

DIOCESE OF AUCKLAND.

ST. PATRICK'S CATHEDRAL.

At the morning service at St. Patrick's Roman Catholic Church Father Dilworth preached a most interesting sermon, and at its conclusion announced that a meeting would be held at 3 o'clock to consider the question of the erection of the Cathedral. The meeting was most numerously attended, a number of the ladies having to be accommodated in the gallery. Dr. Croke stated that he had already in hand over £1700, but he believed that it would take at least £6000 to build the edifice he would like to see erected in this city. The Church would be content to start the work on receipt of £4000, leaving it to the Catholic body and others to join in the good cause; and as he had already given £200, which he contemplated supplementing it (annually till it was built) with an additional £100, he had reason to believe that the necessary £2000 would, when required, be forthcoming. He was pleased to be in the position to state that various sums of money had been subscribed by parties not connected with his flock, and it was truly a source of pleasure to him to express the hope that the good work, even if he were numbered with the dead, those who contributed, or their descendants, might view their action in the present, and think in their last moments that they had; however small, evinced their desire to add to the cost of the erection of a temple dedicated to their God. A collection was then made, when £265 was received.—'Weekly News.'

A TOUCHING CEREMONY.

At St. Patrick's Cathedral on Wednesday, a very interesting ceremony took place. Shortly after 11 o'clock the children attending the various Catholic schools, to the number of 400, assembled in the body of the Cathedral to "renew their baptismal vows." The Litany was first sung by the children, after which the promises made in baptism were renewed by all present, the prescribed form being clearly and most intelligently read by Miss Staunton. His Lordship the Right Reverend Dr. Croke then addressed the children; pointing out to them the necessity of their resolving to be good, and the method to be adopted by them in order to secure the carrying out of their resolution, viz., to say their prayers properly and regularly, to be punctual and attentive at school, to be obedient, respectful and loving to their parents, to attend to their religious duties, and to avoid bad company. The simple language and earnest manner of his Lordship were calculated to make a lasting impression on the minds of his youthful hearers. A hymn closed this most pleasing and edifying spectacle.

THE ATALANTE.

Admiral Roussain, accompanied by his aide-de-camp and the Commander of the French frigate *Atalante*, paid an official visit on Tuesday to the Right Rev. Dr. Croke, Roman Catholic Bishop of Auckland. The party were conducted by Mr. D. B. Cruickshank, vice-consul of France. After a cordial reception at the Bishop's palace, the party inspected the Convent and Nunnery schools. His Lordship returned the visit yesterday, accompanied by the Rev. Fathers McDonald, Dilworth, O'Dwyer, and Horan. They were conveyed on board in the Admiral's gig. The fine ship was inspected, and the party were well received on board. A salute of seven guns was fired when the Bishop left the ship. The chaplain of the *Atalante* has also visited the Bishop and schools.

A STERLING EXAMPLE.

The Catholics of Grahamstown are making strong efforts to procure for their children a Christian education. At a meeting—adjourned from the previous Tuesday—which they held on Monday last in the local church, educational matters were discussed. It was decided to withdraw the Roman Catholic children from the common schools, and to establish conventual schools. Over £300 was subscribed at once for the purpose of building a school, and a Committee was appointed to collect further subscriptions. Bishop Croke presided.

THE OTAGO UNIVERSITY.

(Abridged from the 'Lyttelton Times'.)

Those who have taken, and—fortunately for the Colony—still take an active interest in the promotion of higher education, must have learned with satisfaction that the so-called University of Otago will in all probability take its proper status as one of the Provincial affiliated colleges. "On the one hand," says the 'Daily Times,' "we have the University of New Zealand deliberately defying the law which gave it birth, and contravening almost every regulation of the Act which created it; on the other the Otago University, without the status it deserves, working in unobtrusive quiet, and denied the few privileges which it requires for its proper efficiency." It would have been well, in making such a comprehensive sweeping assertion about the University of New Zealand, to back that assertion up by a clear statement of facts. In what respect is the University of New Zealand deliberately defying the law which gave it birth, and contravening almost every regulation of the Act which created it? We are under the impression, and till ample proof to the contrary is adduced must remain so, that the University of New Zealand has from the first conducted its affairs in strict accordance with both the letter and the spirit of the Act by which it was constituted. When the 'Otago Daily Times' supports its charge by evidence, the justice of the former can be measured by the value of the latter. In the meantime, the University of New Zealand is entitled to claim complete acquittal. Even the people of Otago will return a verdict of "not proven."

What, in the estimation of the 'Daily Times,' is the status which the University of Otago deserves? This University is now in the third year of its existence, and we are entitled to inquire what has it done? The 'Otago Daily Times' tells us that it has been and is working in "unobtrusive quiet." This, we take it, is a close approximation to the truth. We have not heard, for instance, that any student of the Otago University has distinguished himself in the examinations for University scholarships. On the contrary, the class list of the last examination will show that Canterbury and Nelson—though not obtruding their educational establishments on the notice of the Colony—carry away all the honors. Otago is not quite at the bottom of the list, for a lower depth still is found in Auckland—*Par-*

nobile fratrum. The self-complacency of the 'Otago Daily Times' is amusing in a sad sort of way.

