

Queensland, in which our present Governor, Lord Normanby, took the lead. On the occasion of Archbishops Polding and Vaughan going to Brisbane to consecrate a new cathedral in that thriving capital, the community, Protestant and Catholic, invited them to a civic banquet in the Town Hall. Lord Normanby presided, and it is needless to say acquitted himself with grace and tact. Considering the purpose for which this large mixed assembly had met, it must have required not a little tact and delicacy in the chairman to avoid giving offence. Among other things he said he could not understand how any feeling of religious animosity should be kept alive in these colonies. The Protestants acted according to their religious convictions; Catholics had a perfect right to do the same. He added that the Catholics were about to build a cathedral in Brisbane which, when finished, would be a great ornament to the town; and he only hoped that this would provoke the Protestants to do the same, but which they were not likely to do in his reign, as he was so soon to leave for New Zealand. This was at once a compliment to the Catholic guests, and a cutting, but good humoured, reproach to the Protestant, more numerous and richer portion of the population. The Catholics of Auckland are about to erect a new cathedral, which it is hoped will be a conspicuous ornament to our picturesque city. The Protestants, who are more numerous and far richer, and equally religious, should do so likewise. Whether on the occasion of laying the foundation stone of a new St. Patrick's Cathedral in Auckland the community, Catholic and Protestant, will invite the assembled Bishops to a civil banquet, to be presided over by Lord Normanby, as in Brisbane, remains to be seen. Any how, a portion of the funds for erecting that cathedral has already been generally contributed by Protestants—a proof of good will, which is even more significant than a civic banquet would be.

It seems a great but very common error to suppose that Catholics are offended at religious zeal in their Protestant neighbours. Provided that Protestant zeal be tempered with liberality and fraternal charity it ought to gratify and not offend Catholics, because whatever improves the moral and religious tone of Protestant communities exercises a wholesome influence on Catholics, and contrariwise, a low standard of moral and religious feeling and action among Protestants is sure to breed irreligion and vice among their Catholic neighbours. By the way, the Masonic body have gained and not lost by the secession of Lord Ripon, seeing they have now got a Royal, instead of a noble or right hon., Grand-master by the change. No wonder they comport themselves with dignity! Whether there be any religious or political significance fairly attributable to the Prince's acceptance of the Grand-mastership is a ticklish question, and of a very explosive kind.

The London 'Times' calls the Masonic body a "harmless and benevolent association." This is to speak modestly. But they themselves profess and declare that they have "grand aims." What these grand aims are they know best themselves. The profane vulgar outside the craft are either entirely ignorant of them or know them very partially, *Omne ignotum pro magno*. The grand aims being wrapt in secrecy or mystery must be taken on trust as something really and truly magnificent. If by "grand aims" be meant the promotion of fraternal love, honesty, and justice, we can all understand that. But, then, as a matter of fact the Church over which the Pope presides professes to have the very same grand aims. The Pope and the Prince of Wales preside over rival institutions. Catholics cannot well be faithful to both establishments—the Masonic body and the Church. They must beware of trying to serve two rival masters. No offence to Masons or others. I speak only of Masonic consistency. There is this also to be considered: the Prince, as G.M., and his "Merry Masons" ignore not only the power, but the very existence of all revealed religion. They seek to attain their "grand aims" without its aid. It is unnecessary, or rather obstructive in their view, to the promotion of universal charity or benevolence. Now, being but an ignorant Papist, I cannot be expected to be possessed of Plato's faculty of "reasoning well," yet it does seem to me that the Prince's position, as head of the Masonic body, is somewhat anomalous and inconsistent. That body professes to regenerate society without the aid of Christ's religion, or any Church. But the Prince will one day, it is to be hoped, be "Visible Head of the Church of England," and even now is the most prominent member of that Church of England. I am then in a fix to reconcile his two "Headships." Will some Mason help me out?

The only piece of rudeness to Lord Ripon I have seen on this occasion, as well as to Catholics generally, appeared in the 'Times' article republished lately by you. He there does not hesitate to hint or imply that Lord Ripon's reason has given way, that he is, in plain English "mad," or, if not that, he has ceased to have any claim to be regarded as an "Englishman." The Catholics who have been born of Catholic parents and reared as Catholics the 'Times' thinks "harmless," sheer no-bodies in a political sense, and not worth noticing. But with "converts" like Lord Ripon the case is different. They are not harmless, but likely to be powerful for mischief. Now, all this appears to me not only very unmanly, but, for such a paper as the London 'Times,' very foolish and nonsensical. A colonial journal would have been ashamed of it. Possibly the Otago 'Times' itself would have blushed with shame if it found itself writing anything so senseless and ridiculous, and it is not very nice in the choice of weapons wherewith to attack Catholics.

