

They are not by any means convertible terms. A true statesman looks to the ultimate good of his country and the general good of all. The politician looks to the good of number one. These politicians are the men who will sacrifice the minority to catch the vote of the majority. The disabilities under which Catholics labor in New Zealand to-day come from the fact that we are ruled by politicians and not by statesmen. There is not the slightest doubt that we Catholics *do* labor under grave disabilities. We have grown so accustomed to bearing an unfair load of the burden of the State, that it is possible for us to forget the injustice of our position, and go on in the same old groove. We are like the little boy who was so used to paternal 'lickings' that if a 'licking' was not forthcoming, he wanted to know 'what is the matter with father?' That we Catholics have been receiving 'lickings' for years past is quite a fact; that we are receiving 'lickings' to-day is equally evident. The sad and regrettable part of the whole affair is that up to the present we have been 'taking our lickings' lying down. I say 'up to the present,' for from this day forward we are going to tell our Government and the people of the Dominion that we are not going to take any more 'lickings.' If superior strength inflicts them on us, if we must take them for a while, then, in the name of God, let us 'take our lickings' standing up. What is the remedy for the removal of our disabilities? The creating of a just and healthy public opinion, and well organised agitation. The public of New Zealand is, on the whole, a fair-minded public. Our esteemed Protestant fellow-citizens have not, in the past, backed us up in our just demands, because they failed to see our position as it is. We must not expect too much from the huckstering politician, but we may expect everything from a fair-minded New Zealand public, when the actual unjust state of things is brought clearly before them. The difficulty is to educate the outside public as to our position. Ways and means must be devised, the country must be flooded with literature bearing on the subject. We must be terribly in earnest ourselves, and we must be keenly impressed with the righteousness of our cause. We must go out to meet the public in season and out of season, in private and in public, from the pulpit and from the platform. We must be ready to say to our non-Catholic fellow-citizens: 'Will you be a party to the injustice under which we Catholics suffer? Will you stand idly by and see your fellow-citizens and fellow-taxpayers groan under burdens which a word from you will remove?' I doubt if you will find any who will say: 'I see your disabilities, I notice the flagrant injustice, but for my part, let it remain so.' It is because they do not see the real position that they are not in sympathy with us. This great congress—the first of many, I hope,—has been organised by your fearless and zealous Bishop to influence public opinion in the right direction, and to let the whole Dominion see that we are not getting a 'square deal.' We will henceforth have a common ground to work on. With our non-Catholic fellow-citizens at our back we will bring up our heavy guns. The charge has sounded to-day. We will fight for God and justice against tyranny and oppression. We must ever fight on, until the battle is over and the victory gained, and, as Shakespeare says, 'Damned be he who cries hold enough.'

This brings us to the necessity of marshalling our forces and of loyally following our leaders. In a word—organisation. We must have every Catholic man, woman, and child federated in an army of 140,000 citizens of New Zealand. We want them to be loyal, fearless, and true. My voice is a fairly strong one, but I would it could, this night, ring out from the North Cape to the Bluff and that all would equally with myself be impressed with the necessity of enthusiastic organisation. I may not say much of the value of the Catholic Federation; another will show that most clearly later on. But, this much I will say, that the Catholic Federation, fathered by Archbishop O'Shea, is the A to Z of efficient organisation. We want every Catholic man, woman, and child to help to win this war against tyranny and injustice. We must not have a single shirker. I will publicly brand to-night those

Catholics who neglect to join this organisation as cowards and shirkers. Once we are properly organised, the voice of our protest will be powerful and eloquent. We can then tell our Government and our politicians that they have 140,000 united subjects to reckon with. If we organise loyally it will be impossible to have a repetition of the brutal inference in the Hon. Mr. Hanan's famous reply to the Dominion Executive of the Catholic Federation. Did not that Minister infer that, as far as his Government is concerned, he will let Catholic children drown like rats rather than spend a penny on teaching them to swim? When he refused medical inspection of only Catholic children, did he not infer that as far as the Government is concerned, the Catholic children of New Zealand may die like dogs? Spread this broadcast among your non-Catholic fellow-citizens. We pay our taxes. By our schools we save the Government over £80,000 a year. Our Catholic boys have gallantly rallied to the call of the Empire. They have laid down their lives for their country. Their bright red blood has dyed an alien soil. Why, then, are unjust burdens laid upon us? The mere fact of our worshipping God in our own way is the sole cause of our disabilities. The result of complete organisation must be agitation. We must never cease to agitate. We have nailed our colors to the mast: we will never haul them down.

My advice to you to-night is to gird on your armor, load your guns with the heavy shells of solid argument, and level to the dust the old-time fortresses of bigotry and prejudice. To arms, then, everyone. To arms for God, for justice, and true liberty. Fight as you have never fought before. In plain words, agitate, agitate, and still further agitate. Rise up with one accord when your distinguished intrepid leaders give you the word. 'Yours not to reason why, yours but to do or die,' must be the principle to guide you. Have true courage; the night of oppression is passing away, the dawn of the new day is at hand. The sun of liberty ere long will shine about this fair land of ours. We ask for no favors. We want no favors from any man. We merely want to worship God as our conscience directs us, and as citizens we want our just share of British fair play. For this do we organise, for this we will ever agitate. Our cause is just, God is with us, and victory must eventually be ours.

Mr. D. L. Poppelwell, president of the Dominion Council of the N.Z. Catholic Federation, was the next speaker, taking 'Catholic Federation' as his subject. (Mr. Poppelwell's address will be found on page 17 of this issue.)

BISHOP BRODIE'S ADDRESS.

His Lordship the Bishop was received in the most cordial manner possible when he rose to deliver the concluding address. After long-continued applause, a great portion of the audience stood up and cheered lustily. Indeed the scene of enthusiasm was such as is rarely witnessed, testifying in a very marked degree to the exceeding popularity his Lordship has so justly attained, and largely condoning for the unpleasant ordeal which he had so lately endured and valiantly resented:—

My first duty, said Bishop Brodie, is to thank the speakers of the evening for the magnificent addresses to which we have listened, addresses which will do much to enlighten the public as to the actual state of the question of public education. The speeches do credit to those who have gone to such trouble and have travelled such distances that they might give their help to the cause we have at heart. Thus we have Mr. Poppelwell ready to set aside most important duties and travel from Gore to be with us—we recognise in him a worthy Dominion president of the Catholic Federation, and worthy of the distinction lately conferred upon him by our Holy Father Pope Benedict XV. Westland has sent an able representative in Mr. Doogan, and Mr. Doyle has worthily upheld the honor of South Canterbury. The North Island did not wish to be excluded, and Father Ainsworth gladly made the journey from Napier to take part in the congress, and the applause which marked his speech is ample evidence of the gratitude you feel for his visit and inspiring address.