

Unfortunately, their hands cannot very well be forced, and the disclosures we publish show how necessary it is, in the interests of abstract justice, that unreasonable delays in pressing cases against accused men should not be countenanced. Every hour that a man is in prison increases the peril in which he stands of falling a victim to the cupidity or cruel cowardice of some miserable wretch who places a higher value upon his neck than upon his oath. While in the interests of society it is essential that the evil-doer should be visited with punishment commensurate with the character of his offence, it is of paramount importance that nothing should be done to incaluate the innocent, or to weaken his chances of proving his guiltlessness. The trial of these men must be proceeded with in October, or the Crown will have to show very good cause indeed for insisting upon another postponement. Mr. O'Brien, Mr. Gray, and Mr. Harrington have shown to Ministers that the case is not one to be lost sight of by the Irish party, and that if the Crown mean to trifle longer with the freedom of the accused instead of trying them with decent promptitude, they will do so with a thorough knowledge that their acts are being closely scrutinised.

GREYMOUTH.

ON Monday, September 22, two Sisters of Mercy, Mary de Pazzi and Xavier, arrived in Greymouth from Ennis Convent, Ireland. They came to supplement their community at Greymouth, and to bear a hand with them in their increasing labours. They left home in company with Dr. Moran, Archbishop of Sydney, and arrived in Wellington on the 20th ult., per s.s. Liguria. Mr. M. Kennedy, the coal prince of New Zealand, kindly caused one of his steamers (the Maori) to divert from her usual course on that occasion, that it might receive them at Wellington, and convey them to Greymouth. At Wellington they were joined by Miss Minnie Dungan, eldest daughter of the late Mr. Dungan, former editor of the NEW ZEALAND TABLET. Although the morning of their arrival was wet and stormy, a considerable number assembled to greet them at the wharf. The taller girls of the Convent schools took possession of the balconies in the vicinity of the wharf, and many of their mothers and other ladies went out in the storm to catch a glimpse of those who are destined to shower blessings on themselves and their offspring. They were received at the wharf by the Rev. Father Carew, Mr. M. Kennedy, the Superioress of the Convent, and three of the Sisters, and conveyed to the convent. The large and beautiful schoolrooms of the convent were richly decorated for the occasion. There 150 children sang a magnificent chorus of welcome to them, in which they were joined by the Sisters of the community, after which Miss Lizzie Sheedy read the following address to them:—

"Dear Sisters,—It is with great delight that we assemble here to-day to welcome you to your new home. We are all aware of the many sacrifices you have made in leaving Ireland, your friends, and everything that is dearest to you in life, to come thousands of miles to benefit us—to promote our religious and secular education, which has much improved since the arrival of the other dear Sisters amongst us. Now, with such qualified auxiliaries we feel confident great things will be achieved in every respect by the inmates of All Saints Convent. For your sakes we regret that New Zealand does not possess the many attractions of the Emerald Isle, still we feel that the noble motive which brought you amongst us will make you think very lightly of the inconveniences to be met with in a young country. As the best way of showing our appreciation of your great kindness in coming amongst us, we promise to emulate in obedience and affection the best of those whom you have left behind, and, if possible, to make you forget that you have ever left your native land. Again welcoming you, dear Sisters, to your convent home,—we remain your respectful children of All Saints."

The enthusiastic reception accorded the new-comers by their future pupils highly pleased them. The fatigues of their long journey seem to have made but little impression on them. In coming to Greymouth they were only changing residences, for the occupants of the Grey Convent are before them but a few years from Ennis.

The Rev. Father Carew made the following reply on behalf of the Sister to the children's address:—"My dear children,—As the Sisters must be too tired after such a long journey, I beg to thank you on their account for the kind address of warm welcome which you have just read to them. And I wish to join my own welcome and that of the Catholic people of Greymouth with yours, to those dear ladies who have come so far to bless us by their presence amongst us. They have come a greater distance than from the extremes of the earth to be the angel guardians of your lives. I believe none ever came so far before for your express benefit. It is true that when you first came into existence God sent his angels to guard you, and with instructions not to leave you until they crown you at the termination of your lives. These ladies have come, not, indeed, from the home of the angels, but from the next place to it—the Island of Saints, on your account. And if they and their Sisters never came, you would run a very great risk of never receiving the angel's crown; for, in this country, without the Sisters you would be like lambs amongst wolves. They have also come to you at their own expense; and when we find ladies of the highest training and attainments, such as they, willing to come from the extremes of the earth to impart to you the highest education in religious and secular knowledge, and stipulating for no more remuneration than the mere necessities of life in exchange for the same, then we may truly say that the Lord has safely delivered you from the demon of secularism that threatened to devour you. Well may we be grateful to God for their safe arrival amongst us, and truly may we be thankful to Him for procuring such excellent teachers, who are willing to work so disinterestedly for you, dear children, for whom He laid down His life.

The children then received a holiday amidst acclamations, and were the bearers during the day of many gifts from their parents to the new comers.

THE LOSS OF CHILDREN SUSTAINED BY THE CHURCH.

(From the San Francisco Monitor.)

