

half years ago at the Newport Conference of that period a specially vigorous effort was made to effect this object, the stand taken by the Catholic delegates being thus defined: 'They were out for Trade-unionism, and they were out for labor, but when they joined those movements they were not asked to comply with a religious test; they were not asked if they believed in secular education. They objected to the introduction of that question because it was alien to trade-unionism and alien to labor, and because it had been introduced by undemocratic methods.' This attempt was unsuccessful; but after the Conference a crowded meeting of Catholics and Catholic Trade-unionists was held at Newport, at which it was resolved that the Catholic delegates should carry the question from Conference to Congress and from Congress to Conference, and never rest until the reference to secular education was deleted. The decision of the powerful Miners' Federation—as conveyed in the cable quoted—is a tribute to the effectiveness of the Catholic delegates' efforts, and a striking illustration of the success which generally attends those who never 'let up' in a good cause, but through good fortune and ill keep ever steadily 'pegging away.'

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The indications are that, if not at the forth-coming congress, at all events in the very near future, the Catholic agitation will be successful. The extent of the advance which has been already made—as indicated by the conversion of the Miners' Federation to the anti-secular view—may be gathered from the fact that the English Trades Union Congress of two years ago, held at Newport, by 725,000 votes to 666,000, negatived a Catholic delegate's proposal to take a ballot of all affiliated societies on the retention or deletion of the secular education policy in the trade unionists' programme; and the secular education resolution was carried by 827,000 to 81,000 votes. In spite of these figures, and notwithstanding that the Catholic Trades Unionists had failed in their immediate object, it was even then made manifest that they had at least succeeded in impressing members of the Labor Party with the fact that the wisdom of committing the Party to the secular policy had now become one of serious question. Mr. Bruce Glasier, who wrote the descriptive article in the *Labor Leader* on the Newport Conference to which we are referring, said: 'It is significant that no discussion in the Conference aroused so much intense feeling as that on the subject of secular education. Whatever side one takes upon the question, one hardly sees its immediate relation to the great burning questions of poverty and capitalist exploitation. Yet not even the question of Socialism has ever threatened to create cleavage in the Conference as this has done.' Such an admission showed that the representations of the Catholic Trade Unionists had had their effect on the Labor Party; and it is now quite evident that our co-religionists amongst the English workers will pursue their efforts, and not cease protesting until the resolution in favor of secular education is withdrawn. We are not uninterested spectators of the struggle, because in the programme of nearly every Labor Party south of the line a similar inept proposal finds a place.

What We Save the State

We have been asked for some particulars regarding the monetary aspect of Catholic education, and in particular regarding the following points—what it has cost Catholics all these years, what it has cost to erect schools, what amount has the existence of the Catholic system saved to the Government, what proportion of taxes have Catholics to pay towards the upkeep of education under the Government system. The main facts on this subject have appeared more than once in the *N.Z. Tablet*, but the question is continually cropping up; and it is, perhaps, desirable that we should gather together the available information in a concise and compact form, so as to serve as a sort of standing answer to all inquiries. Taking the last query first, there is, of course, no special tax earmarked for education, the cost of which is paid out of the public funds and out of income from endowments. Catholics

are, approximately, one-seventh of the population (excluding Maoris); and they may be regarded, therefore, as contributing, roughly, one-seventh of the taxation necessary for State education purposes. To put the matter another way: The total amount expended on education out of the public funds (omitting income derived from endowments) for the year ending March 31, 1910, was £998,000 (*Official Year Book*, 1911, p. 104); and the contribution per head (including Maoris) to the State Education bill was 19s 5d (*Year Book*, 1911, p. 105). The Catholic population (according to the census) was 140,523; and their contribution to the cost of the Government education system—in whose benefits they do not participate—was, therefore, £136,424 8s 3d, or, in round numbers, £136,400.

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In regard to the cost incurred by Catholics in erecting their schools, full totals for the different dioceses right back over the past thirty-five years have not, so far as we know, been published; and it would be a matter of enormous labor now to compile them. Some idea, however, of the sacrifice involved in the mere matter of the erection of Catholic schools—apart from the steady drain and strain in regard to their maintenance—may be gathered from the following facts, mentioned in an important address early last year by his Grace Archbishop Redwood. 'In the archdiocese of Wellington alone during the last ten years the Catholics have spent the sum of £25,000 in the erection of primary school buildings, without counting the cost of the land upon which these buildings stand. . . . In regard to secondary education during the same period of ten years the Catholic body in the archdiocese has spent in the purchase alone of land and the erection of secondary school buildings thereon no less a sum than £48,000.' That is, there has been a total expenditure on Catholic school buildings within the last ten years in the archdiocese of Wellington alone of £73,000. A similar telling illustration of the unstinted way in which Catholics have sacrificed themselves in the erection of educational buildings was furnished by his Lordship Bishop Grimes, in an address at Timaru last year, in which he mentioned the significant fact that the amount spent on Catholic school buildings in Timaru alone since the inauguration of the secular system reached the remarkable total of £77,200. The items were as follow: the Brothers' residence, £1200; school, £1500; girls' school, £3000; property, £1500; the Sacred Heart Convent (high school), £70,000; total, £77,200.


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The amount which Catholics are saving to the State—apart from the erection and maintenance of buildings—by their own excellent educational system admits of definite and indisputable statement. It was set forth, clearly and carefully, by the Very Rev. Dr. Kennedy, S.M., Rector of St. Patrick's College, in his evidence before the Education Commission. 'The Catholics of New Zealand,' he said, 'by paying for the education of 12,600 of their children in addition to contributing by taxation to the State system of education, are saving the State £62,000 a year. This estimate is based on the official figures published in the *Year Book* for 1911, and in the report of the Education Department for 1910. The number of scholars (exclusive of Maoris) attending Catholic schools is given as 12,611 (*Year Book*, p. 141), and the cost of primary education per individual pupil is stated to be £4 19s 3d (Report of Education Department, p. 61, Table N3).' In regard to secondary education the saving is also very considerable. According to a statement made by his Lordship Bishop Grimes, in a public address delivered last year, the Catholic secondary schools of the Dominion have an attendance of over 4000. The total cost per annum for each pupil in the State secondary institutions amounts to £13 4s 3d (*Official Year Book*, 1911, p. 134). Therefore the annual saving to the State effected by the Catholic secondary schools is well over £53,000. The total annual saving under both heads—primary and secondary combined—amounts at present to over £115,000. As to the total amount saved to the State by the Catholic schools—apart from the cost of

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