

ments, and to open up the channels of healthy knowledge is a positive boon to society of the very highest class. And the work begun to-day aims at no more in this point of view, than to do its part in this great work of social regeneration. Far be it from me to utter one word in disparage of the schools already existing among us. I revere even the poor slaving "meester" who with infinite toil has succeeded in leading one rill of healthy information on to the plot confided to his care. Much more, of course, do I prize the labors of those earnest men whose abundant means and higher position than ours have enabled them years ago to open for the benefit of their fellow-colonists wider streams of knowledge. I rejoice because one more is to be added to those fountains of social life; and that I have been enabled, even at the expense of years of toil, to offer at last my contribution to the public good. Thank God the thought of envious feeling finds no place in my mind. There is abundant room for all who desire to labor in this wide field. Were schools to be counted by hundreds rather than by units, there would still be a pressing want for more. Compare the few who attend the schools of our towns and cities with the multitudes, whose thirst for knowledge can be slaked only at the muddy ponds of ill-organised primary schools, where the first elements are badly taught, and who are cut off even from these. Consider, too, the capabilities of our Colonial youth of both sexes. I speak with the experience of a Colonial school-master of twenty-three years, and having charge of schools where the school discipline is as perfect as it is in the mother country. I have no hesitation in saying that the African youth is splendid material to work upon when judiciously managed. For I have seen results of this careful and judicious training amongst our Colonial youth that would greatly astonish, and have often surprised ladies and gentlemen of first-rate education from England. Consider all this, and you will see at once that we are only as yet beginning the great work of education in the Province; and that, in laying the foundation of this Institution, I am only joining the pioneers of real progress.

One more source of my happiness on this great occasion I will touch upon, and I have done. I behold with feelings of joy even greater still than those I have mentioned, the kindly and generous feelings which the efforts to raise this Institution have evoked from very many of all classes and all creeds in this city and throughout the whole Province. I have heard so often the cordial "God speed your work" from many who were complete strangers to me before—I have met with so much material support, in my efforts to raise the necessary funds for the seminary, from hundreds outside our communion—I have marked so often the unmistakable signs of a real interest in this undertaking and a desire for its completion on the part of my Protestant brethren, that I cannot but note with delight the spread of a large-hearted and large minded catholicity pervading the whole Province. This I regard as the most cheering sign of better times. I remember well the first difficulties which impeded the Catholic Church in this city in its efforts in the cause of high education. I could not but note often the sneering growl of low suspicion and ignorant bigotry which met us at every turn. The cry seemed to have gone forth—"Can anything good come out of Nazareth?" and found an echo in the feelings of thousands. Thank God, we kept never minding—only trying to do our duty faithfully, and in strict accordance with the principles of honor and fidelity to trust. There was a conviction in our minds that this course would tell in the end in our favor. We knew we had to deal with a people who had left home and country in the spirit of manly enterprise, and fought their way to fortune through patient courage and perseverance, who would therefore, sooner or later, judge of our labors by their fruits. It is the proudest joy of my life in South Africa, that I have lived to see the realization of this conviction. The generous spirit which has enabled me—a poor missionary Bishop—with a small and scattered flock, rich indeed in charity, but generally poor in worldly possessions, to inaugurate a work like this, which in the course of one short year has placed in my hands funds sufficient to afford a reasonable hope of carrying it to its completion, is proof unquestionable that our exertions in the cause of education have begun to be fairly estimated, and, that in spite of the howl of bigotry and intolerant prejudice, our intentions are honored by the public confidence. I rejoice and am glad beyond measure that my lot has been cast amongst people capable of those kind, generous, and noble sentiments—able and willing to judge themselves the merit of a work like ours by its fruits, capable of appreciating the value of high education, offered even by those whom they were taught to regard as enemies, and ready to come forward with approving smiles and words of encouragement, and open hand and purse to help and further so glorious an object. May the work begun to-day speedily reach its completion; and may it when completed prove a blessing, not only to the present generation, but to many thousands yet unborn.

I have already secured the services of a body of men most fitted by their vocation and long study and experience to offer to the students of St. Aidan's, at the smallest cost, an education inferior to none obtainable in the Colony. Those who have learned by experience to rely upon us in the charge of their children, will bear testimony to our good faith; and all may rest assured that in St. Aidan's, as well as our other institutions, the rights of parents will be held in that respect which is secured to them by their position and the principles of honor and justice.

CONCLUSION OF THE CEREMONY.

In accordance with a time-honored custom it is usual for the friends and patrons of an institution like this to lay some offering of their good will upon the foundation stone. It is my crowning joy to-day that I am enabled to lay upon it my offering of £400.

A sum of about £1500 having been then laid on the stone in various smaller sums, the solemn benediction was then pronounced, and the first stone, of what is to be hoped will be a prosperous institution, was laid with all the solemnity, pomp, and all circumstances befitting such an important social and religious event.

THE LAITY AND THE EDUCATION ACT.

(The 'Advocate'.)

