

meanwhile employ every legitimate means to bring about the repeal, or modification, of the unjust and insane law by which we are oppressed.

Our position is this: our holy faith requires that Catholic children shall be taught religion and morality along with secular knowledge. Hence, the present purely secular system is utterly repugnant to our conscientious convictions. Yet we are constrained to pay taxes for the support of a system which we abhor, and of which we are debarred by conscience from availing ourselves. And, further, nothing is given in aid of the schools which we approve, and which we have erected at great cost and sacrifice. Is not our case parallel to that of the Dissenters in England, and the Catholics in Ireland, who were formerly obliged to pay church rates for an Establishment whose tenets they did not admit? Good sense and justice have abolished those obnoxious church rates in England and Ireland, and ere long, we hope, they will sweep away our present galling grievance. What we want is that the State should pay us only for secular results. The so-called religious difficulty is, in a great measure, as far as we are concerned, of easy solution, by the introduction of an auxiliary system of payment by results under Government inspection. Let any fair number of persons be free to establish a school under the Education Act, which would receive the periodical visit of a Government inspector, and let all, and only, such pupils as would reach a fixed secular standard, obtain a liberal grant. Let this be the fundamental principle round which all minor practical details would revolve. This system would greatly stimulate secular instruction, secure the rights of conscience, and be a lasting bond of social peace and harmony. Let us pray that God, by whom "Kings reign, and Lawgivers decree just things," may turn the minds and hearts of our rulers to counsels of fairness and justice, and that, come what may, our children may keep inviolate the priceless treasure of their Catholic faith and morality.

"Now the God of peace be with you all. Amen." (Romans xv. 33.)

✠ FRANCIS,
Bishop of Wellington.

Given at Wellington on the 11th day of Feb., 1879.

REGULATIONS.

All who have arrived at the years of discretion are bound to go to Communion within Easter time, which, in the Diocese of Wellington, begins on the first Sunday in Lent, and ends on Trinity Sunday, both days included.

All days in Lent, except Sundays, are days of fast and abstinence, subject to the following regulations which we make in virtue of special faculties received from the Holy See:—

1. We grant permission for the use of flesh meat at dinner only on all Mondays, Tuesdays, Thursdays, and also on all Saturdays except two, viz., the second Saturday in Lent and the last.
2. Lard and dripping may be used after the manner of butter at all meals on all days of fast and abstinence during Lent (and also on all Fridays and fast days throughout the year) with the exception of the first and last Wednesday of Lent, and Good Friday.
3. White meats—such as butter, milk, cheese, and eggs—are allowed on all days at all meals, with the exception of Ash Wednesday, and the Wednesday and Friday of Holy Week.
4. Fish and flesh are not allowed at the same meal during Lent.

There is neither fast nor abstinence on Sundays in Lent.

All who have completed their 21st year are bound to fast and abstain—unless excused by the state of their health or the nature of their employments—according to the regulations stated above; and all who have arrived at the use of reason, though not bound to fast before the completion of their 21st year, are nevertheless bound to abstain from the use of flesh meat on the days appointed—unless exempted for a legitimate cause, of which the respective Pastors are to be the judges.

The clergy are requested to read this Pastoral from the several altars as soon as possible, and to cause a copy of its regulations to be placed during Lent in a conspicuous place in their respective churches and chapels.

✠ FRANCIS,
Bishop of Wellington.

The usual collection for the Holy See will be made in all the Missions of our Diocese on the feast of Saints Peter and Paul, the 29th of June.

BISHOP MORAN AND THE EDITOR OF THE *CHRISTIAN RECORD.*

THE Catholic and Protestant laity both ought to thank the minister of the "First Church." He has been the means of causing Bishop Moran to write a very interesting letter in the TABLET containing some things which I believe are "not generally known" either to Catholics or Protestants. By the way, what is the meaning of the name "First Church?" It seems an odd and, not to speak irreverently, a queer name for a church. We have all heard of the Catholic Church, the English Church, the Presbyterian Church, and we know what these words mean. But a "First Church"—No I never! Why "First?" Is it the biggest, the finest church in Dunedin, or the worshippers in it, are they prominent in Christian piety and aims deeds, in liberality and refinement and high principles of justice and honour above all other Dunedinites? The title seems to savour somewhat of vanity and ostentation. Perhaps the Rev. Lindsay Mackie may tell us at a distance the reason why it is so called. Bishop Moran has hammered the minister of the First Church, and I presume we must call him the first minister of Dunedin, terribly; and

