

that in matters of religion you have given no less proof of earnestness and energy than in material things. Your devotedness to the faith of your fathers, your fervor in piety, your generosity in deeds of charity, your munificence in the cause of religion have merited the highest eulogy, whilst affording abundant proof, if such were needed, that the Catholics of Dunedin are determined to yield to none of the Australian colonies as loyal yeomen and as Christian citizens. This spirit of true piety which pervades the whole Australian Church presents a cheering prospect to those who have at heart the best interests of these colonies and look forward to the bright future which awaits them. Not one of our southern colonies has attained its centenary. Some of them, like your own, have not celebrated their first jubilee. And yet all of them, whilst cherishing loyal affection for the mother countries, assert liberty as their birthright, and, growing in giant strength, display those characteristics which mark out an imperial destiny. And when all this is linked with the earnestness and devotedness to the cause of God which we see around us on every side, may we not rest assured that at no distant day the great Christian principles of social life shall be realised in this southern world; that it is justice which ennoble a nation, and it is truth that makes us free? In the Old World we see many countries smitten by the principles of false Liberalism, sinking in decrepitude or torn by anarchy and social strife. True liberty, heavenly born, is guided by justice, enlightened by truth, inspired by charity. It is mild, it is gentle; it respects the rights of others, it loves peace, it does injury to none. But false Liberalism, inspired by the spirit of lying and iniquity and deceit, assumes the mask of liberty only that it may the more securely enslave its victims. It proclaims liberty of education, that it may do violence to the conscience of Christian parents and may enforce secularism in the schools. It takes for its watchword a free Church in a free State, and yet its whole aim is to enslave the Church under State despotism. It emblazons equality on its banners, but it is the equality of communism the equality of crime, the equality of slavery. It assails the one true equality by which as children of the common Father we kneel at the one altar to offer the homage of the heart to God, and respecting each others rights, extend brotherly affection and true charity to all. At the present day false Liberalism offers its worship to Reason and exalts human nature as divine. The Catholic Church casts down these idols of self worship. We adore God, and Him alone. We honor Reason and human nature as created by God; but we honor at the same time Revelation, a gift divinely given us as the guide of Reason; and we honor the Church, the depository of sacramental graces which alone can elevate and sanctify and ennoble our nature in its fallen state. If the Church is ever on the battlefield, ever engaged in warfare, it is because she is ever assailed by false Liberalism. She is the guardian of Truth, and false Liberalism wages war against Truth. She is the guardian of Virtue, and false Liberalism would trample upon Virtue. She guards the children so loved by our blessed Lord, and false Liberalism ever seeks to enslave those children and lead them enchained as captives at the chariot of its triumph. But true liberty is the best ally of holy Church, a pillar of support to her whilst she fulfils her heavenly destiny, which is, as the Apostle teaches, 'to renew all things in Christ.' In the spirit of this liberty, we are generous and indulgent towards those who do not share our views. Divine hope is our breastplate of defence against every enemy that assails us. Charity is the weapon of our warfare. No matter how violent may be the storm that rages around us, our heart shall not fail, for our confidence is not on earth, but in heaven. The words of the Apostle are the charter of our hope: 'This is the victory which conquereth the world, our faith.' Again, gentlemen, I beg to thank you."

THIS WEEK'S ISSUE.

Death of Cardinal Moran—detailed story of the life and career of the great prelate. Page 1626. The man and his work. Page 1637.

The Eucharistic Congress at Madrid—striking and impressive scenes. Pages 1647 and 1625.

'God or No-God in the Schools'—*Post* misquotations and misrepresentations exposed. Page 1617.

The Irish Envoys in Australia. Page 1657.

DIOCESE OF DUNEDIN

On Tuesday, the Octave of the Feast of the Assumption, Miss May O'Malley (in religion Sister Mary Ita), daughter of Mr. J. O'Malley, of Naseby, and Miss Josephine Kaveney (Sister Mary Josepha), daughter of Mrs. Kaveney, of Wrey's Bush, received the habit of the Order of Our Lady of Mercy in the Convent Chapel, South Dunedin. His Lordship the Bishop officiated, and was assisted by Rev. Father Delany. After the ceremony the parents and friends of the novices were entertained by the Sisters.

At a meeting held in the Wakari Hall, Kaikorai, on Thursday evening of last week, Rev. Father Coffey, Adm., presiding, it was decided to make an effort to liquidate the debt on a site for a school-church, which had been purchased some time ago. A committee was formed for the purpose of collecting subscriptions for this object. From the enthusiasm shown it is expected that when the Catholics of the district feel that they are in a position to do so, they will undertake the erection of a school-church on the site.

The Catholic school at Mosgiel, conducted by the Sisters of Mercy, was examined on August 8 by Inspector Richardson, Chief Inspector of the Otago Education Board. The following is the report:—'The classification and organisation are both satisfactory. Registers are in order. Attendance is satisfactory. The schemes provide ample suitable matter. Educational methods have been adopted, and the teaching has been well presented and well impressed. Pupils have a very good knowledge of their work and apply themselves eagerly and confidently to the tasks set for them. The pupils of Standard VI. have been especially well trained. Writing and drawing deserve special commendation. Order, attention, and manners are excellent. The buildings, etc., are in good condition. The class books are those in general use in this district, together with the Australian Catholic Reader.'

DIOCESE OF AUCKLAND

(From our own correspondent.)

At St. Mary's Convent chapel, Ponsonby, twelve orphan children received their First Communion from the Right Rev. Mgr. O'Reilly, who had been preparing them for some weeks for this great event in their lives. Monsignor O'Reilly addressed the children, and impressed upon them the great significance of the ceremony in which they took part that morning. He took occasion to refer to the death of his Eminence Cardinal Moran, and to the numerous and great works which would stand for all time as monuments of his great learning, piety, and largeness of mind and heart. Of little children, particularly orphan children, the late Cardinal was particularly fond, and he was never so happy as he was when surrounded by them.

The many friends of the Rev. Father Furlong, of Devonport, will be pleased to hear that he has arrived safely Home, and is enjoying the best of health. In a letter to Mr. Gilfedder, of Devonport, the rev. gentleman says that he had the pleasure of witnessing the Coronation procession. He had a place over the Admiralty Arch through which the procession passed. Father Furlong was privileged with a position on board the Cunard liner, *Axama*, which steamed through the long lines of battleships, and took up her moorings within a short distance of the royal yacht. There were 185 warships, of which eighteen belonged to other nations. The sight was beyond description. Father Furlong also saw the 'White City,' the 'Festival of Empire,' etc., where the Maori troupe acquitted themselves so well. Before returning to Wexford, Father Furlong is visiting some of the English cities.