The 'Lyttelton Times' then quotes from the 'Daily Times,' and continues:—"Here we have the admission of, and lament for, Auckland's defection. The combination which was so powerful in the session of 1872 has been, as already remarked, completely dissolved, and Otago must accept for its University the position of an affiliated college. Instead of talking so very largely about what the Province has 'to give in any project for union,' and what it ought to receive, the 'Otago Daily Times' would have acted far more judiciously in the interests of higher education if it had frankly acknowledged the position in which the question has been placed by the good sense and intelligence of the Colony." Referring to the curriculum, the 'Lyttelton Times' says:—"It is not probable that the Council of the New Zealand University will alter its regulations to suit the ideas which, if the 'Otago Daily Times' is to be taken as an index, prevail in that Province, nor is there any reason why it should. The regulations, both as regards scholarships and degrees, have been framed, so far as we can see, with the view of promoting the highest possible culture in the widest sense of that term."

THE HAUHAUS AND THE LIQUOR TRAFFIC.

I WAS recently informed by a gentleman in the Wukato that one strong reason why the king natives, or the more respectable portion of them, are so averse to European intercourse is their dread of liquor and its fatal fruits. How far this may be the case I cannot tell. The gentleman I allude to is himself a resident in the king country, and allied to the natives by blood. Whether my informant be correct or not, this I do know of my own personal knowledge, that a petition against the issue of a liquor license was sent up to the Licensing Magistrate, at Hamilton, from the residents of a certain Waikato village, and the majority of the petitioners were Maoris, most of them Hauhaus, I believe. I signed the petition myself. This occurred very recently. One of the grounds upon which the petitioners objected to the license in such a locality, was that the common sale of liquor in such a neighbourhood was sure to demoralize the natives and lead to scenes of disorder, and probably bloodshed among them, and Europeans also, as it had done in every other place where it was introduced. The native clergyman exerted all his influence with the people and authorities to prevent the dreaded issue of the license, and so did the English clergyman of the district. The license was refused. There are, of course, counter-influences at work, and it is much to be feared the license will yet be granted, let the consequences be what they may. Sir, I cannot but think that a petition of this kind, having been signed by so many natives, upwards of 30 in number, reflects great credit on the native race, more especially when we consider that, like his white brother, the Maori loves his glass well. We know to our cost that the native has no small share of physical courage; and we see by his signing such a petition as this that he possesses not a little moral courage too, or a spirit of mortification and self-denial, which is the highest kind of moral courage. I may be told that the natives did not attach their names to this petition as free agents, but that they acted under pressure—under "undue influence" of their clergyman and others in doing so. It is easy to say, or insinuate, that such was the case; but for my part, until it be proved I will not believe it.

J. W.

JUDGE GRESSON ON THE LABORING CLASSES.

The following is the full text of Mr Justice Gresson in reference to the above subject, made in the course of his address to the Canterbury Grand Jury:—

It is deplorable that so many frauds should have been committed at such a time, when there is such a scarcity of labor that all who are willing and able to work may find employment at highly remunerative wages. I am persuaded that so long as the present demand for labor continues (and I have no reason to doubt its continuance,) an agricultural laborer of sober and provident habits may, in a few years, become a small farmer—the owner of a freehold acquired by his own savings, with more of independence and of the comforts of life about him, and greater facility for educating his family, than he could have acquired in any part of the United Kingdom by a long life of unremitting toil and privation. I must admit that there is another side of the picture too often witnessed in this Colony, for which however the individual himself and not the Colony is responsible. It very often happens that the laborer and mechanic, finding that they can earn here much more than enough to support their daily wants, either work only half time or spend their earnings in the public house, thus wasting their substance, injuring their health, and leaving their families in a much worse position than if they were receiving the whole of their earnings at lower wages. I think that the forgeries and embezzlements which have become frequent in this and other districts, are mainly attributable to this spirit of self-indulgence and extravagance which are caused by the abuse of high wages. Not that I desire to see the standard reduced below the highest rate that farmers and other employers can afford to pay. What I do earnestly desire, in common with those who have at heart the best interests of the Colony, and of the working-men, whose interests are identified with it, is, that they would avail themselves of the opportunities which this country undoubtedly affords, of realizing an independence by steady industry and frugality, and of educating their children in such a manner as to fit them for the honorable position to which they may reasonably hope to attain in this most promising Colony.

As a proof of the thirst of the Irish for knowledge, and the difficulties which are overcome by perseverance, Anderson in his sketches of the Irish says, "Children have been known to acquire the first elements of reading, writing, and arithmetic, without a book, without a pen, without a slate! And indeed the place of meeting was none other than a graveyard. The long flat stones, with their inscriptions, were used instead of books, while a bit of chalk, and the gravestones together, served for all the rest." This also was a means of Young Pat acquiring a knowledge of the dead languages.