

Prophets proclaimed man sovereign, while the world beheld a generation intoxicated with impiety adoring reason under "the living marble of a degraded flesh." It was the second stage of the Revolution, or man's protest against the sovereignty of God. Mirabeau protested against the sovereignty of any authority under any form of Government. Hitherto the right of God had reigned; henceforth the right of man was to be supreme. Obedience to an authority ruling in God's name had been the law of the ages gone by; the right of insurrection in the people proclaimed the only sovereign and acknowledging no authority but man, was the law of ages to come. Later on the satanic genius of the Revolution protested against God Himself, denying Him, and uttering the horrible blasphemy "God is evil." Is this its last stage? No. One thing still remained instinct with the authority of God who made and sustains it, one thing which is not the work of man's hand and which the Revolution would fain remove in order to expel from it the very last image and shadow of God, and stamp its own horrid effigy exclusively upon it; that something in which the hand of God who gave it being and subsistence is always conspicuous, is *society*—not this or that government, this or that monarchy or republic, but *human society* itself. The Revolution protested against it and said: "I protest against social order, I deny Society." This time we have the last word of the Revolution.

But, if such is the case, whatever prepares the Revolution, prepares the reign of the Socialistic Republic, that is, the paradise of Socialism—a democracy in which family, and property are transformed, a State without Christianity, and a religion without God. On the contrary, since the Catholic Church loudly proclaims all the truths against which Socialism as fiercely protests, it follows that to defend and uphold the Church, is to work for the salvation of Society.

Therefore, we have the logical choice of Religion or Revolution, of Christianity or Socialism. Either the nations will return to Christianity, and then will continue the upward progress which Christianity originated and promoted, or else they will become, or continue to be, un-Christian, and then they will roll on from fall to fall until they plunge into the horrid gulf of Socialism. May God in His mercy ever preserve this young and hopeful country of New Zealand from so dire a misfortune! But we confess, the signs are ominous and the future gloomy, when we behold the vast majority of our youth systematically excluded from the knowledge of God in our public schools, and when we see, as was the case not long ago, our leading statesmen subscribing to the ostensible maintenance of men for the direct purpose of blaspheming God and Religion in lecture-halls on Sundays. Like causes produce like effects; and if godless education and public attacks on Religion have made other countries ripe for the outbreak of Socialism, we may, in the course of some years—God knows how soon, for the downward course is rapid—expect the same disastrous results. We Catholics, therefore, must have no part, be it ever so remote, in the effort of modern Society to do without God; we must have no share in modern lawlessness, no share in social apostasy, no share in anti-Christianity. But, upholding the doctrines of Jesus Christ and the teaching of the Catholic Church in our belief and practice, we must save our own souls, and help to rescue the Society in which our lot is cast from the jaws of utter destruction.

We again repeat what we wrote to you last year on the all-important matter of education.

Amongst the myriad surrounding dangers to Christianity, one of the greatest, nay, in its widespread and lasting influence, the greatest, is secular education divorced from religion; and, accordingly, in filial obedience to the doctrine and direction of the Catholic Church, you have always, thanks to God, strenuously opposed it. We heartily congratulate you, beloved brethren, on the marked success which has so far attended your generous sacrifices in establishing through the length and breadth of the Archdiocese so many efficient and excellent schools. We regret the injustice and unwisdom—not to say suicidal folly—which has banished God from the schools of Christian children, and forces you to pay against your will and just rights for the maintenance of schools to which you conscientiously object, while you are so heavily burdened to support your own. But, as you prize the faith and morality of your children above all worldly advantages, you will do in the future what you have done in the past; and if any of you have been somewhat backward or lukewarm in the support of your Catholic schools, you will, we hope, be sorry for it and ashamed of it, and henceforth take your place among the foremost in the advocacy of the great cause upon which the real welfare, spiritual and temporal, of your children depends.

