

example of any effort on the part of secularists to do anything except at the expense of others. And yet in their new-born zeal and intense selfishness they never cease abusing Catholics for not having done impossibilities. Education is now, no doubt, wide-spread. And why? Simply because public education is now compulsory, and entirely paid for by the State. But when the State did nothing, when secularists did nothing, Christians and Catholics did an immensity in all ages and in all countries where the liberty of doing good existed. Whilst writing thus it must not be forgotten that the fathers of the men who are now loudest in their denunciation of Catholics made school teaching and school frequenting on the part of Catholics acts of high treason. The same spirit actuates the sons to-day. The modification in the programmes of the fathers and sons is only slight. The fathers wielded the sword in order to compel Catholics to become ignorant; the sons have recourse to the purse in order to effect the same end. The object of both is, if possible, to render Catholics ignorant. Catholics are compelled by the sons to pay for un-Catholic and anti-Catholic systems of education in the hope that now the influence of the almighty dollar will be as efficacious as was the sword, confiscation, and social ostracism in the days that elapsed from Henry VIII, till the year 1829. The tactics have been changed, but the spirit and intent never.

A CONFERENCE of the clergy of the diocese has been held in Dunedin during the week.

WE shall publish in our next issue the Lenten Pastoral of his Lordship the Bishop of Wellington.

THE subscription lists in connection with the Dunedin Cathedral to be found in another column will be seen to speak volumes for the generosity and Catholic zeal of the congregation of the Ven. Archdeacon Coleman at Oamaru.

THE Strasburg Clock still continues to form an attraction for sight-seers in Dunedin, many people finding it worthy of more than one visit.

WE clip the following paragraph from the *Nation* of December 27:—Mr. Michael Davitt left Dublin for London on Monday morning. He will not return to Ireland for something like two years. In that time he will travel through Europe, India, Australia, New Zealand, the United States, and South America. This much needed rest has been well earned by the founder of the Land League, and we cordially wish him a pleasant and advantageous journey. He may with certainty anticipate a warm and generous Irish welcome from his exiled fellow-countrymen whom he will meet "all the world around."

WE share fully in the sorrow occasioned by the news of General Gordon's fate. The tragic nature of his death has been much enhanced by the fact that it was those very Egyptians whom he went to rescue, and without whose safety he refused to save himself, that betrayed him. So far the expedition, managed with all the ability of Lord Wolseley, had been brilliantly successful in the midst of almost insuperable difficulties, and it is sad to think that the dilatoriness of the Government rendered its chief object vain. Lord Wolseley on setting out is reported to have said that it was too late.

THE Dunedin Catholic Literary Society held their usual meeting on Friday last, Mr. Hayes acting as chairman. The members, who were appointed to take steps to organise a concert in aid of a wing to the Christian Brothers' School, submitted a rough programme for the approval of the Society, which, after some discussion was approved, and Messrs. Dunne, Hayes, Harris, Carolin,—with permission to add the name of Mr. Callan, who was not present—were appointed to carry out the affair. The names were submitted for membership, one being Mr. Guilfedder from Invercargill, who, no doubt, will prove an acquisition to the Society. Mr. Bagar gave another instalment of his lecture on "Telegraphy," which proved fairly interesting, though it met with a little adverse criticism. Mr. R. A. Danne read a description of a tramp of the old type by Dickens, which gave rise to a lively discussion. The next meeting takes place on February 20.

WE have to congratulate our Presbyterian friends at Westport on the broth of a boy they have for their parson. This elegant sprig of Scottish Christianity gave some jolly proofs of the spirit that is in him the other day at a meeting of the local school committee, where the nomination to the chairmanship of Mr. James a Catholic was made. Reverendissimus Monroe who acted as temporary chairman supported Mr. Haselden the other candidate and in doing so kicked up a shindy that would have entranced Sandy-row, or thrown the Glasgow Gallow-gate into convulsions of delight. He actually blazed with indignation because a Catholic was proposed to the office and fired away helter-skelter like a wild man of the woods, or the gutter, perhaps, more properly. Still when one of the gentlemen present corrected another of the gentlemen for using the word "pious" in describing Reverendissimus Monroe's address and the other gentleman withdrew the term, we hold that an injustice was done. Reverendissi-

mus certainly spoke with extreme piety—the piety of a party that must be strong at Westport, for if our broth of a parson reasons from Mr. James to the nature of the persons who elected him to the committee, we also must judge of Reverendissimus Monroe's flock by the exhibition made of himself by their evangelist—and, if, again, as this expounder of the Gospel roars out, the Catholic members of his committee are "puppets drawn by a string" it is a thousand pities the parson himself is not also set on wires held in control by some decent hand. While Sandy row or the Gallow-gate pull the strings we shall no doubt continue to witness queer antics on the part of this broth of a boy at Westport.

