

parents pay for the support of their own teachers and they contribute their quota, in taxation, towards the payment of the secular teachers and the upkeep of the secular schools! And the strange part of it is that we, Catholic parents, have become so used to this sort of treatment, our necks have become so bowed to the yoke, that for some time we have been going on paying this double tax quietly and silently, just as if the once sharply agitated education question had been settled fairly and squarely, and with no cause of complaint left to any one. We, Catholic parents, have not for years raised a voice nor dipped a pen in ink to protest! Our continued conscientious sacrifice in doing, at our personal expense, a work which a paternal Government undertakes to do, after its own fashion, for us and actually does for all others, through the public funds, tells very well for our sincerity and patience, but not quite so well for our manliness or our ability to maintain our rights. Many call our patient, silent, annual payment of the double school-tax imbecile weakness and cowardice. French Catholics, many of them are, I am told, remarkable for their meekness and humility. The French Ministry and Senate take advantage of these (in the proper place) admirable qualities, and the cable every week flashes to us the lamentable results. Manliness, self-reliance, activity are virtues—virtues absolutely necessary in our age. The man who sat on the bank and prayed Jupiter to come and lift his cart out of the ditch got an answer from heaven which we Catholic parents might apply to ourselves. The gentle inoffensiveness of the young sheep, most especially if displayed by a large body of people, enduring a great national wrong, has nothing very estimable in it. At no time have energy, intelligence, and enterprise been more appreciated than now. Ours is called truly the pragmatic age. We have left far behind the slow-coach ways of a hundred years ago. Hence it is that Mr. Scott's letter, with its trumpet-call to be up and doing, has stirred into expression the thoughts of dissatisfaction which have for some time been lying half-formed and chaotic, in many minds. Hence it is that for the past few weeks I have heard many Catholics speaking in appreciative terms of this young layman's earnestness and initiative. The desire for an active agitation and a bold declaration of our right to a share in the educational grant, is not at all dead in the Catholic community. How could it be? Our yoke-hardened necks have not yet become quite so callous; neither have our brains become so softened and stupified by our continued silent submission to a system of tyranny, oppression, and plunder. The Catholic body ardently desires that some capable men should take up the Catholic education claim and, with voice and spur, push it into the public prominence it deserves. Have we got such men amongst us? I have no doubt of it. We are by inheritance a brainy people. The natural ability of the race to which the vast majority of us belongs has often made up for the want of technical opportunity. I feel sure that there is amongst us Catholics, amongst laity and clergy, much more power, talent, and information than our modesty permits us to assume. One of our defects is too much modesty, born of ages of repression and persecution. But let the field be cleared; let the call to action be sounded. Then the movement, revived and started fearlessly on its course, will elicit ways and means and schemes and ability galore. Really the great thing in a public movement is to keep constantly forging onward. 'It is dogged that does it.' Unlike those paper constitutions drawn up, as we have read, by political philosophers—paper constitutions so perfect and yet so worthless—public movements cannot be planned neat, complete, and square at the outset, with rules and regulations to be carried out like a railway time-table. No; they arise from some pressing need and, as they roll on, they take shape from circumstances and opportunities seized upon and utilised by capable men. They follow the lines of natural growth rather than of architectural plans. The essential element in them is life, movement, persevering action. So it is that the land agitation and the Home Rule agitation arose and gathered strength in Ireland. Some able men (few of them had, I ween, university degrees) kept working on in sunshine and storm, mostly in storm, turning every chance to good account, and lo! the results. Keep pegging away; 'it is dogged that does it.' Twenty-five years ago Home Rule had little hold in England, Scotland, and Wales. Twenty-five years ago Parnell, Dillon, and T. P. O'Connor were booed on the streets and hissed on the platforms of places like Manchester, Salford, and Glasgow. To-day the members for these places are pledged Home Rulers! A dozen years ago, to come nearer home, the prohibition party regarded as unworthy of notice—a wretched little clique of brainless, dyspeptic, half-male persons. But they have kept

pegging away, giving and receiving hard knocks, and now they have vast majorities not alone in some country electorates, but also in some considerable towns; and their persistence bids fair to sweep the Colony. What activity, combination, and perseverance can do is illustrated by the extraordinary influence which 30,000 Freemasons exercise over 38,000,000 people in France. Our Catholic newspapers keep telling us how this comparatively small body machines the 'Bloc,' one-third of the electors, and through the 'Bloc' secures the return of the desired class of candidates. It is quite clear the heads of those Grand Orient lodges do not doze away their time in dreamy inaction. Obviously, they keep thinking, planning, acting, and so achieve those extraordinary things. For a long time, one of their great objects has been to drive Christian education out of their schools of their country. They have succeeded. In imitation of them, infidels, rationalists, and a kind of 'liberal' semi-Christian are planning to do the same in almost all the countries of the world. In many parts of the English-speaking world they have already succeeded. Why not resist thought, activity, and zeal in a bad cause by superior thought, activity, and zeal in the Christian cause? 'It is dogged that does it.'—I am, etc.,

PARENT.

Invercargill, December 24.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

January 5.

The Rev. Father Holley, of Blenheim, who met with a nasty bicycle accident a few weeks ago, had so far recovered from the effects as to be able to celebrate Mass on Christmas Day.

Mr. Denis Fay, brother of the Rev. Father Fay, of Blenheim, having retired from business here a few months ago, is to leave in about a month's time on a trip round the world.

The Rev. Father Lynch, C.S.S.R., left on Thursday for Greymouth, where he is to preach a retreat to the Sisters of Mercy on the Coast. The Rev. Father just concluded a retreat to the Sisters of Mercy at the Convent, Hill street.

His Grace the Archbishop returned on Thursday from a visit to his brother, Mr. Henry Redwood, of Blenheim, who has been indisposed of late, but is now making good progress towards recovery. His Grace left this morning for Taihape to administer the Sacrament of Confirmation to a number of candidates there.

On the Sunday before Christmas Day his Grace the Archbishop, accompanied by the Very Rev. Father Lewis, V.G., paid a visit to Karori to present the prizes awarded to the children of the Sunday school. A large number of parents and children met together at the residence of Mrs. Prendeville, where his Grace delivered an instructive address on the importance of their all having a good knowledge of Christian doctrine.

### Wanganui

(From our own correspondent.)

January 5.

Rev. Father Lowe, one of the Vincentian Fathers from Bathurst, celebrated 7 o'clock Mass on New Year's Day and preached at Vespers.

We are having glorious weather here, and great numbers of Wanganui people are camping out at the pleasant seaside resort, Castlecliff Heads. On New Year's Day fully 3000 people wended their way thither.

Owing to a number of members of St. Mary's Catholic Club being out of town during the Christmas holidays, the quarterly Communion, fixed for December 23, has been postponed to a future date.

### Lower Hutt

(From an occasional correspondent.)

December 28.

The annual picnic of the Hutt parish was held, as usual, in the grounds attached to the Catholic presbytery. There was a very fine gathering, and the results were most successful and satisfactory. The gross takings amounted to over £100, and the net proceeds towards the school funds amount to £84.

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