

DR. NEWMAN ON THE NECESSITY OF UNITING RELIGIOUS WITH SECULAR STUDIES IN PUBLIC SEMINARIES.

AUCKLAND.

"The human mind may be regarded from two principal points as intellectual and moral. As intellectual, it apprehends truth; as moral, it apprehends duty. The perfection of the intellect is called ability; the perfection of our moral natures is virtue. It is our great misfortune here, and our trial, that as things are found in the world, these two are separate and independent of each other; that where the power of intellect is, there need not be virtue; and that where right and goodness and moral gentleness are, there need not be talent." He reminds us that at the beginning this was not the case. That it is the result of man's fall in consequence of which he was deprived of supernatural grace. By man's fall, virtue and talent became divorced. In the system of education sanctioned by the Catholic Church, an effort is continually being made to reunite what God originally joined together, but which the wickedness of man disjoins. He goes on to say:—

"It is the object of the Holy See and Catholic Church in setting up universities to reunite things which were in the beginning joined together by God, and have been put asunder by men. Some persons will say I was thinking of confining, distorting, and stunting the growth of the intellect by ecclesiastical supervision." Mark this is just what the 'Guardian' and other Scotch philosophers say of Catholic schools; "but," adds Dr. Newman, "I have no such intention. I have no such thought, as if religion must give up something and science something. I wish the intellect to range with the utmost freedom, and religion to enjoy an equal freedom; but what I am stipulating for is that they should be found in one and the same place, and exemplified by the same persons. I wish the same spots and the same individuals to be at once oracles of philosophy and shrines of devotion. It will not satisfy me what satisfies many, to have two independent systems—intellectual and religious—going on at once, side by side, by a sort of division of labor, and only accidentally brought together. It will not satisfy me if religion be here and science there, and young men converse with science all day, and lodge with religion only in the evening. I want the intellectual layman to be religious, and the devout ecclesiastic to be intellectual."

The sentiments here so well and forcibly expressed by Dr Newman are the sentiments of Catholic layman no less than the Catholic clergy everywhere, and we will all act on them in spite of everything the enemies of the Church can say or do to prevent us. In the United Kingdom, ever since the so-called reformation, to this day, Catholics have had the greatest difficulties to contend against in upholding school even for elementary education; and as to a "University," the thing very recently, as not been so much as named. So it is in New Zealand. Government here, as at home, will throw every obstacle in the way of siding Catholic schools out of the public funds, until forced to do so. When forced by constitutional pressure they will yield—not before. Let us, then, gather up and concentrate, and husband well our political power. Let us be politically drilled for the poll, ere the day of battle comes. For this purpose I would like to see a Central Catholic Association formed for the whole Colony, with corresponding committees in all large towns and populous districts.

ARCHBISHOPS AND THEIR PROVINCES.

THE following facts will be found interesting at the present time:—

For the purposes of government and the administration of its affairs, the Catholic Church, in any nation, is divided into provinces and dioceses, a certain number of dioceses over which an Archbishop presides forming a province.

The title of "Archbishop" is one of great antiquity, dating from the fourth century. It was officially given by the Council of Ephesus in the year 430, and Chalcedon in the same century. They are also called Metropolitans, anciently filling the See of the principal and capital towns of provinces. The Bishops whose dioceses are within the Archbishop's province are called his "suffragans," deriving that name from the right of voting in the ecclesiastical councils of their province. The rights of an Archbishop are to consecrate suffragans, to convene principal councils, to settle disputes amongst Bishops, and to superintend the faith and discipline of his province, subject always to control and authority of the Holy See. The insignia of an Archbishop is a pallium, which denotes the plenitude of his jurisdiction. This mark of dignity is made of the finest wool, shorn from the back of lambs blessed for that purpose, and ornamented with six crosses. It is a sort of circular scarf worn close to the neck, with two falls, and falls over the chasuble, to which it is fastened with three gold pins. The pallium is an appropriate symbol of the great flock committed by our Lord to the Pastors of His Church; worn on the shoulders, it is significant of the functions of that Good Shepherd, who, having lost one of His sheep goes forth into the wilderness to search for it; and who having found it lays it tenderly upon His shoulders, and brings it back with gladness to the fold from whence it strayed. It symbolically represents humility, zeal, a chain of honor and pastoral vigilance. It is also called an *ans phorion*, *super humerale*, and *hiera stole*. It is thus prepared: yearly on the 21st of January, two young lambs are blessed at Mass on the altar of the Church of St. Agnes at Rome, and are then presented to the Sovereign Pontiff, who lays hands upon them. Carefully tended they are, and when the fit season arrives, shorn and their wool is spun by the Sisters of a religious community, which is thus made into the pallium. On the eve of the feast of the Blessed Apostles SS. Peter and Paul, a certain number of these are reverently deposited in the confession, from whence, after the first Vespers of the Feast, they are brought with much pomp to the Sovereign Pontiff, who blesses them with duly prescribed rites; then they are replaced in a silver casket covered with gold, and laid near the body of the Prince of the Apostles. It is sent to all Primates, Metropolitans, and Archbishops. As

an Archbishopric can only be created by the Pope, when it is so created, the pall is either sent to the Archbishop, or he has to go to Rome for it. When Pope Gregory the Great created Canterbury an Archdiocese, he sent St. Augustine the pall, which mark of submission to Rome and of jurisdiction derived from St. Peter, is still to be seen on the coat of arms of the Protestant Archbishop of Canterbury, and testifies to the ancient history of the See.—'Catholic Standard.'

