

should like once for all to call attention to it. It is not, then, to the party politics with which Mr. Ellisson-Macartney has been identified in the past; nor is it with his Protestantism that I take exception in connection with the present appointment. We have, and we have had many Protestant governors here and in the other States, and I am sure that neither I nor any other Catholic has felt the slightest sentiment of dissatisfaction with their appointment. We have had three Catholic Governors in Tasmania. Catholics took their appointment without seeing in it any party or sectarian significance.'

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The agitation which the Orange Lodges have tried to work up against Sir G. Strickland, the new Catholic Governor of New South Wales, stands on an entirely different footing; and their action is, by the express terms of their 'protest,' an open and undisguised attempt to discriminate against an individual because of his religious belief. If anything were wanted to clinch Archbishop Delany's contention that the attitude of Orangemen towards Catholics is such as to unfit any of their number to be a Governor in any mixed community it is this narrow and intolerant action of the Australian branch of the Fraternity. Good Protestants are themselves heartily ashamed of the society's attitude, as is exemplified by the pertinent comments of a contributor to the *Dunedin Evening Star*. 'Ariel'—the contributor in question—pours the following gentle but well-deserved ridicule upon the brethren: 'Kip Van Winkle has surely become reincarnated in the Orange lodges that are protesting against the appointment of a Catholic gentleman (Sir G. Strickland) as Governor of New South Wales. They seem to have been asleep for about two centuries. In the days of Titus Oates they would have been in harmony with the times. But happily that is now quite a long time ago, and several things have happened since then. In the first place, the world has grown a little more tolerant and a little less credulous. We no longer believe that the Catholics burnt London, as the Monument used to declare. Then there has been a measure passed called the Catholic Emancipation Act, and we have had Catholics in Parliament, in the Cabinet, in all the civic offices, on the Bench of Justice, and in command of forces. What harm has resulted? Have those men betrayed their trust? If they have, I have not heard of it. Catholics submit without a murmur to Protestant Governors, Kings, statesmen, and judges. Surely Protestants might reciprocate once in a while with good grace. Is there no spirit of fair play left among us? Why, of course there is. I apologise to the great majority for taking the Orangemen too seriously. Even they say in their lodges what they would be ashamed to say in the street. They are only defending Ulster. Besides, are we not a free democracy? What power has a Governor to do evil, were he ever so willing?' It is satisfactory to note that, according to a Press Association message in Friday's papers, the brethren have been effectively and emphatically snubbed for their pains. 'The State Premier (Mr. McGowen), says the Sydney message, 'referring to the resolution of the Orange Lodge protesting against the appointment of Sir G. Strickland as State Governor, says he has not acted as the Grand Lodge desired him to do, as the medium between them and the King's representative. The Government do not consider the resolution a proper communication to forward to the King's representative, reflecting, as it does, upon his Majesty's prerogative and impugning the loyalty of this State.'

Among recent visitors here (writes our Christchurch correspondent) was Rev. Brother Francis, of the Marist Brothers' staff at the Westmead Boys' Home, Sydney. Brother Francis was one of the original number who took over the Catholic boys' school in this city, formerly taught by the late Mr. E. O'Connor. It is over twenty-five years since Brother Francis left Christchurch, and until now he had not revisited it. He noticed, of course, marvellous changes during that time. Among the lately assumed responsibilities of the Marist Brothers at Westmead in the establishment of a department for deaf mutes, of whom they have already twelve.

LENTEN PASTORAL

DIOCESE OF CHRISTCHURCH

JOHN JOSEPH,

By the Grace of God and favor of the Apostolic See,
BISHOP OF CHRISTCHURCH.

To the Clergy, Secular and Regular and Faithful of the said Diocese, Health and Benediction in the Lord.

Dearly Beloved Brethren and Children in Jesus Christ:—Holy Writ tells us in its opening pages that when the Almighty had brought forth the heavens and the earth and the fulness thereof He created man to His own image and likeness and placed him in a garden of delights giving him undisputed possession of all therein. Looking down upon the masterpiece of His creation God took compassion on man's solitude, and pronounced these touching words: 'It is not good for man to be alone: let us make him a help like unto himself. Then the Lord cast a deep sleep upon Adam; and when he was fast asleep, He took one of his ribs, and filled up the flesh for it. And the Lord God built the rib which He took from Adam, into a woman: and brought her to Adam. And Adam said: This now is bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man. Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh.' (Gen. 11, 18, 21-24.)

Such is woman's divinely appointed mission. To be man's 'help mate. A help like unto himself.' To help him in his toils and labors, in his sorrows and distress, in his joys and longing aspirations.

But man was not created for the earth; heaven is his true home and country. His hopes and aims and longing aspirations must lead towards heaven. Woman has been given to help him herein. To be a 'help like himself.' This gift of woman was one of the first and greatest gifts bestowed by the Almighty on His masterpiece man. Alas! hardly had this gift been given than woman forgot her sublime mission, and used it with the power she held over the heart of man to turn him from God and from the end of his creation. In punishing her, the Almighty did not withdraw from woman her lofty mission. She was still to be a 'help like unto himself'; and never was that help more necessary.

To enable her to fulfil her sublime destiny as man's help, the Almighty endowed her with extraordinary gifts, with the power and means for the fulfilment of her mission.

To realise the grandeur of this mission, one must not only gaze on the beautiful type of Eve with her matchless grace and purity made to charm the heart of man, and rise with him to the Most High, nor the other no less admirable type of Eve fallen, but weeping over her fall, which she longs to expiate, to be the first in every good work, as she had been the first in evil.

To understand the daughter, the wife, the mother of man, one must rise higher. One must rise to the wondrous woman at once Virgin and Mother, whose name was Mary. She is woman with the sublimest of sublime vocations. This new and greater Eve, though a spotless Virgin, was a mother who bore a God within her womb. She brought forth the Incarnate Word, Who for three and thirty years of His mortal career loved and obeyed her as His Mother, and honored and revered her as the best, the noblest of His creatures.

In her and through her woman may learn to fulfil her mission to uplift, purify and console man, to detach him from earth and lead him to heaven. This is the secret of the universal respect, the chivalrous love, the honors lavished on woman for the last two thousand years. This, too, is the secret of the dazzling purity, the aureola of modesty, the grave beauty, the amiable liberty, the generous virtue and the longing to charm the heart of man, to lift him up to heaven and go there with him, so characteristic of not a few of the gentler sex.

Bird and Jansen

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