

not met with the assertion that we have no claim or that we are unworthy, but by the assertion that to grant our request would break up the public school system, which is such a blessing that it must be maintained, as it is, even at the cost of injustice to the entire Catholic body. Strange as it may appear, this is the actual position of the question. Reasonable men will be unable to understand how the maintenance of any good system requires the infliction of injustice on any portion of the community. And for ourselves, we must say we believe in the old universally accepted principle, "*Fiat justitia ruat cælum*"—at all hazards let justice be done. But let us examine a little in detail this one and only reason for denying us justice. If aid be given, our opponents say, to Catholic schools, all denominations will demand similar concessions, and then we shall see a multitude of small, struggling schools all over the country to the ruin of the public schools. This is the argument; but it is manifestly only a subterfuge, and a make-believe. In the first place, it is a gratuitous assertion to affirm that such will be the consequence. Such a consequence has not followed from giving aid to Catholic schools in Great Britain and Canada. Again, whilst we do not ask for anything which should not be also granted to all denominations, we must say that in our opinion the Catholic claim should be treated on its intrinsic merits, apart altogether from the question as it regards the other denominations. Catholics, and Catholics only, have proved that their consciences and religious principles are involved in this question. All the other denominations have accepted the public school system; have availed themselves of it; have sent, and continue to send, their children to the public schools. From this it is clear they have no conscientious objection to them, and have consequently no right to be heard on the question as regards Catholics. They have not the same *locus standi* as Catholics have. When the other denominations have done as the Catholics have done—built and maintained schools at their own sole expense for their own children, to save their consciences and emphasise their protest against the public school system, as it affects themselves—when, we say, the other denominations have done this, they will have established a claim to be heard, but not till then. It may be said, and no doubt will, that the other denominations would, if they got Government aid for schools, establish schools of their own. Our answer to this is, (a) Even if they should, what then? In doing so they would only act in their rights. But (b) we do not think it probable they would do so, and our reason for so thinking is that, as they have hitherto made no effort in this direction, it would be irrational to believe they would do so in the future. It is hardly likely that men whose consciences have not hitherto compelled them to withdraw their children from the public schools would, on the concession of some aid, purchase sites, and, at their own sole expense, erect school halls, and find the balance required for the maintenance of schools over and above the Government subsidy. And we are confirmed in this view by the fact that in Ontario, notwithstanding that all schools, public and denominational, are on a footing of perfect equality, notwithstanding that in this Province the concession to denominational schools is much larger than what is proposed here, no denomination, the Catholic excepted, have availed themselves of the provisions of the law there and erected and maintained schools for their own children. All the other denominations are, it seems, perfectly satisfied with the education given in the public schools. The past warrants us in coming to the conclusion that what has taken place in Ontario will certainly happen here.

THE Most Rev. Dr. Moran, was present last Sunday at Oamaru, where he celebrated Mass and preached at 8 and 11 a.m., giving Benediction of the most Holy Sacrament and preaching again in the evening. In the evening also his Lordship received over a hundred people into the Confraternity of the Sacred Heart. The ceremony was very touchingly carried out, the responses being made by the aspirants with the utmost fervour. The Bishop returned to Dunedin on Tuesday evening.

WHAT is the reason? Good reason there is, no doubt, if the people of the Colony could only be made acquainted with it. But of that there is not much chance. The disposal of the lands of the Colony is a mystery deep and hidden, and which it is doubtful if time itself will reveal. Still, even ordinary people can hazard a shrewd guess or two concerning the matter. The Wellington correspondent of the *Otago Daily Times* announces that, between April 30th and June 30th, 360,120 acres will be opened up for sale in the Colony.

But, for example, 328,000 acres of this land are situated in Hawkes Bay, and 18,420 acres only in Otago. Query: What is the reason of this?

