

represent the saint as a mere coloniser. But Irish Catholics look on St. Patrick in a much higher light than that. He is associated in their mind with the creed he taught, and for which for ages they have suffered so much. The Catholics of this Colony still suffer for it. He is the representative of Roman Catholic principles—civil and religious—in all countries. It seems, then, something inconsistent for Roman Catholics and Protestants to unite in publicly honoring the name of St. Patrick. It implies a compromise of principles on the part of Protestants to join in such a mark of honor, and looks something like an absurdity. For the sake of peace men should not disguise their real feelings, and publicly honor as a man of God and a public benefactor one whom in their heart they believe was an idolater—the teacher of principles incompatible with liberty and social progress. The less Protestants have to say about St. Patrick, the better for their own credit, in my humble judgment. If the Saint were now in the body, Protestants—such of them as are represented by the Press of this Colony—would certainly look on him as a conspirator against the Constitution of New Zealand and the British Government generally, and the enemy of all social progress. There can, indeed, be no question but that his spiritual children, the Irish Catholics, are “colonisers,” and of the right stamp, too; but then wherever they colonise they bring the Catholic faith with them—plant it firmly, and it grows apace: a fact which cannot be very grateful to the Protestants of Christ-church.

BISHOP MORAN AND THE DUNEDIN ELECTION.

To the Editor of the 'STAR.'

SIR.—Be good enough to allow me to deny the truthfulness of one of the implied assertions made by your correspondent “Pryne” in his letter on the above subject, which appeared in your issue of the 18th. I refer to the third paragraph, in which “Pryne” says:—“There are one or two questions I would like to put to Bishop Moran agent this election: is he not aware that two or three days before the polling-day (I believe it was on the night of Tuesday from about 11 p.m. till about 2 a.m. on Wednesday morning), a meeting of sound Roman Catholics was held in St. Joseph's School-room, when the question of the course to be pursued upon the candidature of Mr Barton and Mr Wales was discussed?” Now, sir, I may mention that on Monday, April 20, the usual fortnightly meeting of the Hibernian Australasian Catholic Benefit Society was held, of which fact “Pryne” is evidently aware, for he clearly insinuates (when he parenthetically states that, according to his belief the meeting was held about 11 o'clock one night, and not finished till about 2 o'clock next morning) and after the ordinary routine business had been transacted (which generally lasts until 11 p.m.) the meeting formed itself into a political one. for the purpose of discussing the best means to be adopted in order to secure the return of Mr Wales. I was present, sir, and presided at the meeting of St. Joseph's Lodge, No. 73, H.A.C.B.S., on the evening in question, and I solemnly and emphatically state that, after the ordinary business was over, the meeting was closed, and the members left the hall. I did not leave the room until the lamps had been put out and the door locked, and I am prepared to swear that nothing of a political nature was breathed, either at or after the meeting.

It is easy to see that “Pryne” bitterly hates Catholics and everything Catholic, for he is not content with abusing Dr Moran and the laity as a body, but he must needs have a fling at the H.A.C.B.S., because, I presume, it is a Catholic society. For the edification of “Pryne” and the public, whom he would fain mislead, I may state that the H.A.C.B.S. is a benefit society, under the immediate sanction of the Church; that it is non-political; that there is nothing of a secret nature about it, neither signs nor passwords being used; and that its meetings are open to the Press.

I have been to some trouble in inquiring whether a meeting of my co-religionists, for the purpose mentioned, was really held in St. Joseph's school-room or elsewhere; and I am in a position to state distinctly that no such meeting was ever held; and I challenge either “Pryne” or Mr Barton to prove the contrary.—I am, &c.,

ROBERT CARROLL,
President, St. Joseph's Branch,
No. 73, H.A.C.B.S.

Dunedin, May 20.

PECULIARITIES OF OUR AGE.

Auckland.

You remark that there is, properly speaking, no such thing as a Christian Government now existing any where in Europe, and that the Government of New Zealand more especially cannot even pretend to be Christian, seeing the Premier himself is a Hebrew. But a civil Government may be a just one though not Christian, since natural justice is not peculiar to Christianity; it may be practised by Jews or even Pagans. The government of the ancient heathen Romans though a severe, was substantially a just government, and beneficent in its influence. Pilate, the Roman governor of Judea, indeed did a wicked, cruel, and unjust act when he condemned Christ to be put to death at the request of the Jews. But he knew he was doing wrong, and his wife warned him to have nothing to do with the terrible crime which the infatuated Jews were bent on perpetrating. His unjust act was not the act of his imperial master or the Roman Government; he did it on his own responsibility for the sake of popularity, and to gratify Jewish malice and pride. We all know that many Roman governors stuck at no cruelty to destroy Christianity. So long as power is anywhere in the hands of Jews and pagans, or philosophic infidels, as now, it cannot be expected that Christianity generally will get much fair play; still less can it be hoped that the Catholic Church and its adherents will meet with justice, or that their rights will be respected. The tendency of this state of affairs is to break up modern civilized society into two grand divisions—the one departing more and more from any settled Christian principles, and the other advancing towards the Catholic

Church, where alone any fixed and definite Christian creed can be found. This is what we see going on before our eyes. The modern creed of the many appears to be that man was created chiefly, if not solely, for the purpose of making money, and to invent machines of various sorts; that these ends being accomplished, nothing more need be thought of. Seek first the wealth of this world, till you be as rich as Rothschild, and all other things will be added. The rage for purely secular education is one visible and outward proof of such an inward belief.