BISHOP MORAN AT OAMARU.

LAST week the faithful were, through the columns of this paper, made aware of Bishop Moran's intention to avail himself of the opportunity afforded by the erection of the Stations of the Cross on February 7, to make a formal visitation to this portion of his diocese. As might be expected, very large congregations assembled at both Masses on that day; the early celebration being by the Bishop, while Archdeacon Coleman officiated at 11 o'clock. A considerable number of men and women approached Holy Communion, and at second mass the school-church was quite crowded. Est's Mass was efficiently rendered by the choir; the Offertory piece was Mozart's "Ave Maria." At the conclusion of the Holy Sacrifice the Archdeacon read the Bishop's pastoral letter and the instructions for Lent, and then, in a few words, thanked his good people for the generous manner in which they had responded to his appeal for the Cathedral Fund. They were, indeed, he said, a good people, not alone in money matters (though he had ever found them generous, willing, and ready to respond to any appeal made for the promotion of religion), but they were especially a good people in the important matter of frequenting the sacraments. In short, he had every reason to be satisfied with their conduct as a congregation, and it was a great pleasure to him to testify to their goodness before their much-respected Bishop. To the Bishop he would say, that the people were now in a position to receive the Christian Brothers whenever they could come, and it was their desire to have the Brothers settled in their midst at an early date. The Archdeacon then read aloud the Oamaru list of subscriptions for the Cathedral; when roughly summed up it amounted to £206. This sum was more, he said, in proportion to their numbers, than he had received from any other place.

His Lordship, who, during these remarks, had been seated on the Episcopal Throne, now arose and commenced a brief discourse by explaining what was to be understood by the term "visitation." It meant, he defined, an official visit by a bishop for the purpose of examining into the state of a mission; of hearing complaints against the people from the priest, or against the priest from the people. In Oamaru there was not the shadow of complaint against the priest, and, on the other hand, the words just spoken by the Archdeacon entirely did away with any idea of complaint on his part; indeed, the excellent state of the mission could not but be evident to the most cursory observer. The work the Oamaru people took in hand was always well done and rapidly done; they afforded a bright example to others, and acted as a stimulus to all parts of the diocese. His Lordship referred to the great amount of work undertaken and successfully completed by the little congregation, *i.e.*, the establishment of nuns and purchase of a convent; the building of a handsome school church; the extent of acquired Church property and all without one penny of debt. With regard to the Christian Brothers he was delighted to learn they had made provision for them, and were only awaiting their coming; he would assure them of his assistance to obtain the Brothers for Oamaru, and he thought the people might almost calculate on getting them this year. The congregation had made good provision for their little girls; now they were about to make equal provision for their little boys; and the energy with which they strove to obtain the best moral and secular education for their children was peculiarly gratifying to him as their bishop. He could not conclude without most heartily thanking them for their substantial assistance towards the Cathedral. Only one-third of the proposed structure was erected, but anyone who had seen even that fragment had pronounced it a noble building and an honour to the diocese. There was no debt on it so far, and he had a handsome sum in hand. Oamaru had given substantial aid, and given it gladly and generously. The Bishop displayed great emotion whilst thanking the people, and pointing out how magnificent a monument of their piety and generosity this Cathedral would prove in after ages.

His Lordship endorsed every word uttered by the Archdeacon concerning the mission; the Archdeacon had only spoken what truth and justice demanded without the slightest exaggeration. For his (the Bishop's) own part, whilst praising the people, it would be unpardonable to overlook the pastor. He it was who pointed out, and led the way by his zeal and indefatigable exertions. Commenting upon the Archdeacon's labours in the place, His Lordship summed up in these expressive words, "Oamaru is indeed blessed in having a sterling man." The Bishop declared it was a constant pleasure to him to visit Oamaru, because on every occasion, he saw great numbers approach the Sacraments of Penance and Holy Communion, and that was a source of very great joy and thanksgiving to him. In conclusion, he earnestly exhorted all present to persevere in the good course on which they had entered. It was a Bishop's duty to exhort, and, with great urgency, he would exhort them to attend to the education of their little children and fulfil the obligations they had contracted in entering the holy state of matrimony. Children would grow up as they were trained and taught, and no one could supply the parent's place. The Oamaru Catholics were striving to do the best for their children, and he hoped the little ones would grow up to be a comfort and credit to their parents in every way, morally and socially.