As God brings good out of evil, we have one result of the unfair treatment of our schools in which we may sincerely rejoice. Our schools enjoy the most perfect internal freedom and are thoroughly Catholic; consequently, our education is consistent and complete. This is a great blessing and an immense gain. Before very long, we hope, the Legislature of the land will come to admire our past sacrifices and recognise our just claims, by granting us our fair share in the public funds for the secular part of education, under Government inspection, which we impart, and efface the foul blot which now dis-

graces our Education Act in regard to a seventh of the population of the Colony.

Your generosity is again solicited, as usual, for the propagation of the faith, for the Seminary fund, for Peter's Pence, for the Aborigines of Australasia, for the holy places in Palestine consecrated by the adorable footsteps of Our Lord Jesus Christ. We rely on you to do your duty in regard to all these excellent purposes as you have done in the past with that whole-hearted zeal and liberality for which this Archdiocese has ever been conspicuous.

Lastly, we ask your fervent prayers for all the people and all the enterprises of our Arch-diocese, and, with particular emphasis, we exhort you to pray daily for the conversion of England and the return of so many of our separated brethren to the fold of the true Church. May your pleadings with the Sacred Heart of Jesus, through the powerful intercession of His Immaculate Mother, and her spouse St Joseph, obtain for all of us the graces we need to work out our salvation and receive the crown of glory in the realms of everlasting bliss!

The grace and blessing of Our Lord Jesus Christ be with you all.
Amen.

† FRANCIS,
Archbishop of Wellington.

Wellington,
Feast of St Francis of Sales,
Jan. 29, 1892.

The following are the Regulations for Lent, which we make in virtue of special faculties received from the Holy See:—

1st. We grant permission for the use of flesh meat at dinner only, on all Mondays, Tuesdays, and Thursdays, and also on all Saturdays except one, that is the second Saturday during Lent, and Monday in Holy Week.

2nd. Lard and dripping may be used after the manner of butter, at dinner, on days of fast and abstinence during Lent, and also throughout the year, with the exception of the first and last Wednesdays of Lent, and Good Friday.

3rd. White Meats—Such as butter, milk, cheese, and eggs—are allowed on all days at dinner and collation, with the exception of Ash Wednesday and Good Friday. A little milk is always allowed in tea, coffee, or other beverage.

4th. For those who, though not bound to fast, are bound to abstain, the kinds of food which are allowed at their chief meal to those who are bound to fast are allowed at all times to those who are not so bound.

5th. Fish and flesh are not allowed at the same meal during Lent.

There is neither fast nor abstinence on Sundays in Lent.

His Holiness Pope Leo XIII has caused St Patrick's Day to be no longer a fast day in Australasia, or a day of abstinence, unless it happens to fall on a Friday or during the Quatuor Tense.

All who have completed their 21st year are bound to abstain—unless excused by the state of their health or the nature of their employment—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 meats on the day appointed—unless exempted for a legitimate cause, of which the respective pastors are the judges.

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 Saints Peter and Paul.

The collection for the Holy Places in Palestine will take place on Good Friday.

The collection for the Seminary Fund will be held on Whit Sunday, or on the Sunday or Sundays following, when there are two or more churches in the district.

The collection for the missions among the Aborigines of Australasia, as required by the late Plenary Council of Sydney, will take place on the first Sunday in September, or on the Sunday or Sundays following, when there are two or more churches in the district.

The clergy are requested to read these regulations from the several altars as soon as possible, and to cause a copy of them to be placed in their respective churches and chapels.

† FRANCIS,
Wellington, Jan. 29, 1892. Archbishop of Wellington.

The Tralee Town Commissioners have presented an address to Mr W. O'Brien, M. P.

A committee has been appointed by the Trinity College Dublin Tercentenary Organising Committee to provide for the reception of guests at the tercentenary celebration next year.

Miss Mary Redmond, the talented young Irish sculptress, has just completed a marble bust of the late Mr E. D. Gray, which has been placed in Pembroke House, the residence of Mrs. Captain O'Connor.

The Belgian Chamber of Deputies, by a majority of 60 to 10, has passed a Bill for the prohibition of public performances in hypnotism.