On the occasion of the Bishop laying the foundation stone, on

Sunday last, of St. Lawrence's Church, at Redesdale, his Lordship was presented by the St. Vincent's branch of the H.A.C.B.S. with a dutiful address, printed on silk. The following paragraph was in the address:—"We should be doing an injustice to our feelings were we to allow the present opportunity to pass without expressing our unqualified condemnation of the principles of the Education Act now in force in this Colony. We are well aware of the chief object for which it has been enacted—namely, to eradicate from the rising Catholic generation the holy and ancient faith of their forefathers. We sincerely hope that the Catholics, by being united and acting in obedience to the teachings of the Church, may be able to frustrate the designs of the promoters of this Godless system of education." Similar expressions also appeared in another address presented to his Lordship on the Sunday previous at Stawell, by the St. Patrick's branch, No. 69, of the H.A.C.B.S. We are glad to see these spontaneous evidences of a just appreciation of the present iniquitous education law. It only needs that Catholics be united in their rejection of it, by holding to their own schools, to induce a change. Once the secularists see their designs frustrated through having gone too far, they will try another and a milder plan.

COADJUTOR TO THE ARCHBISHOP OF SYDNEY.

The London 'Tablet' has received by Telegraph intelligence, of the definite appointment to the Coadjutorship of the Metropolitan See of Sydney, Australia, *cum jure successione*, of the Very Rev. Roger Bede Vaughan, O.S.B., Cathedral Prior of St. Michael's, in the diocese of Newport and Manavia; and also of the Very Reverend Bernard O'Reilly, Canon of Liverpool and Priest of St. Vincent de Paul's, in that city, to the vacant See of Liverpool. Prior Vaughan is second son of Colonel Vaughan of Courtfield; and was born at Courtfield, Jan. 9, 1834; educated at Downside and Rome; became a monk of the English Congregation of St. Benedict at St. Gregory's Priory, near Lateran's, Rome, April 9, 1859; was chosen professor of mental philosophy, at St. Michael's the centre-house of studies of the Benedictine order in England—in 1861; was elected Cathedral Prior by the Chapter of Newport and Manavia, July 9, 1862; re-elected in July, 1866; and elected a third time in July, 1870. Prior Vaughan is well known to the literary world outside the Catholic body by his learned and brilliant *Life of St. Thomas Aquinas*. Canon O'Reilly was, we believe, born at or near Navan, in the diocese of Meath, in 1822 or 1823. He was educated at Ushaw, and his ordination was anticipated in consequence of the mortality amongst the clergy during the year of the great famine fever. He was first attached to the Church of St. Patrick, Liverpool, where he soon after took the fever himself, and after remaining there some years, when another priest in charge of a mission died of fever, he was appointed to the vacant church, which was a wooden shed, and there built the large and splendid church and schools of St. Vincent, opened in 1857, where he has remained ever since. He has been a laborious and devoted priest and distinguished by his disinterestedness, his generosity, and his charity to the poor. The life of a hard-working missionary who goes on plodding his way and struggling against difficulties under which many would sink, is one not written in books, papers, or history, but faithfully recorded in heaven. He has been for many years actively engaged on committees for charitable institutions, and is much respected by every class in the community.

THE CHURCH IN THE TURKISH EMPIRE.

(London Tablet)

The Turkish Government maintains and accentuates its resolution of assuming a virtual ecclesiastical jurisdiction over the Catholic communities in the Empire. It distinctly regards its deposition of the Armenian prelates and its recognition of the intruders as a transfer of spiritual, not only civil power, and Mahomet Ruscchi Pasha, the new Grand Vizier, who was the first to discover that the Bull *Reversurus* was an encroachment on the Sultan's rights, has now advised his master to take a step of more open hostility to the Holy See than the Porte has yet ventured on. About two months ago the Holy Father deigned to write to the Sultan himself, demonstrating that the Bull in question could not possibly contain anything derogatory to his sovereign rights, as it concerned the internal organization of the Christian Church, and demanding as an act of simple justice permission for Mgr. Hassoun to return to his See. The answer of the Sultan is in effect a direct refusal to accept the Bull—which, by the way, he had already accepted and solemnly ratified by his recognition of Mgr. Hassoun's election—and also to consent to the reinstatement of the Patriarch. It would appear to be the settled determination of the Porte entirely to separate the Catholic communities from all dependence on the Holy See, by putting an end, so far as it can, to the confirmation of episcopal elections, for it maintains that these elections concern no one but the people and the Government, in the case of Catholics as well as in that of schismatical communities. The German and other Liberalistic Catholics who at the time of the Council started the opposition which has ended in the present schism, may now take full credit for their work, for the Grand Vizier is alleged to quote them as an authority, arguing that the Pope's claims to jurisdiction are disallowed even in Catholic countries. In order to be consistent, the Turkish Government is obliged to give a similar support to the disaffected among the schismatical communities, and when the "orthodox" Greek Patriarch of Jerusalem refused the other day to sign the Constantinopolitan excommunication of the Bulgarians, and was deposed by some of his people, the Porte showed an evident disposition to take the part of the latter and to withdraw its recognition from the Patriarch. If this policy is persevered in, there seems to be no particular reason why any of the Catholic rites in the Ottoman Empire should escape the persecution.