

an education council composed of Catholics and Protestants. This council is divided into two committees, one composed entirely of Catholics, the other entirely of Protestants. The Schools of Catholics are managed by the Catholic committee, the schools of Protestants by the Protestant committee, and the schools of the two denominations are equally supported and encouraged by the State. In Quebec this system works well, and, according to the Hon. Charles Carroll COLBY, the leading Protestant representative of Quebec in the Federal Parliament, "nowhere is a minority more liberally treated than the Protestant minority in Quebec." The school law of Manitoba is very like that of Quebec, and Mr. J. B. SOMERSET, the superintendent of Protestant schools in that province, says of it in one of his recently published reports:—"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." In order to understand these last words, we may remark that in the maritime provinces, particularly New Brunswick and Prince Edward Island, the attempt to carry out a system similar to that of the United States, caused much disturbance and bitterness. Mr. SOMERSET adds: "Our Roman Catholic fellow-citizens have, under the *lo v*, 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 all 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 recognised as holding an important place in the development of the child's nature." In the Province of Ontario, where the Protestants are in a great majority, the law is as follows: Chapter 227 of the revised statutes of Ontario contains the present separate school law of that province. The first clauses deal with Protestant separate schools (which are not in demand there, presumably because the public schools are sufficiently Protestant). The remainder of the chapter gives the enactments regarding Catholic schools. "These provide that five or more Catholic heads of families, resident in any rural or urban school district, may convene a public meeting of those persons who desire to have a Catholic school, for the purpose of establishing the same; and that such persons may periodically elect a Board of Trustees to control and manage the school, which Board is invested with all the powers and responsibilities of a body corporate. The supporters of separate schools are exempt from paying municipal school taxes, and the Trustees are empowered to levy school rates on Catholic inhabitants, they consenting, which rates are collected by the municipal collectors and handed to the Board of separate school trustees. Companies may require any portion of their property to be assessed for separate school purposes; and in cases when the landlord pays the taxes, the tenant is taken as the person primarily liable, and he decides as to whether the school rates shall be paid to the public or separate school. Each separate school is entitled to share proportionately in all public school grants made by the Provincial Legislature, and is under the supervision of the Department of Education. Two inspectors of that Department visit all such schools regularly and report on their condition." A good deal of what is written and quoted above was written and quoted by us in our leader last week. But we repeat all this for the purpose of putting a text book and a test book in the hands of Catholics whereby they may be enabled to catechise candidates for Parliamentary honours, and to ascertain whether such candidates are deserving or not of their support. Certainly no Catholic who has the heart and mind of a man ought to vote for any candidate who refuses to concede to the Catholic body what the school law of Ontario secures to the Catholics of that Province, and we trust that Catholics will absent themselves from the polling booths rather than vote for such candidates. Catholics are, no doubt, under obligation to Mr. PYKE and the other Members who supported him during the last and previous sessions of Parliament in his efforts to obtain for the Catholic body a modicum of justice in reference to schools. But whilst saying this, we are bound to add that his measure, founded, no doubt, on the principle that half a loaf is better than no bread, is wholly inadequate, and, though we acquit him of all intention to lower or insult us, is, nevertheless, nothing less in substance than an insult. As taxpayers and citizens of New Zealand, we are entitled to equality with our fellow citizens, an equality that recognises religious

liberty, and also recognises that in calling upon us, as the Education law of this Colony calls upon us to violate our consciences and religious principles, it in reality imposes upon us a penal law because we are Catholics. This, of course, will be stoutly denied by bigots and partisans of godless education. But a denial, no matter how loud or brave, is not a disproof; and what difference is there in calling upon us to violate our consciences in school matters, and calling upon us to violate our consciences in church matters. In both cases there is equally a violation of conscience attempted, and consequently a denial of religious liberty.

ALARMING NEWS.

WE learn from the Rome correspondent of the *Boston Pilot*, a source generally well-informed, that the appointment of an English representative at the Vatican is an established fact, and that, not only temporarily and with regard to certain ecclesiastical affairs at Malta, as has been stated, but generally and permanently.

We do not know anything of the representative appointed—that is, General Sir J. LINTORN SIMMONS, but, besides his appointment by Lord SALISBURY, the fact that he has selected as his secretary Mr. Ross of Bladensburg makes us suspicious of him. Mr. Ross of Bladensburg is a member of the party who are most opposed to the claims of Ireland, and further belongs to that Catholic body disposed in every respect to misrepresent Irish affairs, and even to traduce the Catholicism of the country. Mr. EDWIN DE LISLE himself would hardly be a more undesirable person to see appointed to any position connected with the interests of the Irish people than is, Mr. Ross of Bladensburg. This gentleman's association with General SIMMONS, therefore, is quite sufficiently suggestive as to that functionary's disposition.

Under even ordinary circumstances the appointment of an English envoy to the Vatican must be regarded by the Catholics of Ireland as probable to exercise some adverse bearing on their relations to the Holy See, and as tending to influence unfavourably the implicit confidence hitherto placed by them in the unbiassed affection for them of the Holy Father. The matter, however, becomes intensified when the envoy chosen—appointed, besides, by an openly hostile Government—is a person who may be justly suspected of unfriendly intentions, and who can only be expected to use all his efforts in an attempt to discredit Ireland in the eyes of the Pope.

In proportion to the fidelity of the Irish people to the Holy See, and their long and bitter suffering endured in maintaining that fidelity, would be the injustice of any appointment that should tend to prejudice them in the eyes of the Holy Father, or, at length, to divide their allegiance in any degree from Rome. As a faithful Catholic people they are entitled to true representation at the Vatican, and are justified in resisting, nay, are imperatively called upon to resist, any attempt made to misrepresent them there. Where the interests of a nation, and especially their religious interests, are concerned, there can be no holding back from the opposition that the occasion demands. If the correspondent of the *Pilot* is rightly informed then, it is to be hoped that the protest and resistance of the Irish people will be strong and universal.

As announced by us last week, the Diocesan Synod of Dunedin will assemble at St. Joseph's Cathedral on Wednesday next, the 15th inst. On its conclusion, his Lordship the Bishop will leave by the first vessel for Sydney, to take part in the opening ceremonies of St. Mary's Cathedral.

WE learn with deep regret that the death has occurred of Mrs. Redmond, wife of Mr. J. E. Redmond, M.P. The deceased lady was still in the morning of life, and had apparently every prospect of a long and happy career. She was a member of a family much respected in New South Wales, that to which Mr. T. Dalton, M.A., Sydney, and M. J. Dalton, Orange, also belong—and was in every respect deserving of esteem and regard. Our readers will join in the sincere sympathy felt for Mr. Redmond in his bereavement.

WE have received a letter from Mr. John Boyle O'Reilly, *a propos* of a notice which appeared in the TABLET of the rig in at Christchurch by the renowned Mr. Clappett. Mr. O'Reilly writes as follows:—"I remember that a few years ago there came to Boston on a visit a young man from New Zealand and Australia, whose name, I think, was Sydney B. Clappett, or at least we found out