

trolled by the State should only exist, if it exists at all, as one amongst many competing experiments for the purpose of example and experiment and stimulus to keep the others up to a certain standard of excellence. Under this system men could be brought up Dissenters or Churchmen, the State merely taking care that they should be educated Dissenters or educated Churchmen.' (Mill, *On Liberty*.)

Now we as Catholics hold that our system of education is the best for the nation as a whole. For it is a system that educates a man as a man and brings out in him what is best, and so is the only education worthy of the name. We do not wish to be a class apart, but by our experience and success in the past we do claim to be heard and treated fairly in such an important matter as education. We are striving for a truly National system, the best for the nation and most acceptable to the nation. Listen to St. Augustine: 'Let those who say that the teaching of Christ is hurtful to the State produce such armies as the maxims of Jesus have enjoined soldiers to bring into the field, such governors of provinces, such husbands and wives, such parents and children, such masters and servants, such kings, such judges, such collectors and payers of tribute, as the Christian teaching instructs them to become, and then let them dare to say that such teaching is hurtful to the State. Nay, can they hesitate to acknowledge that such discipline if duly acted up to is the very mainstay of the commonwealth? All honor to our devoted religious, men and women, who are carrying on the work of Christian education so successfully and thoroughly in New Zealand. All honor to our Catholic people who by a generous sacrifice are building, supporting, and filling those schools. And now to conclude with the great Archbishop Spalding: 'Those who hold that education means training for life and the fitting for complete living, that God is the very breath of life, for in Him we live and move and have our being, that towards Him goes our highest thought, our purest love, and upon Him rest our eternal faith and eternal hope, therefore cannot but maintain the method which trains man for life, for reverent living, for holiness, for purity, for humility, for the fear and love of God, as becomes one who must live nobly here and sublimely hereafter.'

**MR. JOHNSON'S ADDRESS.**

Mr. W. F. Johnson said that the diocesan council had now arrived 'at the end of a perfect day,' a day of supreme happiness to every member. The attendance at the council meeting surpassed all previous records, and for the splendid hospitality of the Palmerston people, he desired to return the sincere thanks of the council. To the local clergy, the Rev. Fathers McManus and Forrestal, to the parish committee of the Federation, and to every one of the members in

Palmerston, the council desired him to say 'Many thanks.'

After hearing the eloquent addresses and the beautiful music it was their privilege to listen to that evening, he was afraid that it was asking rather too much to expect those present to be patient with him while he endeavored to place before them something of the past record of the Federation, its present position, and its prospects and aspirations for the future. There was, the speaker said, one aspect of the question that deserved consideration, and that was the question of endeavoring to obtain for the teachers in our Catholic schools—the devoted religious who are giving up their lives for the eternal welfare of our children—some remuneration from the State for the services rendered. If an educated child is an asset to the State—and

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