THE altar erected this year by the Children of Mary for the month of May, in St. Joseph's Cathedral, Dunedin, is more beautiful than usual. It is placed beneath the picture of Our Lady of Perpetual Succour, and the devotions of the month were inaugurated by a Mass celebrated on it by the Bishop, on Thursday morning the 1st inst. The altar is covered with gold-coloured satin framed in golden-brown plush, and on the front worked in large pearl beads is the monogram of the Blessed Virgin, a star similarly executed being on each side. When not used for the celebration of Mass the altar is covered with a profusion of candles and flowers very tastefully arranged, and reaching up to the base of the picture. Before this a new lamp of a chaste and appropriate design has been placed, and the effect of the whole is very striking. Devotions proper to the month begin each evening at 7 o'clock, and in addition Benediction of the Most Blessed Sacrament is given on Thursday.

THE PROPRIETORS of the *Bristol Mercury* says (*Truth*), have just celebrated that newspaper's centenary by publishing a *fac-simile* of the first number. It is curious to observe from one of the advertisements in this interesting little sheet that boycotting was in vogue in Bristol in 1790. John Rose, a printer, makes an ordinary business announcement, below which the following appears:—To the public. The above advertisement was on Friday last tendered to the printers of the three Bristol journals, who severally refused to insert it; and two of them declared, that such refusal was in consequence of a general agreement entered into by the printers of newspapers in this city.—Mr. Rose should have lived a hundred years later—and in Ireland. Then he would have been able to have had "the printers of the three Bristol journals" severely punished.

A LETTER from Father Morris, S.J., to the *Times* gives rather a better appearance to the circumstances connected with the finding in Canterbury Cathedral of the body of an Archbishop, supposed to be that of Cardinal Stephen Langton, the prelate of Magna Charta. Father Morris writes:—"The body has been left as it was. The objects of value that were in the coffin have been carefully removed; and this, indeed, was a necessary precaution, for it would not have been wise to leave them there now that they are known to exist. These will form part of the treasures in the Chapter Library—a beautiful chalice and paten, silver parcel gilt; a gold ring with an engraved emerald; the pastoral staff, of cedar wood, with a very poor volute, but with three engraved gems in the knob; and some specimens of beautiful embroidery on the vestments. These will all be precious helps in the history of mediæval art." "To have seen, not a heap of bones," he adds—"for I have seen none but those of the head and hands—but to have seen Stephen Langton in his vestments is an event in life, and I am very thankful to those who have done me the signal service of inviting me to Canterbury at such a time."

PROFESSOR TYNDALL puts together some passages from Mr. Gladstone's speeches and letters, and argues from them, but not very conclusively, that Mr. Gladstone has called Pitt a blackguard. For this, says the Professor, in a tone of regret for good times gone by and invoking the manes of the late Mr. Carlyle, the Grand Old Man would once have lost his traitorous head. From the Professor's own example, nevertheless, we perceive that heads still are lost, whereby the *savant* may possibly be excused.

THE defeat for the Stamford division of Lincolnshire is considered even more of a victory than the triumph at North St. Pancras. In a constituency where it was considered useless to bring forward a Home Rule candidate in 1886, and where in 1885 the Liberal candidate had been defeated by a majority of 1,111, the Tory majority has now been reduced to 282. The significance of this is too plain to need explanation.

*Truth* quotes statistics from the *Lycæum* in proof of the fallacy of the assertion that Ireland under the Union has prospered. The only instance brought forward to prove the question, he says, is an increase by £2,000,000 in twenty years of the money deposited in savings banks, an increase easily accounted for by the lodgment in the banks of money formerly hoarded in a different manner. "All the other statistics are dead against the Unionists. Irish investments in Government Stocks have dropped from £40,112,000 in 1860 to £29,839,000 in 1887. In the year 1850 there were 3,150,000 acres under corn, beans, and peas. In the year 1888 there were only 1,570,000 acres. The change threw out of work (which is only another way for saying out of Ireland) 2,000,000 people, but on the other hand we get an increase of 1,000,000 cattle, *i.e.*, one beast gained for two men lost. The actual money loss in value of produce was £18,000,000. The average annual value of the products sold between 1851-55 was £71,958,000, between 1884-88 £54,014,000. Calculated per head of population, it fell from £11'613 to £11'048. In other