

should accept it—opposing only its anti-Catholic legislation. As to the Ministerial crisis that has at the same time occurred, it is not quite easy to understand it. It must have been only for the purpose of defeating the Ministry that M. Clemenceau, as we are told he did, opposed the measure introduced by the Premier with the intention of further oppressing the religious orders.—The alliance which the Pope counsels and which will obtain, as we may legitimately conclude, is that between Catholics and the moderate Republicans. M. Clemenceau and his friends defend the religious orders only for some sinister purpose.

A CONSIDERABLE addition (says the *Wellington Post*) has been made to the number of students at St Patrick's College since the new year began, and there are now more day boarders than at any time previously. Mr S. Cimino has placed the brass band on a firmer basis than ever, while the string band, under Mr Trowell's leadership, is even stronger than before. The gymnastic classes are now under the control of Sergeant-Major Lawrence, late of the British army, and he has also been deputed to impart instruction in swimming to the students in the Te Aro baths after school hours. The college has made wonderful progress since its establishment, and is now one of the most flourishing scholastic institutions in the Colony.

THE Rev Joseph O'Malley, S.J., who was for some time attached to the teaching staff of St Ignatius' College, Riverview, Sydney (says the *Sydney Freeman's Journal*), has taken up the work of parish priest near Melbourne. He was born in Dublin in 1832, and spent some of his early years in France, Germany, and Italy, and he arrived in Victoria in 1870. In 1878, in conjunction with Father McEnroe, he proceeded to found a Jesuits' College in New Zealand, but the mission was not a success. For several years he was stationed at Riverview, and recently the scene of his labours has been St Patrick's College, Melbourne. His new charge is the Church of the Immaculate Conception at Glenferrie, Melbourne. Father O'Malley is a preacher, a scientist, a linguist, and a musician. He has invented a system of mnemonics which is very useful to scholars.

MR BALFOUR has introduced the Local Government Bill for Ireland into the House of Commons. From the meagre details given it is impossible to understand what the measure contains. It seems evident, however, that nothing tending towards the advancement of Irish interests is provided for, but that another makeshift, designed to give a specious appearance to continued coercion, is all that is meant. The *London Times* and the other neck-or-nothing Tories support the Bill, and, as a matter of course, are loud in its praises, but it seems too much for the Unionists as a whole, and some of their organs condemn it. Even the *Standard* admits that if it is rejected no harm to Ireland will be the result. It would, perhaps, be excessive to hope for a direct defeat of the Government on the matter, but we are warranted in expecting that their victory will not be much to boast of. The coldness with which this Bill has been received gives an additional significance to the smallness of the majority by which the other day Mr Sexton's amendment was rejected.

WE are requested by Mrs Bernard Meenan, of Awamoko, Oamaru, to remind our readers of the anniversary of the death of her late sister, the much lamented Miss Rose Kavanagh, which occurs to-day, Friday, the 26th inst. The late Miss Kavanagh was one who deserved well of her countrymen, and their gratitude as well as their charity will prompt them to pray for the repose of her soul.—R.I.P.

LENTEN PASTORAL OF THE BISHOP OF DUNEDIN.

PATRICK, BY THE GRACE OF GOD AND FAVOUR OF THE HOLY SEE, BISHOP OF DUNEDIN, ETC.

To the Clergy and Laity of said Diocese, Greeting and Blessing in the Lord.

DEARLY BELOVED BROTHERN.—The holy season of Lent begins this year on the 2nd March (Ash-Wednesday), and ends on the 17th 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. When we regret the injustice with which you have been treated, and the unwisdom—nay, the 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 feel 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 been done in the leading columns of the NEW ZEALAND TABLET, which is and ever has 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 or 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 Semi-annual Fund, to help the Holy Father with Peter's Pence, and to do something towards the maintaining of 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, in substance, divine, and that it is only ecclesiastical in so far as the determination of the time of Easter is concerned. Our