A CORRESPONDENT in a neighbouring city asks us, if, in our reports of the progress of the Church, we are aware of the vast numbers that are falling away from the Catholic faith? This question has been asked and answered a hundred times before, both publicly and privately. Christians "fell away" from the practice of Christianity even during the time our Blessed Saviour dwelt upon earth, yet that disaster to individuals did not prevent St. Paul from telling the Romans, in his epistle written to them twenty-four years after our Lord's Ascension, that *their faith was spoken of in the whole world*. Catholics are human, just like other people; the Church is made up of saints and sinners—Catholics who are good, bad, or indifferent, but then it must be borne in mind that our Blessed Redeemer's mission on earth was to bring sinners to repentance, and such is the mission maintained by His Church ever since.

It is unreasonable to suppose that all Catholics born into the world and baptized into the Church will persevere in aiming at Christian perfection by a constant practice of their faith. Adam and Eve fell and were expelled from Paradise, yet they had not a single temptation to sin in their position, where a hundred exist for the nineteenth century Catholic. There are a thousand temptations thrown in the path of Catholic children now a days—even by Catholic parents themselves—that were entirely unknown to Catholics in former centuries.

The child of Catholic parents is sent to the corner grocery for five cents worth of beer, when it is scarcely the height of the counter across which it receives the pitcher filled with stuff pernicious to perseverance in religion—and here is where the innocent victim very often lays the corner-stone of an intemperate life that repudiates religion afterwards. The child is next sent to a public school—where "priestcraft" is spurned and "Popish" domination denounced—until the poor, helpless, and innocent victim forgets even the "Our Father" it learned in early youth from the priest of the parish. Then the child is placed at work in some factory where vile literature is read out of bad books and immoral illustrated papers, and where blasphemy is heard out of bad men's mouths, until, after a few months' training, the once Catholic child has only a knowledge of God through the blasphemous use of His Holy Name. He is now ripe to be "roped" into some secret society, or to become the habitué of some saloon, and then Sunday becomes a day for dice, drunkenness, and disorder. A "mixed marriage" may be subsequently contracted, and when the "Justice" has joined the couple, they live together just as long as it pleases their pleasure, and then they take up with some one other "affinity," just like their neighbours who are higher in the social scale—but no less guilty in the sight of God.

This is but an epitome of the fate that befalls thousands of the children of Catholic parents who deliberately place obstacles in the way of their offspring so that it is almost impossible for them to grow up Catholics. *Is the Church to blame for this? Was our Blessed Redeemer to blame for the defection of Judas? These questions must necessarily receive negative answers.*

The Catholic parent is the *power next to God* in directing the destiny of the Catholic child. Catholic churches, schools, priests, or Sisters' sodalities, are of no avail in preserving the faith in the hearts of those who are driven to the devil by means of bad fathers and bad mothers. The most repulsive object in the sight of God—as Cardinal Manning recently said—is a *bad Catholic*—and the man or woman who says that they are Catholics, but *not practical*, are the class that compose the modern Herods—and massacre the innocent children; God gave them for His kingdom.

Oh! what heavenly recompense and glory awaits those pious, virtuous, temperate and prudent Catholic parents who watch conscientiously over their children's welfare, and who bring them up to know God, to love Him and serve Him! High places in Heaven are reserved for such sowers of the seed of Catholic faith. But who can fathom the fate of those unfortunate Catholic parents who not only fall away from the faith themselves, but who also drag down their offspring into that deep pit of perdition into which they plunge their own poor souls? God's law spurned, God's Church ignored, God's graces repudiated, God's mercy refused! Oh! what ingratitude can equal that which adds to personal injury open insult to Almighty God! Yet the world is full of just such Catholic parents; we see them coming out of the "Black Maria" nearly every morning in the week; we see their children carried off in the police van to the House of Correction, the Industrial School, or the Magdalen Asylum, and we can only hope that some miraculous intervention of Heaven will stay the tide of crime that is desolating so many Catholic homes and damping so many Catholic souls.

The same causes lead to the same results in every city in Christendom. The current of criminal life on the part of Catholics runs precisely in the same direction in all parts of the world. It rises in the foothills of indifference, and after gathering strength from the poisonous rivers of the Seven Deadly Sins, it loses itself in the surging sea of perdition!

The Church cannot control those who cannot or will not control themselves, hence she is, in a measure helpless to save or succour the sinner who contumaciously perseveres in sin and refuses to come under "the sweet yoke of the Cross." Useless is the Mass to those who are too drunk or too dilatory to attend; unavailing are the Sacraments to those who are too deeply absorbed in the world's sin to receive them; ineffectual is the sermon to the serried soul of the Catholic Sunday pleasure-seeker whose church is the dance-room of some picnic-park, and whose prayer book is the *Police Gazette*. Abortive are the Sunday schools to Catholic parents who prefer their children to picnic in the public beer garden rather than pray to God in communion with their classmates. No Catholic prelate or priest has any power over such so-called Catholics; the Catholic Press is not patronised by them; Catholic charities are unaided by them; Catholic rites are repudiated, and Catholic Sacraments spurned by them—until the greatness of God's mercy casts a cloud of clemency.