

children to non-Catholic schools generally constitutes a grievous sin, which debars them from the reception of the Sacraments as long as they persevere in such a dereliction of parental duty." Without doubt, as in the past so now, attempts will be made by a hostile Press to neutralise the effects of this pronouncement of the hierarchy of the Colony. The coryphæi of godless schools will endeavour to minimise the resistance of Catholics to the prevailing "sapless system of education." Their efforts will be vain, and will only tend to harden the opposition of Catholics to secularism. In the words of the Fathers of the Plenary Council of Sydney, the "clergy never cease to warn parents of their duty in this matter, and to their praise be it recorded, the laity have unswervingly answered her (the Church), 'to whom shall we go, thou hast the words of eternal life.'" The Bishops in this Auckland Conference emphasise their former injunctions, but give no new teaching. They repeat, in effect, what they said at the Dunedin meeting of 1892. They re-echo the constant teaching of the Australasian Church. In the records of the Plenary Council we find the following admonition to parents:—"Let these take care, lest by their fault the faith and morals of the little ones, for whom CHRIST died, be endangered. Therefore, neither shall they send their sons or daughters to schools, interdicted or mistrusted by the pastors of the Church, nor under any pretext permit them to frequent such schools." Speaking of those who, in defiance of the prohibition of the Church, and with total disregard for the eternal welfare of their children, send their offspring to godless schools, the Council says: "It is plain from the moral teaching of the Church that they cannot be absolved in the Sacrament of Penance, if persistent in their sin." Referring to the building of schools, the Bishops say elsewhere—"All Catholics, and especially pastors, are bound to use every effort for the establishment of schools in which Catholic children may receive a Christian and Catholic education." In fact, the Council looked on the matter as of so great importance that it declared "that in every new mission the school should take precedence of the Church itself, the school being built without delay from the very first and used in the interim for the purpose of a church. The Fathers of this Plenary Council of 1886, in insisting on Catholic schools for Catholic children, taught no new doctrine, even in Australasia. Seventeen years before we find in the records of the second Provincial Council of Australia the following words:—"We remind all clergy and laity who are committed to our care that they are bound to make every effort for the erection, where possible, of Catholic schools in which the authority of the Church shall be fully recognised and that system of education maintained which has the eternal good of souls primarily in view, and which wisely combines the truthful teaching of religion with the knowledge and progress of worldly science." But even in the earliest days of Australia, before the gold fever brought the teeming population which helped to build up a great Church, the Fathers of the very first Provincial Synod spoke their minds on the great question of education. "It shall be the care of every missionary priest to erect schools in his district, and these schools he shall often visit. He shall give counsel to the teachers and instruction to the scholars." The New Zealand bishops in 1894 insist on what the Australian prelates insisted on in 1844 and what, fifty years hence, the Australasian Church will insist on in 1944. On the subject of education the Church never changes. She keeps fully abreast, and more than abreast, of the time in secular instruction. She may change her methods of instruction, but her principle remains unaltered. The Catholic Church of this nineteenth century is the same as the Church of the sixth century, when the Council of Vaison obliged priests to found parochial schools, and when the Benedictines began their fruitful system of free monastic schools. The Church has not changed. Her teaching is ever the same. Her pastors have still, as of old, the sacred obligation of leading the little ones to Christ. And they are, in a God-forsaking world, faithful to their great trust. The modern lodge-created spirit insists on civil and dissoluble marriage and secular education. The Church in every land clings to the sacred character of a great sacrament, and loudly warns her children against godless schools. Temporising Protestantism is hastening to an early grave, dug by the indifferentism and open infidelity fostered by a pernicious system of education. Here and there individual men of tender conscience make public protest against the prevailing soul-destroying system of education. In vain. They are not listened to: they certainly are not heeded.

