

expense of travelling merely nominal, but here in New Zealand travelling is a very different matter. Another objection is the laws. They are too voluminous, and savour much of "Red Tapeism." The constitution of a board of management would be assimilated to that of a District Board possessing the same power, minus the expensive machinery. The officers of the Board would be elected annually, whose duties would be to receive the funeral quarterage, supply regalia and goods, open new branches, prepare annual returns showing the numerical and financial condition of the branches, and such other business as would be decided upon by the branches collectively from time to time. Of course, it would be impossible to hold meetings oftener than once in the year, owing to the great expense it would involve. As a guarantee that nothing would be passed at the annual meeting of the Board without consideration, a bye-law would be introduced, making it compulsory for a business order paper to be circulated amongst the Branches at least one month previous to the meeting; thereby giving the Branches an opportunity of discussing, if they thought fit the business to be transacted. I may here state, that I am in favor of the proposal of my worthy and esteemed friend, the secretary of the Lawrence Branch (Mr. J. J. Woods) to establish an Executive Council in Melbourne, the officers to be elected annually by the whole Society. This would be part of the business to be transacted at our local district meetings. The cost of a board of management for the Otago and Canterbury Branches would be about £96 per annum. This amount includes the probable expenses of deputies to the district annual meetings. According to our present laws, it is the duty of Branches sending deputies to defray their own expenses; this is manifestly unfair—for instance if a branch at a distance of 150 miles from the seat of government wished to be represented it would cost the Branch about £10—whereas the Branches in and around the seat of government would be represented gratis owing to the annual meeting being held in their midst. In order that every Branch should bear its proportionate share of the expenses of the Board and the annual meeting, I would propose that the quarterage to the Incidental Fund be at the rate of 1s. 3d. per member per quarter. Branches would then be alive to their interests, and take care they were represented as they would be paying for the privilege, although it would be hardly perceptible, being only 8d. more than what they have been paying to the Executive Directory until lately. It may be interesting to know that the amount of quarterage paid to the Incidental Fund of the Executive Directory last year from the New Zealand Branches alone, amounted to close upon £145. For which they have received no return. Out of the above amount the Otago and Canterbury Branches combined have contributed about £41. Why should they be compelled to contribute this money, when for a little more than double the amount they can have a complete system of local self-government, by which their interests would be amalgamated and consolidated, their Funeral Fund at their own disposal, and retained in the Colony, and the Society extended.

In conclusion I have to express the hope that, our Christ-church brethren will follow the example of the Dunedin Branch, and that the outcome of their united efforts will be a system of government that will be found acceptable to all sections of the Society in New Zealand, is the earnest wish of—yours, &c.,

August 2, 1876,

JOHN CANTWELL.

REEFTON.

(To the Editor of the NEW ZEALAND TABLET.)

SIR,—Aware of your readiness to publish anything touching the cause of Catholicity throughout this colony, I propose to forward you a brief account of a scene which took place here within the past week, and which, for piety, fervor, and religious zeal, was quite in keeping with that devotion and respect which has ever marked the conduct of the children of the Church towards their faithful and venerated pastors. The Rev. M. L. Cummins, O.M., who has so ably officiated here as pastor during the past two years or more, and who during that time had earned the esteem and respect of all who knew him, having contemplated leaving the parish, preached, for the last time in Reefton, a powerful and most eloquent sermon on "Hell and Eternity," on Sunday last to a large congregation, the church being filled to its utmost capacity by the members of his own flock and many representatives of the other denominations. I need scarcely enter into the details of the sermon and its effect. I can better describe it by saying that there was not a dry eye visible in the entire audience, tears flowing copiously from many, the rev. gentleman himself being greatly moved. On the evening of the same day, after vespers, the church being again crowded, his parishioners, wishing to manifest their love and devotion to their much esteemed pastor, and to testify to their appreciation of the good work done the Church during his ministrations, presented him with addresses, beautifully engrossed and illuminated (one from the congregation, read by Mr. P. Brennan, chairman Church Committee, the other from the Hibernian Society, read by their President, Mr. J. Kelly), and a handsome testimonial in the shape of a purse of sovereigns, to which the rev. Father eloquently and feelingly replied. On the Tuesday following, the Rev. Father Cummins distributed the prizes to the children attending the "Sacred Heart School," and expressed himself highly pleased with the proficiency attained under the present master, Mr. Delaney, and on the subsequent Thursday the rev. gentleman took his departure, accompanied by about one hundred people, men, women, and children, as far as the "Saddle." Here a most affecting scene took place, by the ladies of the choir chanting that beautiful hymn, the "Hail Queen," suiting the words to the occasion, after which, he imparted his benediction to the assembled crowd, and thence proceeded to Squaretown, accompanied by his successor, the Rev. Father Carew, whence he left next day for Ahaura and Greymouth en route for Wellington.—I am, &c.,
Inangahua, 29th July, 1876.

CURRENTE CALAMO.

