

to the care of these schools Catholic children, who thus would not be brought up under the numbing atmosphere of the workhouse, or exposed to the dangers of isolated boarding out. The work is now being carried on in the other dioceses of England. More than this, the

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had the effect of bringing other parts of the country to a sense of the danger surrounding the children of their poor, and as a consequence myriads of little ones are saved to the faith, who but for the Cardinal's zeal might have been exposed to spiritual destitution. After twenty years' such work in Salford the Bishop was transferred to the Archbishopric of Westminster on 29th March, 1892, receiving the pallium at the Oratory on 15th August following; while on 16th January in the subsequent year he was created a Cardinal priest of the Holy Roman Empire, with the title of St. Andrew and St. Gregory. The work of the Cardinal since then is well known. It is not too much to say that he is viewed with cosmopolitan interest, and all Catholics of all lands with joyful pride admit and proclaim that this prince of the Church, who represents her in that modern Babylon which is the pulse of the world, is, so far as human agent can be, not unfit to hold the high office and supreme dignity with which a Cardinal of the Catholic Church is invested.—*Edinburgh Catholic Herald.*

THE EDUCATION QUESTION.

THE Rev. Father Gillan, at the Sacred Heart Church, Ponsonby, Auckland, on Sunday morning, January 9, delivered an eloquent and highly interesting discourse upon the all-absorbing question of education. The demands upon our space prevent its publication *in extenso*, but the following *resumé* will be read with interest:—

The rev. preacher referred to the recent encyclical on the subject sent by the Holy Father to the German, Austrian and Swiss bishops on the occasion of the centenary celebrations of Blessed Peter Canisius, reminding them of the grave duty they had of seeing the young educated in proper schools—whether primary, intermediate, or university—where religion is never separated from secular instruction. It is, he continues, of the gravest importance that Catholics should have everywhere schools of their own, directed by Catholic teachers and permeated with dogmatic teaching. "Let no one," says the Holy Father, "delude himself that a sound moral training can be separated from dogmatic teaching. . . . To separate the training in knowledge from all religious influence is to pervert the very first principles of beauty and of right, and to form citizens to be the bane and pest of society, instead of being the bulwark of their country. . . . Moreover, it is not enough for youths to be taught religion at fixed hours, but all their training must be permeated by religious principles." There is no compromise in his tone. Our schools must be Catholic. In every civilised government the legislators are vying with one another to perfect schemes of education that will bring the highest secular instruction within reach of all its subjects, to make the teaching easy and interesting and the results excellent. In this Colony of New Zealand students are as clever and educational prospects as bright and thorough as in most other lands. But Catholic parents will have nothing to do with the State system. They have learned that the first thing is to "seek God and His justice." God's name is not heard in such schools. Conscience warns Catholic parents against them, and they are prepared to make every sacrifice for their consciences. Catholics at all times and in every land have refused to take the godless gift so temptingly held out.

The Rev. preacher then referred in eloquent terms to Bethlehem and Nazareth as the model of the Christian home and to the Holy Family as the bright exemplar of the true Christian family, and proceeded to examine how Catholics in various lands had tried or were trying to fulfil their duties, with special reference to this vital matter of education. In Belgium elementary education was first introduced by Parliament in systematic form—as we have it in the present day—in 1812. The religious authorities were given a large voice in the management of the schools. This system lasted till 1879, when the so-called Liberal party had become strong enough to carry a new law, which secularised the schools. This arbitrary law was passed by a majority of one—and the law was immediately put into force with all that intolerance which characterises Continental Liberalism. Catholics did not betray their principles in this great emergency. Fifteen hundred teachers at once resigned their posts. Within 18 months 1936 Catholic schools were built, and 455,000 children were in attendance at them. In about two years more the number had risen to 3905 schools, with 622,000 children, all this work being dependent entirely on voluntary contributions, while only about half the number of children were left in the State supported communal schools. It was impossible to carry on under such a system. Accordingly, in 1884, an Act was passed, putting the school management almost entirely in the hands of the local authorities. This led to the suppression of 802 communal schools, which had been entirely beaten out of the field by the Catholic schools. In 1894 the Catholics obtained the right to dogmatic teaching in the schools, and for the time at least the question is at rest. The small minority of non-Catholics who attend these schools can always withdraw from the religious instruction.