The Presbyterians of Victoria for a moment decried a system "from which Christ is banned," and which is responsible for the "paganism" with which Colonial youthhood is too generally informed, and which, in effect, is thoroughly pagan in its tendency. Their voice was weak, and did not carry far, certainly not to Dunedin, where their co-religionists railed at Bishop MORAN for applying the well-merited epithet "godless" to public schools. The Invercargill ministers had a meeting the other day, and the *Southland Times* has voiced their feeling and expressed their sentiments. The deplorable results of the absence of religious teaching are recognised. An antidote to the poison of secularism is prescribed. The introduction of unsectarian Scriptural lessons is strongly recommended, as a panacea for existing evils. We have been requested by circular to endorse the sentiments of our Southland contemporary. Here is our answer: We do not want truncated Christianity taught to our children. The paramount importance of religion compels us to advocate Christian schools for Christian children. Our separated brethren may be satisfied with colourless Scripture lessons. We have no objection. Half a loaf, if they so wish, is better than no bread. We do not object to the whole Bible, or half the Bible, or no Bible at all at the desire of our fellow-colonists, if only we receive justice in our efforts to give Christian teaching to Christian children. We pay our fair proportion of taxes, and help to bear the burdens of the country. We ask an equitable share in the money spent for educational purposes. We want no money to teach religion. Our devoted clergy nobly attend to that duty. By open inspection the public have every guarantee that money for secular instruction will not be squandered. We shall join in no movement which will turn us aside from the path of duty. The Bishops have spoken once again in many times, and all true-hearted Catholics will cheerfully obey their trusted leaders. But even if they had not spoken, in performing the duty of implanting and preserving Christian faith in the young, Catholic parents should send their Catholic children to Catholic schools."

THE lamented death of the Very Rev Father Kerrigan, S.M., which is reported from Napier, has been quite unexpected. Our correspondent speaks of the Rev Father as in attendance on a death bed at Wairoa on Sunday, July 29. The cause is stated as bronchitis, after a very brief illness. Father Kerrigan's loss will be severely felt. He was widely known, and very highly and deservedly esteemed.—*R.I.P.*

AT St Joseph's Cathedral, Dunedin, last Sunday the Very Rev Father Lynch, Rector, in recommending to the prayers of the congregation the soul of the late Rev Father Tresallet, S.M., dwelt at some length on the memory of the deceased. He spoke of his great devotion as a missionary priest in this Colony, and testified from his personal knowledge to his exceeding merit.

We record also with regret the death of Major Scully, mentioned of whose illness is made in the letter of our Napier correspondent. It terminated fatally on Monday the 6th inst. Deceased was a settler of great respectability, to whom the Colony was indebted for a long course of faithful service. He was 75 years of age. It is but a few months since Mrs Scully preceded him to the grave. As our correspondent notes, he was a devoted member of the Catholic Church. One of his daughters, we may add, is a Dominican nun.—*R.I.P.*

THE funeral of the late Aitchison Oliver, Brookby, near Whitford Park (says the *Auckland Herald* of July 28), took place on Tuesday last, and, notwithstanding the continuous downpour of rain, was well attended by the settlers, not only of the neighbourhood, but likewise those of Papakura Valley and Wairoa South. The remains, by special wish of the deceased, whose spiritual wants had been attended to by Monsignor McDonald, were interred in the Catholic Cemetery, Panmure, where the Monsignor, an acquaintance of his for nearly 40 years, performed the funeral obsequies in a very impressive manner.

THE ordinary fortnightly meeting of the Westport Branch Irish National Federation was held in St Canice's schoolroom on Tuesday, July 31st. There was a good attendance of members. Mr H. McConnell proposed, and Mr J. Sherlock seconded, the following resolution: "That this branch of the I.N.F. recognise and appreciate the action of the Imperial Government in with regard to the Bill to reinstate the evicted tenants of Ireland." The motion was carried by acclamation, and the hon secretary instructed to forward a copy of the resolution to Lord Rosebery. After the ordinary business was concluded, an excellent programme of songs, readings, and recitations was gone through. The following gentlemen contributed items, Messrs Roberts,

**ANGUS & O'CONNELL,**  
SADDLERS and HARNESS MAKERS.

Manufacturers of all kinds of Saddlery and Horse Clothing, also the celebrated Frisco Boots as used by all leading horse-owners in Canterbury. A Trial Solicited.  
ADDRESS—Junction Manchester and High Sts, Christchurch. P.O. Address—176 High St.