

New Zealand Tablet.

FIAT JUSTITIA.

SATURDAY, NOVEMBER 14, 1874.

AN ABSURD TELEGRAM.

THE morning papers of Tuesday last published a telegram stating that "The British Representative at the Vatican has been withdrawn." This is a canard with a vengeance. For the last three hundred years there has never been a British representative at the Vatican. Such being the case, it is impossible that an official bearing that character could have been lately withdrawn. Some years ago an effort was made by a Prime Minister of England to induce the British Nation to send a representative to the Papal Court, but the project was defeated by the bigotry and intolerance of Parliament, acting in accordance with the demands of public opinion.

Occasionally in the past, the English Minister at Florence acted in an unofficial capacity in the transaction of British business with the Government of the HOLY FATHER; and lately Sir ALFRED PAGET in succession to Lord ODO RUSSELL, held an unrecognised position in relation to the Holy See. But neither could, at any time be called, even in a remote sense, a British Representative. The British nation did not in any way recognise him as such, neither did the Holy See. But the position held by these gentlemen, such as it was, enabled them and their predecessors to do much mischief to the Holy See; and to their dishonour, it must be said, they were not slow to avail themselves of their opportunities to give effect to the promptings of their national and religious prejudices. If it be true that Sir ALFRED PAGET has been withdrawn from Rome, all British Catholics will rejoice exceedingly. It is always better to have to contend against an open foe than an insidious enemy, particularly when that enemy is in the garb of a friend, who is in reality at once false and treacherous.

We shall rejoice, therefore, on hearing for certain that the Holy See has at last been spared the humiliation of being compelled to endure the presence of a man secretly sent by England for the purpose of protecting the interests of British subjects, but who has ever been in reality, if not the chief, one of the chief agents in forwarding projects against both the temporal and spiritual interests of the Church. Our joy would, however, be still more complete were it announced to us that the British Minister accredited to the usurping Italian Government was withdrawn from Rome. This official is supposed to be there for the purpose of seeing justice done to such of Her Majesty's subjects as may be sojourning, or may have interests, in Italy. But so far as the interests of British Catholics as such are concerned, this supposition is a mere supposition destitute of almost every particle of reality. For example—and this is only one of hundreds of similar instances—the other day, the usurping Italian Government, in defiance of the protest of the owners, sold property belonging to Propaganda. The property of Propaganda belongs to British Catholics in common with the Catholics of the United States and other foreign countries. Even we here in New Zealand have a personal and pecuniary interest in that property; and yet what protection did Her Majesty's Ambassador to VICTOR EMMANUEL give to our interests? Did he protest against their being sacrificed? Did he adopt any measures whatever to prevent our being plundered? No; but on the contrary, there is every reason to believe that he even went so far in the opposite direction as even to encourage the Italian Government to plunder his Catholic fellow-subjects.

For the honor of British diplomacy and the British name, it is to be lamented that the representatives of our country at foreign Courts should be so generally found in league with the enemies of British Catholics, and conspiring with the revolutionists and communists of Europe in undermining even the pecuniary interests of their Catholic fellow-subjects, for the ostensible protection of which they have been accredited to foreign nations, and paid out of the taxes to which Catholics have contributed their share. Catholics are compelled to pay men whose chief business and highest ambition it seems to be to insult and ignore their pay-masters and employers, albeit unwilling pay-masters and employers. We are glad that the hypocritical

British agent who so long played the spy on the Papal Government, and who never did anything we know or ever heard of, except mischief, has ceased to exist, if indeed such be the case. The residence of this British agent at Rome has, ever since 1830, been the centre of conspiracy against the Church and her temporal sovereignty, and the rendezvous of the enemies of both. The telegram spoken of above is, nevertheless, an absurdity, inasmuch as a British representative at the Vatican, who had no existence, could not be withdrawn.

RESULTS OF SECULAR EDUCATION.

