

Press. The Catholics have no organ. They cannot write letters to the papers; even the Bishops dare not bear witness to the sufferings of their flocks. Nor can Catholics hold meetings to protest or petition against cruelties as in other countries. It is even with danger and difficulty that a stray letter, descriptive of the persecution, finds its way into a foreign newspaper. Very few people, therefore, know of the sufferings of these seventy or eighty thousand souls; and even among good Catholics there is a fear of giving offence to the Russian Government, and thereby hindering the negotiations going on with the Holy See. So that it was truly said by a Catholic paper in the spring "that we hear far less of the Catholics of Russia than we do of those in China or the Corea."

PASTORAL FOR THE YEAR 1890.

PATRICK BY THE GRACE OF GOD AND FAVOUR OF THE HOLY SEE BISHOP OF DUNEDIN, &C., TO THE CLERGY AND LAITY OF SAID DIOCESE, GREETING AND BLESSING IN THE LORD.

DEARLY BELOVED BRETHREN,—The holy season of Lent begins this year on the 19th February (Ash-Wednesday), and ends on the 6th April (Easter Sunday). The regulations for the fast and abstinence of Lent this year will be stated in a schedule annexed to this Pastoral. We exhort all to comply with these regulations, and thus obey the Church and act in the spirit of our fathers in the faith, who, in obedience to the command of Christ and His Apostles, devoted a part of each year in an especial way to the exercises of penance and mortification. Having often in the past years addressed you in reference to the obligations of penance and mortification, and in particular of fasting, abstinence, and alms-deeds, we may, we think, now pass on to the consideration of another most important, and, indeed, paramount subject. On this subject, also, we have again and again addressed you, but the subject is so important that no apology is needed for recurring to it again this year. You will, probably, anticipate what this subject is, and that we intend once more to draw your attention to the question of education, and in this anticipation you will not be mistaken. Our object is, first, to congratulate you on the success that has hitherto attended on your efforts to give a truly Christian and Catholic education to your children, to rejoice with you on your having established so many excellent Catholic schools in this diocese, and to emphasise the fact that you have succeeded far beyond your expectations in spite of the marked injustice with which, in educational matters, you have been treated by the legislature of New Zealand. Alone you have stood for many long, weary years fighting the battle of Christian education, fighting it at your own sole expense, fighting it in the face not only of discouragement, but of fierce opposition. Whilst we regret the injustice with which you have been treated, and the unwisdom—nay, more than criminal folly of the legislature which has banished God from the schools of his own children, we have reason to rejoice in the consequences that have followed for us. We have never had, thank God, any temptation to make compromises; the enemies of Christian education have been so determined to tax us for the education of other people's children to the exclusion of our own, that, fortunately for us, they would listen to no project whereby our schools might become even to a limited extent entitled to some aid from the public funds, to which Catholics, in common with their fellow citizens, have contributed. The result for us is that our schools are thoroughly Catholic, and in them there is not the least thing to hamper the exercise of the fullest liberty in the education of our children. This is a great gain, and a blessing which we can hardly appreciate as it deserves, and for which we can never be sufficiently thankful. We do not write thus because we think or fear that the Catholic body would for any worldly or pecuniary consideration, make any compromise detrimental to the faith and morals of their children, but because we have, through the unjust and impolitic action of others, been saved from even the temptation of doing so. We ought to look upon this as a great blessing from Him who taught us to pray "lead us not into temptation." Were our legislators inclined to do justice in this matter of education, and abstain from endeavouring to violate our consciences, or endeavouring to induce us to violate our consciences, they would imitate the conduct of the Ontario Provincial Legislature and the Canadian Parliament, under whose wise and just and liberal legislation no man's conscience is violated or under stress, and no man is compelled to provide funds for the maintenance of a system of education in the advantages of which he cannot share. And, surely, what is done in Canada, what is done in the province of Ontario, where Catholics are in precisely a similar position to that of Catholics here, could be done here. Where there is a will there is a way, and all that is required for the establishment of a system at once wise and just in this country is the will. We need not delay you now in describing the Canadian principle and the Ontario system, as this has lately been done in the leading columns of the **NEW ZEALAND TABLET**, which is and has ever been watchful of your best interests, and ever careful to afford you the most necessary and carefully-digested information on the question of education, and all its ramifications; and, as we have mentioned the name of the **NEW ZEALAND TABLET**, we desire to avail ourselves of this mention to impress upon you the necessity and the duty of supporting this newspaper to the utmost of your ability. It is most important for the Catholic body to have an organ to defend its interests, explain its position, claim its rights, denounce injustice, expose folly, and enlighten the public, so that said public may no longer remain the victim of prejudice the most groundless, and statements about Catholics and their aims and objects the most false. In addition, there is another reason why all Catholics should support the **N.Z. TABLET**: our children have been taught to read, have been well educated. Such children will, and must read, and nothing can be more necessary or more important than that they should have good accurate, and untainted Catholic literature to read. The **N.Z. TABLET** supplies such literature. It is a paper which no man need fear to allow his wife and children to read. It is truly Catholic, moral, affording useful and interesting information, conducted with great ability and

