

have to close up our secondary colleges. . . . If our children availed themselves of the opportunities offered them by these scholarships, the inevitable result would be disaster for our Catholic secondary schools. We asked for bread, and they have given us a stone.'

*

Under the existing legislation Board scholarships must be taken out 'at a secondary school or its equivalent approved by the Board,' and National scholarships 'at a secondary school or its equivalent approved by the Board and the Minister.' It would, in our humble judgment, probably be wise policy for any Catholic winner of a State scholarship or free place to write to the local Board, naming the Catholic secondary college at which he desires to take it out and formally requesting the Board to 'approve' such college for the purpose. Unless this is done it will always be open to a hostile Minister of Education or hostile members in Parliament to oppose the passing of a remedial measure on the ground that, as the Boards have already power to 'approve' Catholic secondary colleges, any further legislation is unnecessary. If such application is unsuccessful—as in most cases it probably will be—then at least the position is made clear, and the Catholic claim for redress is strengthened. If by any chance the application should be successful, an important precedent will be established; and it is presumably by adopting this course that the two denominational colleges specifically referred to by Dr. Kennedy in the first instance secured recognition. Obviously, however, the simple and only really effective way of release from the oppressive situation in which Catholic secondary colleges are at present placed is by an amendment of the Act, in the direction, say, of making scholarships tenable 'at any secondary school or its equivalent approved by the Minister.' This would mean, of course, that Catholic secondary schools desiring recognition would require to submit—as St. Patrick's College already does—to State inspection. In the case of the secondary schools, however, the Education Department allows a practically free hand in regard to the programme of work to be followed: and the friendly annual visit of the secondary Inspector is merely for the purpose of ascertaining that the programme adopted is a practicable one, and is carried out with a reasonable measure of efficiency. Speaking with some knowledge of the work that is being done in the State institutions, we can assure our Catholic secondary teachers that they may freely welcome the measure of inspection to which the State high schools and district high schools are called upon to submit.

*

The Catholic claim for fair treatment in the matter of scholarships cannot be rejected on the ground that the Catholic secondary colleges are denominational, because, as Dr. Kennedy shows with such telling effect, the principle has been already recognised in the case of such purely denominational establishments as Christ's College and Wanganui College. Nor can it be refused on the ground of inefficiency, because, in the case of St. Patrick's College, it is subjected to State inspection, and is yearly passing scores of boys through precisely the same examinations—Matriculation and Civil Service—as those for which they are prepared in the State-endowed establishments. And, as we have before shown in this column, there is ample precedent in various of the Australian States for the legislation now suggested. In Queensland bursaries and scholarships have been thrown open for competition to every child in the country, and Catholic children are able to get the benefit of their State scholarships in the Christian Brothers' College, Nudgee, All Hallows Convent, Brisbane, and other Catholic high schools; while Church of England or other Protestant scholarship holders who may desire it are permitted to take out their scholarships at the Church of England College. In Victoria the Jesuit College at Kew, and in West Australia the Christian Brothers' College at Perth are, we believe, similarly recognised. In New South Wales and in Victoria the respective Ministers of Education have announced their intention to give effect to a similar proposal, recognising the great secondary schools in the community that are not under the direct control of the

Government. The broad principle underlying the whole question was admirably expressed by Inspector Stuart, of Auckland, at the Inspectors' Conference held in February of last year: 'If a Catholic child gained a scholarship at a Catholic primary school, and wished to attend a Catholic secondary school, he saw no reason why such scholarship should not be tenable at the higher grade Catholic school. There was a great principle involved in the question. If a member of the community contributed to a public fund for a certain object, on no reasonable grounds could he be excluded from the benefits which that fund implied.' That is the principle for which the Catholic body contend; and in his reasoned and weighty appeal to Parliament to 'play the game,' Dr. Kennedy has furnished convincing, and indeed unanswerable evidence of the fairness and justice of our claim.

Notes

The Church in Tripoli

As interest is centred at the moment on Tripoli, it is opportune to give the following details as to the state of the Church in the North African Prefecture:—At present the Prefecture Apostolic is served by 23 Franciscan monks of the Leonine Union, the Prefect being the Right Rev. Guiseppi Rossetti. The city of Tripoli is the official residence of the Prefect, and counts 4400 faithful. It has a flourishing Marist College, and an institution for young girls, conducted by the Sisters of St. Joseph of Cluny, with 350 pupils. There are 3000 Catholics of the Greek Church, 10,000 Jews, and about 30,000 Turks and Arabs. Among the other maritime cities of the country, Derna, the Dardanians of the ancients, with 12,000 inhabitants, possesses a flourishing mission. In Benghazi, built on the ruins of the ancient Berenici, are several hundreds of Catholics, with boys' and girls' schools, directed by monks and nuns, and there are important missions also in Homtis, the celebrated Septis Magna of the ancients, Mescia, and other towns. The Prefecture at Tripoli has erected a model hospital, and established six free dispensaries. In Mescia and other cities are orphanages. The Ottoman and Arab population avoid the Christians, and the only ground on which the Christian population meet them are the charitable institutions and works of mercy, of which the Catholics carry on the work and bear all the cost.

CORRESPONDENCE CONDENSED.

'IRISHMAN No. 2' sends us a lengthy letter—*apropos* of a recent correspondence which appeared in our columns—consisting largely of personal references which could not be published. Our correspondent, however, appears to think that Mr. Angland's work and standing on local bodies has been misrepresented; and as we would be sorry to do that gentleman an injustice in this matter we print the portion of the letter bearing on this aspect of the discussion. Our correspondent writes: 'One of your correspondents says Mr. Craigie obtained £120,000 for the Borough of Timaru. I may inform your correspondent that Mr. Angland is a member of the Finance Committee of the Timaru Borough Council, and he had as much to do with the raising of the £120,000 as Mr. Craigie had. Also I may inform your correspondents that there are also four other gentlemen in the Finance Committee who also have a say in all financial matters of the council. As to Mr. Craigie attending the opening of the new church, he was there by invitation, so also was Mr. Buxton, who came from Wellington, and Messrs. Francis, Mayor of Waimate, and Kennedy, Mayor of Geraldine, and Mr. Angland and several other Timaru gentlemen as well. Re the Irish delegates, a resolution of the Borough Council was carried authorising a civic reception to the Irish delegates.' The correspondence on this subject is now closed.