POPE PIUS IX.

THE REV. DR. MULLEN in the course of an eloquent panegyric on the late Cardinal Barnabo, in St. Stephen's Church, Chicago, thus speaks of the Holy Father:—

Whilst we see these great columns of the Church torn away as it were, we cannot but turn our gaze to that great central pillar which, rough and rugged, seems as firm as ever, and as it were, alone capable of sustaining the mighty mass. Whilst we see the noble oaks of the forest scattered and laid low, we stand in amazement and wonder before the majesty of that hoary tree which seems to defy the attack of the storm and the waste of time. Whilst we see the great ones whom God has raised to direct His people pass away, we cannot but admit that Pius IX. himself engrosses the attention in a greater degree of every considerate Christian mind. His life has extended as it were into futurity to meet the mighty events of this the strangest age since the time that the Son of God appeared upon earth. His mind, calm and strong amidst the infirmities and decrepitude of age, is a marvel of strength—a tower rising firm, raised and sustained by the hand of the Almighty. But we may live to see him also taken away, and the Church renew herself and her members; yet, still living, young and fresh, generation after generation sending her noble and glorious children away to the futurity of eternity, she gathers up new pillars and new materials wherewith to perform the great mission that was left her, of taking the place of the Son of God amid men on earth. And when we consider the lives of the glorious ones passing away, we are cheered with the brilliancy of the endless days of eternity, reflecting on the words with which I opened my discourse, that although their bodies indered are "buried in peace," their fame and their glorious name deserve to live generation after generation. "Let the people narrate their wisdom, and let the Church sound forth their praise."

BISHOP PERIGUEUX'S PASTORAL.

THE following is a portion of Bishop Perigueux' Pastoral for publishing which the Paris 'Universe', was "suspended" at the instigation of Bismarck:—

"Far then from allowing our hearts to be shaken at the sight of the persecutions which the Holy Church is suffering, let us raise our courage according to the recommendation of our common Father in that beautiful hymn of victory which he himself has borrowed from St. John Chrysostom, and which in our turn we will gather from his sacred lips.

"Many waves and storms threaten us, but we are not afraid of being overwhelmed, for we stand upon the rock. Though the sea rage, it cannot melt the rock; though the waves arise, yet they cannot sink the bark of Jesus. There is nothing mightier than the Church. The Church is stronger than heaven itself. *Heaven and earth shall pass away, but my words shall not pass away.* What words are these? *Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against.* If you do not believe in words, believe in deeds. How many tyrants have tried to oppress the Church? How many gridirons, how many furnaces, how many wild beasts, how many swords have been prepared against her? How much have they accomplished? Nothing. Where are her foes? They are forgotten. Where is the Church? She shines more brightly than the sun.

"Dauntless, unyielding in the faith, let us redouble our fervour in prayer. If the Church has nothing to fear from persecution, many feeble souls may nevertheless find therein an occasion of falling and of eternal damnation. Let us seek Divine help, and let us implore with our whole strength that soon the blessed day may come, when the liberated Church shall be able to go forward unimpeded in the natural course of her divine and beneficent mission."

A somewhat romantic case is reported by the Hobart Town 'Mercury' of July 17:—"Yesterday morning a fair-fronted young fellow, of about 23, who answered to the name of Theophilus Davis was charged at the instance of Mr McGregor with having deserted his whaling ship Asia, now lying at Recherche Bay. Upon the charge being read, Mr Graves rose and mentioned that his learned friend Mr Hookey and himself appeared on behalf of the defendant, and at the same time stated that the case was a most extraordinary one and surrounded with singular circumstances. The facts were that the youth before the Bench was heir to a baronetcy, and had lately received a legacy of £20,000 from his uncle, besides being entitled to several estates in England and Wales. The shipping master, Mr Hawthorne, had received £100 from the executors of his uncle's will, to pay his passage homeward; and part of this sum has already been expended in clothing the boy as he stood. Mr Graves contended this case was not one of ordinary desertion, and that had Captain Bayley or His Worship been placed under similar circumstances, they would have done no less. Captain Bayley generously withdrew the charge. Our hero left the Court with his counsel, and within 24 hours will be on the way homeward to his father's house in the land of his birth."

Victory lies with the National party in the matter of the Drogheda petition. Dr. O'Leary retains his seat, paying, however, his own costs. This decision was announced by Judge Barry, and on its becoming known in Drogheda, a scene of popular rejoicing was witnessed in that patriotic town for which there are but few parallels,