WELLINGTON.

(From our own Correspondent.)

A QUESTION is now exercising the wisdom of the Education Board of this city to an extent almost dangerous to the healthiness of the intellectual faculties of that body. Mr. Bunney, the newly appointed Deputy-Superintendent, at a recent meeting of the Education Board announced that it was the intention of the Provincial Executive Council to contribute towards the building of the Christian Brothers' and Convent Schools the sum of £500 out of the sum voted by the Provincial Government for school building purposes. The announcement acted like the proverbial "red rag before a bull" on the members of the Education Board. Such a proposal was an invasion of rights and privileges, and an insult to the immaculate wisdom of that excellent body. The money voted to them by the Council belonged to them alone. No other person or persons had any right to dictate to them how to dispose of it, and they resolved to oppose with all their energies any further attempt at carrying out any such proposals. The Rev. J. C. Andrew was the most prompt in action, and Quintus Curtius like, threw himself into the gulf by giving notice that at the next meeting of the Board he would move:—"That the Board, having understood from his Honor the Deputy-Superintendent that it is contemplated to propose or sanction a grant of £500 or some such sum for school buildings to a religious body whose schools are not under the control of the Board, the Board cannot approve of such a disposal of the funds available for education." Fearful that this would not be sufficient, he made his way with all possible speed to the House of Representatives, of which he is a member, and introduced a Bill entitled the "Deputy-Superintendent of Wellington Act Amendment Bill," the object of which is to prohibit the Deputy-Superintendent from signing any warrant for the payment of any money in the manner proposed in order to block up every passage through which the money could be transferred to the Roman Catholic School Building Fund. The energy and promptitude of the rev. statesman would of course be admirable if employed in the interest of justice and fair-play—in giving Cæsar the things that are Cæsar's—but when he works so energetically in keeping from a public body what they have a right to by law and in justice, his conduct must be characterised as rampantly tyrannical, and deserving of the reprobation of every lover of justice. Apropos of this the 'Evening Argus' says:—"Mr. Andrew probably forgets that he is a member of the Provincial Council of Wellington, and that the Education Act passed by that body, and in force in this Province, distinctly recognises the principle of aiding denominational schools. The Education Board certainly has not carried this system out to any extent, but the Provincial Executive, in distributing money accruing under a vote of the Provincial Council, is certainly justified in making the distribution on the principle approved by the Council in the Act. We doubt whether Mr. Andrew will meet with much sympathy in the House of Representatives." The same journal, which of its own confession is unfavorable to denominational education, adds in another article on the same subject:—"We do not think that the ordinary arguments as to the State supporting denominational education apply at all to this case. School accommodation is urgently required in this city, and the Provincial Council representing the whole people of the Province, has apportioned a certain sum of money for the purpose. A large section of the people, whose money this is, offer to provide for the education of their children, and show that they are in earnest by subscribing most liberally for the purpose. We think they are fairly entitled to some share of the money they, with others, contribute, as indeed would be any other class or denomination in the Province who acted in the same way. . . . We thoroughly believe in secular education, but we cannot refrain from admiring the manner in which the Catholics in Wellington have behaved, and are behaving, in this matter. It commands the respect even of those who cannot enter into, or do not sympathise with, the motives by which that conduct is inspired. We do not think that Mr. Bunney's suggestion is more than what they are fairly entitled to, and, although it may be necessary, in thus giving a grant of money, to insist on certain conditions, it would probably not be found necessary to propose any which could not be readily assented to on each side." The 'Evening Post' too supports it in the following manner:—"The Government take this course, deeming it an act of justice to the Roman Catholics, who have spent £2000 on their Wellington schools, and imported four teachers at their own expense, receiving no assistance from the Education Board, although they contribute their quota to the general education rate." Both these papers have never yet been accused of "Popish tendencies," and certainly would not have lent the matter their advocacy were it not that they see too glaring an injustice perpetrated. But all appeals to the good sense of the Board were in vain. An extraordinary meeting was called, and Mr. Andrew's resolution carried, together with others of a similar nature, and ordered to be forwarded to his Honor the Deputy-Superintendent. At this meeting the Rev. Mr. Andrew enumerated a number of members of the Provincial Council to whom he had spoken on the subject, and it appeared to him they were all in favor of the proposed grant, which I think is a strong argument in its favor. The Hon. Mr. Gisborne's part in the transaction is what has surprised people, as that hon. gentleman has on more than one occasion identified himself with denominational education. But Mr. Gisborne was defeated in his candidature for the Mayoralty of Wellington last year through being understood to have a leaning towards denominational education, and that perhaps may account for the part he has taken in the affair. We all know that Mr. Gladstone wrote his pamphlet against Catholicity in an endeavour to counteract the effects of the opinion which was being formed that he was a Catholic in disguise, through his having disestablished the Irish Church. It strikes me forcibly that it is to regain lost caste Mr. Gisborne has opposed the grant,