By the way, I have formerly seen it hinted or asserted in your paper by some correspondent, and the same has been, if I mistake not, broached even on the Magisterial Bench, that the criminal class in this colony is drawn chiefly from those of the Irish Catholic persuasion. Whatever ground for this opinion may have formerly existed, now the case is altered. Last Criminal Calendar in this province contained only one Catholic. The rest belonged to other denominations, a fact at which the Catholic body may well feel gratified. Whether Good Templarism or the influence of the

"Hibernian" Societies may have had anything to do with this happy change I don't know. God grant the change may be permanent. The people and Press of Dunedin and Christchurch don't seem so liberally disposed to Catholics as those of Auckland. Southern Presbyterianism and aristocratic Anglicanism seem uncongenial to true charity in the colony.

This letter was meant for the Auckland 'Herald,' but, as from its length and other obvious reasons it was likely to be rejected, I send it to you for publication.

LAIC.

Auckland, January, 1875.

LENTEN PASTORAL FOR 1875.

PATRICK, BY THE GRACE OF GOD AND FAVOR OF THE HOLY SEE,
BISHOP OF DUNEDIN.

TO THE CLERGY AND LAITY OF SAID DIOCESE, HEALTH IN THE LORD
AND BENEDECTION.

DEARLY BELOVED BRETHREN,—

The Holy Season of Lent begins this year on the 10th February, Ash Wednesday, and ends on 28th March, Easter Sunday. At the end of this Pastoral you will find a schedule of the regulations for the fast and abstinence of this penitential time, which we have made in virtue of special faculties received from the Holy See, and after duly considering the circumstances of this Diocese.

On previous occasions we called your attention to the all-important question of education, and urged on you the necessity of providing Catholic schools for Catholic children. It is consoling and encouraging to be able to bear witness to the docility and zeal with which you have responded to this call. Although comparatively few and poor, you have established and maintained many excellent schools for both sexes at your own sole expense. But though much has been done, the work, it may with truth be said, has only commenced. Nothing like adequate provision for even the most elementary education of our children has yet been made. Renewed exertions, therefore, will be demanded of all; and the faithful of this diocese will have to prepare themselves for great sacrifices, in order to hand down to their children the faith once delivered to the saints, and without which "it is impossible to please God."—Heb. xi. v. 6.

You must trust in God and your own exertions alone; from the Governments—Provincial and General—you can expect nothing. The Governments refuse us all aid. So far as we are concerned, all Government schools in this Diocese are Godless and hostile to the Catholic church. Catholics cannot frequent them without exposing themselves to grievous dangers to their faith and morals. Of these schools, therefore, Catholics cannot avail themselves except in cases of very great necessity, and when—such necessity being supposed—every possible precaution is taken to ward off all dangers to faith and morals. Parents and guardians should bear in mind that they are responsible for the children under their charge, and often reflect on these words of the Apostle: "He that neglects his own, particularly those of his own household, has lost the faith, and has become worse than an infidel," and again on these words of our Divine Master: "What will it avail a man to gain the whole world if he lose his own soul, or what will a man give in exchange for his soul?"

We, therefore, most earnestly exhort all to exert themselves to establish and maintain efficient Catholic schools wherever it is possible to do so; and we call upon the clergy—who, indeed, have not been wanting in this matter—to exert themselves with the greatest zeal and perseverance in the great cause of Catholic education. Nothing but such an education can save the rising generation from the baneful influence of the infidel systems of education so characteristic of this century and so fashionable in this Colony.

Our Holy Father is still a prisoner in the Vatican, and dependent on the alms of the faithful for the means of carrying on the Government of the Church. It is our duty to aid him in every way in our power. Whilst, therefore, we supplicate the Throne of Mercy in his behalf, let us be generous in our alms on next Good Friday. For we ordain that on this day—the Anniversary of the Crucifixion of our Divine Redeemer—a collection be made for His Holiness in all the missions of this Diocese. The amount thus collected is to be forwarded to us as soon as possible for transmission to Rome.

You are aware that not only in Italy, where the work of the spoliation and plunder still progresses, but also in other lands—as in Germany and Switzerland—Catholics are subjected to a fierce persecution on account of their faith. Our enemies in these countries have determined to uproot the Catholic faith, and utterly destroy the Catholic Church. For this purpose they have banished Catholic bishops and priests, closed Catholic schools, forbidden the education of priests, intruded suspended and immoral ecclesiastics in defiance of the sacred canons and the indignant remonstrance of the faithful, and seized on Catholic property. Nothing, almost, that wicked legislation and tyrannous administration can do has been left undone to break up the Ministry of the Church and impede her action. Those who endure such terrible wrongs are our brethren, members with us of the one universal fold—the mystic body of Christ. Let us give them our sympathy, and at least the aid of our fervent and persevering prayers.

During this holy season pray for the conversion of sinners and unbelievers, pray that all may come to the knowledge of the truth, "that there may be one fold and one shepherd" (John x. v. 16).

Pray also for our Holy Father, and the liberty and independence of the Church; and that a merciful Providence may send