SOME of these have been well described in a speech recently made by the Coadjutor Archbishop in Sydney, on the occasion of the laying of the foundation stone of St. Benedict's School, Paramatta street, in that city. We shall borrow our figures entirely from His Grace, and take the liberty of prefixing to them some passages from the speech. In the course of his eloquent discourse, the Archbishop spoke of the policy of various States and peoples, whose great object is the destruction of the influence of the Church, and said:—

They would find that those who had no belief in religion at all had been very glad to make use of all this argument to keep religion out of the schools altogether. If they went to Russia, they would find that the Government, in order that they might convert or pervert the poor down-trodden Polish people, introduced their Rationalism into the schools. There was also a party in the States of Germany, who were only too glad, as far as they were able, to introduce a school system which upset belief in religion altogether. And if they went to Belgium they would find the *solidaires*, or men professing to believe in no religion, who had endeavored to expunge every vestige of Christianity out of the schools; and the same thing had occurred in Austria, where men, tramping on the Concordat, tried to remove the principles of Christ out of the minds of the people. Coming back to our own country, it was very natural that they should look at the cause of this movement. It was said by those engaged in it "We do love religion, our religion is the right one." But they did not seek to establish it. They did not say, Let us expunge the other creeds, and let us have our own religion taught. They said, Let us do away with religion, let us have secular instruction, let us fit men for this world, let us do what we can to make them good citizens; but as for heaven and hell, God and Christ—let us leave that to the priest. The great International Society had endeavored to bring these principles to bear upon the populations of the world. The cardinal points of the international or socialistic party in Switzerland were contained in these words, and their echo was found here—compulsory and gratuitous education up to the completion of the fourteenth year of the child's age, separation of the Church from the State, and also of the schools from the Church. An education league had been introduced into France by the *solidaires*. The principle object of these men was to prevent men and women, either in life or at death, from receiving the sacraments of religion. The third article of their statute was, that neither politics nor religion should have any part in education. They sought to build up a new society, based solely upon learning and instruction. One of the prizes given by a society belonging to this association of men for the spread of education was a prize for good conduct awarded to a daughter of a free-thinker, who had never attended any place of worship. Coming to America, so much talked about, it was the same as in other parts of the world. The commencement of the system of secular education there could be traced to a woman, Fanny Wright, who flourished about the year 1825. She married a Frenchman, and she and he endeavored to introduce into America a society something like the Italian Carbonari—a society formed in order that they might undermine religion—in order that they might do away with the indissolubility of the marriage tie—in order that they might do away with the belief in God and the immortality of the soul—in order that men's and women's earthly happiness might be promoted without let or hindrance—and they might be able so far to forget the other world as to throw themselves away on this. The three great enemies to their system, they considered, were—religion first, marriage second, and private property third; and in place of them they were going to substitute for religion, science; for private property, community of goods; and for marriage, community of wives. This lady, with her husband, introduced a secret society into the United States of America, which at last got a great hold upon a good many men, and they worked this principle of secular education in order to introduce the dissolubility of marriage, the abolition of private property, and the upsetting of all religion, and the consequence of this is that we read there are 25,000,000 of people in America who do not profess any distinct religion whatever; and the secular public system has so degraded and debased the population, that men of thought, and men of purity, men who desire the good of the people, do not know on which side to turn to remedy the almost universal system of corruption. The 'Boston Pilot' of April 6, 1872, says:—"That the devil is in the public schools, raging and rampant there among the pupils, as well as among the teachers, no one can well doubt who has sent a child into them as guiltless of evil, of unclean thoughts, as pure as a newly-fallen snow flake, and had him come home in a short time contaminated, almost beyond belief, by the villainous and filth which he has seen and heard and learnt there." A distinguished Frenchman, Professor Agassiz, says:—"A large proportion of the prostitutes of Boston trace their fall to the influences that they met with in public schools." He was ashamed, as a Catholic Bishop, to bring before them the words that are made use of in