The Manitoba question is still fresh in your minds. In 1871 Manitoba joined the Dominion of Canada, and at that time, and for several years afterwards, Catholic schools were in receipt of State aid. Protestants enjoyed a similar right. So late as 1886 the Superintendent of Education for the Protestant part of the Central Board emphatically asserted the success of the existing system, in words which were quoted at length by the reverend speaker. Unfortunately, since that time, the Catholics, from being a majority, have become a small minority in Manitoba. An intolerant majority decided to crush the old system. The first Act of the majority made education secular. The Catholics made a successful

appeal to the Privy Council. They relied on the justice of their claim, as guaranteed by the treaty between France and England, at the conquest of Canada. The judicial committee of the Privy Council decided that they had a real grievance, and referred the matter to the Governor-General for him to provide redress. A remedial order was issued by him, but the Government of Manitoba refused to pay any attention to it. As yet the case is not settled; the Bishops have sought advice at Rome, and probably they will in the end have to carry on their schools unaided, while paying their share for the education of their more favoured neighbours.

Still more instructive perhaps for us is the history of Catholic education in Ireland. For centuries past the strongest effort has been made to force an anti-Catholic or non-Catholic education on the Irish people. The work was begun by the "Parliament" schools of 1537, while in Cromwell's days the Erasmus Smiths schools of 1657 were in work. The crusade was extended by the Charter schools of George II., founded expressly to rob the people of their religion. The Act of Parliament, which was quoted by the preacher, was very explicit on this point. The Act met with ill success. The preacher then referred in feeling terms to the records written on "the fleshy tablets of your hearts," of those who courted persecution and death rather than allow their children to be robbed of the faith in the penal days. In the first decade of the present century, the work of Catholic education was begun by the foundation of the Irish Christian Brothers. Edmund Rice, a wealthy merchant of Waterford, introduced these Brothers to teach all the secular subjects necessary for the people, but "above all things to recollect that the instruction of the children in piety and religion was the main end of their institution." The schools founded by the new congregation spread rapidly all over Ireland. In 1867 they had 391 Brothers teaching and 26,871 children, and to-day their success is well known. The Government in 1811 made another attempt to induce the Irish people to accept a purely secular education. The Kildare Place Society was founded in that year, but its failure led in 1828 to the appointment of a Select Committee, which made a genuine effort to reach the people by establishing schools, in which secular subjects should be taught to all the children together, while the religious instruction should be given by the clergy to the children of their own flocks. This system was firmly established by the institution of the National Board of Education in 1831. But it has only succeeded well when the schools were altogether separate, *i.e.*, when Protestants and Catholics each taught in their own. However, the Catholics gave the attempt a fair chance. Archbishop Crolly loyally supported the new system, and induced the Christian Brothers to adopt it, but they found the religious restrictions put upon them so onerous that, after fully discussing the matter at a special conference, they withdrew from all connection with the Board. Their view was summed up by Archbishop McHale in the memorable words: "Ireland is a Catholic country, and as such the vast majority of her people have a right to have a system of education based upon Catholic principles." Cardinal Cullen and Archbishop Walsh have followed these principles, and you will know now the present agitation for full justice for Catholics in Ireland.

About New Zealand I have no need to speak—you know only too well your struggles and your zeal to keep the Catholic schools efficient. The preacher quoted the warning words of Dr. Whateley, the Protestant Archbishop of Dublin: "If we give up mixed education . . . we give up the hope of weaning the Irish from Popery," and concluded an able and interesting discourse by appealing to his hearers to be ever true to the cause which the Church has so much at heart, the cause of Catholic education.

Correspondence.

[We are not responsible for the opinions expressed by our correspondents.]

THE CENTENARY OF 1798.

TO THE EDITOR, N.Z. TABLET.

SIR,—In this world we should be almost prepared for anything, but I must confess that I was not prepared for the rather voluminous effusion which appeared in the last issue of the TABLET over the signature, "P. J. O'REGAN." It would be impossible, except in the diatribes of a "Roaring Kane," to find anything so hopelessly unphilosophic and so presumptuously ignorant as Mr. O'Regan's production. Mr. O'Regan has the brazen-faced audacity, under the cloak of patriotism, to tell Irishmen that they must not celebrate the memory of '98, lest, forsooth, they may hurt the susceptibilities of the bigoted and ignorant portion of the community. Mr. O'Regan tells us that the celebration will foster "racial or religious hatreds"; will be showing sympathy towards "rebellion"; will be a Catholic movement; will be misconstrued by the ignorant; and will thereby excite the ire of the mob. What noble sentiments! He then proceeds to give us a lecture on religion and on the Church and institutes a comparison between the Church of the living God and the ravings of rank Socialists.

Now in a country like this there will always be a number of people who will think and speak in this manner, without once suspecting that they are only repeating the Socinian and so-called "Liberal" cant of the day. Peace is beautiful, and we are always to follow after the things which make for it; but peace is founded in truth and justice, and there is and can be no peace out of God. It is the peace of the Lord which was left with the faithful, and which they are to study to merit and preserve. The Church in this world is the Church militant, and does and must wage deadly warfare with falsehood, error, heresy, sin, iniquity, and her children forget their love and fidelity to her when they shrink from this warfare, seek to divert her from it, or show the least disposition to