zeal, and written in an admirable literary style. Its tone is high; in a word, it is a newspaper of which the Catholics of New Zealand may well be proud, and which it is their interest and their duty to support generously. You will be called upon during this year to make the usual efforts to maintain your schools already established, and to establish additional ones, to contribute as usual to the Seminary Fund, to help the Holy Father with Peter's Pence, and to do something towards the maintaining the holy places hallowed by the footsteps of our Divine Redeemer, and the evangelisation of the Aborigines of Australasia. You will, we have no doubt, do your duty in these particulars in the future, as you have done in the past, with that devotion and zeal for which the Catholics of this diocese have ever been remarkable. In this diocese there have been very few, indeed, who have not been in the habit of making their Easter duty, and for this we return hearty and grateful thanks to God. But there ought not to be any absentees, and we hope that in the future there will be none. All should remember that the precept of Easter communion is Divine, and that it is only ecclesiastical in so far as the determination of the time of Easter is concerned. Our Divine Lord commanded all his followers who had arrived at the years of discretion to go to Holy Communion at least once in the year, and all the Church has done in reference to this is to direct that the time for the fulfilment of this precept is Easter time. The law of Easter Communion, therefore, is in substance Divine and ecclesiastical as to time. Surely, therefore, no one deserving the name of Catholic will so outrage our Divine Redeemer as to disobey his loving command, or be so rebellious to His Church, which all are commanded to obey as to neglect his or her Easter duty.

The blessing of our Lord Jesus Christ be with you all.

✠ P. MORAN.

Dunedin: Feast of St. Agnes, 1890.

The following are the regulations for Lent, made in virtue of special faculties from the Holy See:—

1. The use of flesh meat is permitted at dinner on all days in Lent with the exception of Wednesdays and Fridays, the Saturday of Quarter Tense, and Monday in Holy Week.
2. At the collation on fast days the use in moderation of butter, cheese, and milk is permitted, with the exception of Ash Wednesday and Good Friday.
3. On all days the use of butter, cheese, and milk is permitted at dinner, with the exception of Ash Wednesday and Good Friday.
4. By indult the use of lard is permitted on all days except Good Friday and Ash Wednesday.
5. Eggs can be eaten at dinner on all days except Ash Wednesday and Good Friday.

Fish and flesh meat are not permitted at the same meal.

There is neither fast nor abstinence on Sundays in Lent.

All who have completed their 21st year are bound to fast and abstain—unless excused by the state of their health or the nature of their employments—according to the regulations stated above; and all who have arrived at the use of reason, though not bound to fast before the completion of their 21st year, are, nevertheless, bound to abstain from the use of flesh meat on the days appointed—unless exempted for a legitimate cause, of which the respective Pastors are to be the judges.

Subject to the above regulations, every day, except Sunday, and St. Patrick's Day (when it does not fall on Friday or in Quarter Tense), in Lent, is a day of fast and abstinence.

All who have arrived at the years of discretion are bound to go to Communion within Easter time, which, in this diocese, commences on Ash Wednesday and ends on the octave of the Feast of St. Peter and Paul.

A collection for the Seminary Fund will be made on the 1st Sunday in Lent, where a priest officiates, and in other churches and chapels as soon after as possible. The collection for the Pope will be made in each chapel or church some Sunday before the end of September next, and for the Aborigines and Holy Places when each rector shall think convenient.

The clergy are requested to read this Pastoral at Mass in all churches and chapels where they officiate on Quinquagesima Sunday, and to place a copy of it in a conspicuous position in all churches and chapels at the beginning of Lent.

SEMINARY ACCOUNT.

Spent	...	...	...	543 10 0
Received during 1889	...	...	...	£207 12 0
Balance	...	...	...	835 18 0

FUNERAL OF THE RIGHT REV. MONSIGNOR COLEMAN.

OWING last week to some degree of confusion arising from the sudden shock of the sad event and the hurry in which we were obliged to write, some inaccuracies occurred in our obituary notice of the late Right Rev. Monsignor Coleman. The deceased prelate, for example, was in his sixtieth year, and not aged fifty-five or fifty-six as we stated. It was, however, characteristic of Father Coleman that even those who were familiar with him were ignorant of details personally concerning him. He spoke little of himself and in his intercourse with others was, for the most part, engaged, either with their particular affairs or matters of religious or public interest. His death, again, was not so completely sudden as at the time we felt it to be. No reason, it is true, was seen for apprehension in Dunedin, and, with the exception of a little unusual dullness, nothing out of the common was remarked in connection with him, until symptoms which must have escaped anything but the most careful observation set in, when medical aid was at once summoned. But previous to his departure