Another peculiarity of our age is the cool effrontery with which public men profess one thing and do the reverse. Witness the way in which the Otago authorities profess to support a purely secular or non-sectarian system of schools, which is at the same time most unmistakably and intensely sectarian and Presbyterian in its character. These Scotch philosophers seem lost to all sense of decency and shame; they must have about “as much idea of blushing as a man, blind from his birth, has of scarlet color.” Can it be that their living under a non-Christian government has so blunted their moral sense and confounded their ideas of right and wrong.

Your patience and good nature in correcting the errors, or removing the misapprehensions of the ‘Guardian’ on Catholic questions are most commendable. It is to be hoped he now fully understands that it is not “Catholic governments” who are robbing Catholic priests and nuns so unmercifully in different parts of the world, seeing that no Catholic, or even civil government in any proper sense of the term, really exists at this moment in any part of Christendom. Still the Church is strong, and will in due time bear down all opposition; but when and how God will order. Christ is over all, and the Bishop of Rome is his Vicar on earth. With Him many years are but as one day.—W.

RELIGIOUS EDUCATION IN IRELAND.

The following impartially written letter has been addressed to the New York ‘Independent,’ a journal of which the Rev. Henry Ward Beecher was at one time—if not at present—the editor, by an American Methodist, on a visit to Ireland. It will be seen from the clear manner in which the question is treated, the gross injustice which Ireland labors under with regard to education. We have little doubt there are but few who will not coincide with the writer, and express indignation at the tyranny which perpetuates a system so manifestly unjust; but it must not be forgotten that although the number of Catholics in this colony is not so disproportionate, the injustice they labor under is exactly of the same nature. It will be seen, also, that the Catholics of New Zealand seek no more than has been granted to their co-religionists in England, and demanded by Cardinal Cullen for his Irish schools:—

“In round numbers there are five and a half millions of a population in Ireland. Of these nearly four and a half millions are Catholics. Then about half a million are Episcopal Protestants, and the other half million Presbyterians and Methodists, with a very few Baptists, Congregationalists, and Quakers. Now the Episcopal Protestants never yet joined in with the National School System of Ireland. They have “the Church Education Society Schools,” just as the Catholics have in the United States the Christian Brothers and the Jesuits' schools. It is only twelve years since the Wesleyans of Ireland united with the National Education System. Prior to that they and Cardinal Cullen were in the same boat on this question. The Primitive Wesleyans are still the very bitterest opponents of the national schools, and would not send their children to them, because the bible is not allowed to be read at all hours or any hour each day. The entire Orangemen of the North of Ireland are opposed to the national schools, as one man, and want denominational schools. These ‘Northern Protestants,’ then, would not dread a change to denominational schools for them. Their objection is to allowing any other school, in the entire of Ireland, than intensely Protestant schools, where Papists should be whipped into learning passages of the Bible by the yard; being daily pointed out therefrom ‘the errors of Popery.’

“All that Cardinal Cullen has ever demanded has been a division of the public school funds amongst each religious denomination, *pro rata*; and each church or sect to have entire control over their own schools, with general government inspection in secular branches. This is about what the Catholic hierarchy demands also in America. This is the system, too, which practically exists in England, and to which the Cardinal always points as an illustration of all that he desires.”

The Order of the Christian Brothers' is now the largest male religious Order in the Church. They have in England 80 houses, comprising in the aggregate 1000 Brothers. These houses are divided into five provinces, each under the supervision of a provincial. This mode of division and government is practised throughout the world. The headquarters of the Order are in Paris. The Superior General of the Order is in constant communication with the Order in all parts of the world by means of the provincialists of the various provinces. In this manner the workings of the entire body, numbering 13,000 men, are made known to him. The Order has flourished in its own quiet way during the last few years, in a most remarkable manner. Their numbers have been increased, as have also the schools under their care.

On the 12th February, his Grace the Most Rev Dr McGarrigan, Archbishop of Armagh, Primate of All Ireland, received the profession of Miss Nano Kavanagh, in religion Sister de Sales, in the Presentation Convent, Drogheda. The young lady is third daughter of Professor Kavanagh, Catholic University, and, it is a remarkable coincidence that a full namesake of hers, Nano Kavanagh, was, with Nano Nagle, one of the first members of the Presentation order at its foundation, just a century ago, in Cork. The solemn ceremony took place in the Convent Chapel, the assisting priests being the Rev J. Moonan, C. C., and the Rev Thomas Murphy, C. C.

OVER 11,000 tons of copper ore have been raised from the Moonta Mine during the half-year, realising £122,000, while the expenses amounted to £90,000.