cut him to the bone. But the concluding part of the Bishop's letter was the unkindest cut of all, in my opinion. It looked like an attempt to make the "First" minister practice justice, gentlemanly manners, and Christian charity "on compulsion;" we shall see if he succeed. I shall be agreeably disappointed if he do. I would have liked if Bishop Moran had left the "First" minister to make a voluntary and graceful apology after he found how cruelly he had been deceived and his credulity practised upon by the Melbourne *Cross*. What a profanation in such a paper assuming such a name! But the Melbourne *Cross* and Dunedin *Christian Record* have in this instance only acted as the Protestant pulpit and Press generally have acted ever since the birth of Protestantism. They voluntarily or involuntarily have practised a system of gross and shameful deception on the people in regard to Catholic matters. To ask such deceivers to make reparation or apologies to those whom they have wronged, or tried to wrong, has usually proved idle and vain. The only result has been to make them repeat their calumnies and try to justify them. Let us hope the "First" minister will be an exception. He owes Catholics not only an apology, but the fullest and most ample apology which the English language can possibly express for the atrocious, and we may well call them devilish, calumnies he has been the means of circulating against them so recklessly. He owes such an apology, not only to Dr. Moran and the Catholic clergy generally, who are our spiritual guides and teachers, but to every member of the Catholic laity. As the Catholic Church believes so the Catholic laity believes. A wrong done, or attempted to be done, to the character of the Catholic clergy is done to every even the humblest, member of the Catholic laity. The "First" minister may rely upon it we feel it as such. As well may he expect that a grateful and affectionate child would read without indignation some foul calumny published against his parents, as that the Catholic laity would read unmoved such slanders against the Catholic Church as he has just published in his *Record*. He expects possibly by such unworthy means to damage the good name of the Catholic schools for higher education in this colony, and set the people against them. But just and sensible Protestants will not so easily be imposed on now. The Protestant world is too well informed for that in these days of cheap books and Catholic newspapers and other Catholic literature. The reign of Protestant prejudice and ignorance is fast drawing to a close. Perhaps even in this colony it is declining. If the "First" minister wishes to avert this, and keep Protestantism up, he will publish no more such articles as that which Dr. Moran has replied to. If he do persist, he will thereby set educated Protestants of good will to enquire into the *real* tenets of the Catholic Church; When any sincere Protestant does this in a spirit of humility, and relying on the Divine guidance, he is half a Catholic already, and will very soon become a full-blown "Roman Recruit," if he only honestly persevere in his researches. The credulity of illiterate or half-educated Protestants in regard to Catholic matters as misrepresented by the Protestant pulpit and press, is even now amazing. But it is nothing now compared to what it was some forty or fifty years back. If the Protestant public were weak enough to believe such men as the editors of the Melbourne *Southern Cross* and Dunedin *Christian Record* they would believe that the Jesuits, or in other words the Roman Catholic Church, have had the daring impiety to promulgate a new Decalogue diametrically opposed to that given to Moses on the Mount. The new Catholic, or Jesuit, Decalogue, if we believe the *Record* and others of his cloth, teaches the duty of worshipping idols or false gods. It teaches theft, lying, murder, and impurity. No wonder they say that there should be so many bad Catholic people everywhere. Unfortunately Catholics, no less than Protestants, often violate the moral law as contained in the Decalogue without scruple. The "First" minister, for example does not seem to pay much respect to that part of the Mosaic Decalogue, which says: "Thou shalt not bear false witness against thy neighbour." He violates it without hesitation, and in a way the most shameless and shocking. Would an action for defamation of character not lie against the *Record* for the insult. A public body, no less than an individual, may be defamed, and entitled to legal redress, I believe. The *Record's* article bears malice on its face, or inexcusable, and criminal ignorance.

JOHN WOOD.

Auckland, January, 1879.

Many attempts have been made to penetrate into the interior of Greenland from the west coast, but, until this summer, with little success. Three Danish gentlemen, Messrs. Jensen, Kormerup, and Groth, under the direction of the Commission for scientific exploration in the Danish colony, started to explore and survey the coast between Godhaab and Frederikshaab. Lieutenant Jensen took advantage of the opportunity to make an excursion into the interior over the ice. The aim was to reach several mountain peaks rising out of the ice. The baggage was placed in three small sledges of the travellers own, and the toilsome journey commenced on July 14. After two days the loose snow accumulated on the surface of the ice to such an extent that the journey became very dangerous, while they continually sank in concealed crevasses and holes, saving themselves only by adopting the Alpine expedient of attaching themselves to each other with a rope. The surface of the ice was generally undulating, but there were also many rugged parts and chasms which rendered the journey a very difficult one. It was foggy nearly the whole time, and on July 23 a snowstorm came on. On the 24th the expedition reached the foot of the mountain referred to above. Then came on another storm which lasted for six days with continuous snow and fog; the travellers were snow blind. The weather cleared on the 31st, when the ascent of the mountain might be undertaken with some prospect of success. The height was estimated at about 5,000 feet above sea level, and on the other side of the mountain, as far as the eye could reach, ice sheets and glaciers were seen, and not the smallest speck of land free from ice. After finishing their observations the expedition returned, and reached their starting-point on August 5, having been away for twenty-three days. The mountain referred to was 45 miles from the coast.—*Times*.