

Lordship celebrated Mass in St. Francis' Church, Lonsdale-street, at 9 o'clock, and in the evening preached and gave Benediction of the Blessed Sacrament in the same church. The Bishop became the guest of his Grace the Archbishop at the Palace on the Eastern Hill. On Wednesday his Lordship left by the mid-day train for Sandhurst, and was to return to Melbourne on Friday. During his stay in town the Bishop visited the Convent of Mercy in Fitzroy, and the Convent of the Good Shepherd at Abbotsford. Dr. Moran, on leaving Melbourne, will proceed to Sydney en route for Bathurst, New South Wales, where his Lordship is to preach at the opening of a new Catholic College.

The report of the Victoria Educational Department for 1875 bears conclusive testimony to the inefficiency of the State system of schools in the colony alluded to. It further flatly contradicts the reports spread in some quarters as to the growing tendency of Catholic parents to avail themselves of secular instruction for their children.

We understand that the rumored disagreement between Messrs. Moody and Sankey is void of foundation. The calumny originated with an American infidel publication. As we inserted in our columns the report alluded to, we consider it but right to publish its denial.

The 'Invercargill Weekly Times' seems to consider the progress of the Southland metropolis confirmed by the visits paid to it by Mlle. De Murska and the Simonsen Opera Troupe. If, like Thebes, music has not called the town in question into existence, it would from this appear, at least, to have established the perfection thereof.

We have been much struck in looking over our foreign exchanges at the present universality of warlike movements or expectations. Besides those in Europe, that are so prominent a topic, several exist of minor importance; amongst which are to be found fighting between the Boers of the Transvaal and the Kaffirs, and a threatened attack on the Christians of the Lebanon by the Druses.

The funeral of a Child of Mary took place on Monday, the 6th inst., in Melbourne. The members of the Sodality, to the number of 100, attended, attired in mourning and wearing their medals. On arriving at the cemetery they assumed their white veils, and, four of them acting as pall-bearers, moved forward in procession to the grave, chanting the Litany of the Blessed Virgin, as well as a hymn for the repose of their departed sister's soul. At the conclusion of the religious ceremonies prescribed by the Church, when the coffin was lowered into its resting place, before it was covered with earth, they placed a quantity of flowers upon it. On the Wednesday following, a Requiem Mass was offered for the soul of the deceased, at which the members of the Association were present.

We understand that St. Joseph's Branch, H.A.C.B.S., Dunedin, have declined to accept for the present, or at least until the quarter terminates, the resignation of their Secretary, Mr. John Cantwell. They have acted thus in consideration of the energy and zeal shown in their cause by the gentleman in question, and as a mark of their respect for him personally, and in recognition of his valuable services.

### THE 'NEW ZEALAND WESLEYAN' AND THE ROMAN CATHOLICS.

THE Wesleyan body in this as in most other parts of the British dominions is numerous and respectable. Its ministers are generally remarkable for their religious zeal and the correctness of their morals. Not a few of the best of them in America if I mistake not have entered of late into the Roman Catholic Church, which culls the fairest flowers in every religious garden. John Wesley in his own way and according to his lights did much to rescue the humbler ranks of English society from that state of religious ignorance and moral degradation into which they had fallen in consequence of the religious indifference, selfishness and greed of the ministers of the National Protestant Church. He and his followers, however, did much to intensify and extend that feeling of morbid antipathy to the Roman Catholic Church which the Wesleyans labor to keep alive even to this day and in this colony. John Wesley's diatribes against "Popery" and "Papists" were among the chief causes which led to those disgraceful riots known as the Gordon riots which occurred in London during last century. The Wesleyans and other violent sectaries were then indignant at the prospect of Roman Catholics being placed on a footing of equality in religious and civil rights with their Protestant fellow-subjects. It appears the Wesleyans in this colony have an "organ" a Christchurch edited by two Wesleyan ministers, the Revs. A. R. Fitchett and J. W. Wallis, and called the 'N. Z. Wesleyan.' Among the articles in the September number of that periodical is one which ought very much to interest "Romanists," as low-bred and fanatical Protestant writers are in the habit of designating Roman Catholics. The article is entitled "Romanism and Criminal Statistics." Sooth to say it is not over flattering to the self-love of the members of the Holy Church, provided the figures be fully and fairly given. They profess to be drawn from official sources. From these figures it appears that there is fully double the amount of crime and immorality among Catholics than among Protestants in the United Kingdom, the British colonies, and Continental Europe in proportion to their respective numbers. It is well to see ourselves as others see us, and to know the worst that can be said of us by our enemies. There can be no doubt that among Catholics in the United Kingdom and these colonies a vast amount of crime and immorality and irreligion does exist, whether the 'N. Z. Wesleyan's' statistics be correct and fairly put or not. The evil springs from religious indifference. The drift of the 'Wesleyan's' article is to prove that the spiritual agency of the Roman Catholic Church cannot reach the sources of crime and immorality so as to check or control men's evil passions. Another object is to warn

the Protestant public against the designs of "Romish" priests in this colony. "We trust," says the writer of the article, "we trust that the readers of this paper are not unwatchful of the movements of the Roman hierarchy in this land to multiply attractive if not efficient schools for the retention of their own youth and also the winning of Protestant children. Denominational education," he adds, "has been tried and found wanting." It is plain the 'N. Z. Wesleyan' dreads Roman Catholic schools, and he rightly regards them as the means of retaining Roman Catholic children within the Church, but is wrong in supposing they proselytise Protestant children or attempt to do so. He is in error when he says denominational education has been tried and found wanting. The Government school returns in England for primary education in 1874-5 show the following results:—

