non-public schools has been often raised. The words of a prominent education official and a pronounced opponent of Catho-