Number of passes Church of England Schools	...	70.56
Nonconformist	do.	71.45
Roman Catholic	do.	71.8
Board	do.	72.14

It appears from these figures that Denominational education in England is the reverse of a failure, and that Roman Catholic schools, in spite of every obstacle they have to contend against, keep fully abreast of Protestant schools and "Board schools" there too. Were the Government of this colony to act towards the Roman Catholic schools the liberal part which the British Government does, we should have the same results here, and the Inspectors' reports would show that Catholic schools here could successfully compete with Board schools, or any other. The 'N. Z. Wesleyan' has the rudeness and injustice to speak of the Catholic hierarchy in this colony as "Wily leaders of a politico-religious church" because they have the temerity to ask their share of the public funds devoted to educational purposes. The 'N. Z. Wesleyan' thinks adverting to the criminal statistics he quotes that however well the education in Roman Catholic schools may be fitted to make faithful Catholics it fails to make good citizens and moral characters. But Catholics are bad characters either because they are ignorant of their religion or because knowing it they do not practice it. The history of the Jews teaches us that men may have a true religion and yet be given over to the worst forms of wickedness through their own perversity of mind. If there were great sinners among the Jews there were also great saints. Certain classes of men remarkable for the outward decency of their lives, and of high pretensions to zeal for religion we know on the highest authority are often very far from God by reason of the hardness and pride and inward depravity of their hearts. Though there may be many wicked sinners among Roman Catholics there have been and are still many among them who are eminent for their heroic virtues—who have exhibited such piety, charity, self-denial and public spirit as no Protestant, no, not even the best of Wesleyans ever so much as dreamt of aiming at. But boasting is excluded. These conspicuous virtues of Roman Catholics proceed from the grace of God. Their virtues are their own. The history of the Roman Catholic Church is the history of human depravity on the one hand and of the operations of Divine grace on the other. Catholics like the Jews have received from God great favors, special graces, and like the Jews they have too often ungratefully abused them. Need we wonder if the evil one be permitted to have his wicked will with them to a great extent as a punishment for their base infidelity. Their enemies have been permitted to triumph over them for the past three centuries and to oppress them in every way. The 'Wesleyan' has looked on and said in effect—hit them hard, they have no friends. Yet the Wesleyan is a devout, amiable and tender-hearted man. Every student of English history must see that the wisest and best of English sovereigns, those of them who were the real fathers of the people and patterns of every royal and Christian virtue, were remarkable for their devotion and fidelity to the Catholic Church. To take only two instances, who in the long line of our sovereigns is worthy to be compared to Alfred and Edward the Confessor? Those English sovereigns who were remarkable for their vices, for their selfish ambition, their heartless tyranny, and impure and immoral lives were also remarkable for their enmity to their Holy See. Witness King John, Henry VIII. and his daughter, the so called "Good" Queen Bess; and, to come down to a later time, Charles II. and George IV. of chaste memory. Edgar, one of the most eminent of our English Catholic sovereigns, was, like David, a great sinner and afterwards a sincere penitent like David, the man after God's own heart. Even the so-called "Bloody" Mary was an angel of mercy compared with her vindictive and heartless sister—Elizabeth. Mary pleaded for clemency to her enemies but in vain. She was over-ruled by her "responsible advisers," who saw no safety for her crown or her life but in severity towards her deadly enemies. Elizabeth appeared actually to gloat, to revel in bloody cruelty to her enemies, and her conduct towards her unfortunate kinswoman, Mary Stuart, has left a stain upon her honor and humanity such as no lapse of time can efface and no apologies can extenuate. Since the days of Edward the Confessor the throne had never been filled by so religious and good a sovereign as Queen Victoria, I verily believe. Like sovereign like people. Under the rule of this exemplary Queen the Catholic religion is now beginning to revive in England and is spreading with a rapidity which appears miraculous—more especially among the upper ranks of society, among those who stand nearest to Her Majesty's throne. When the Catholic Church gains a moral supremacy the mass of her children will become virtuous, and her enemies will no longer be in a position to taunt them with their vices as the 'N. Z. Wesleyan' has now done. We may say that a great experiment is now being made in the United Kingdom and her colonies. There the Protestant and Catholic systems are in operation side by side, though not under very fair conditions. It is no use reverting to the past; let us look to the present and future. It is mainly in the schoolroom that the two parties are to compete for supremacy. At a great Catholic education meeting