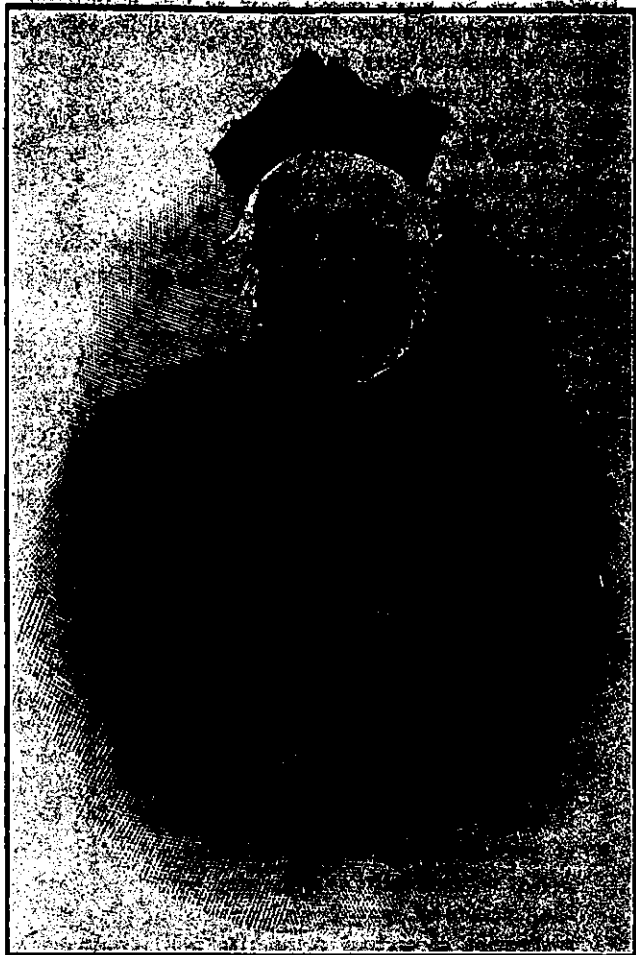


The Church in New Zealand

AUCKLAND DIOCESE: SOME OLD-TIME RECORDS.

A Pioneer Priest of Auckland



REV. FATHER P. J. FOREST, S.M.
Who was assistant to Father Petitjean, first
resident priest of Auckland.

More About the Coromandel Relic

A thoughtful northern correspondent who as he remarks "reads with real interest the historical notes on the Early Church in New Zealand, now appearing in the *Tablet*," writes:—"On reading in a recent issue a note relating to 'A Cherished Relic' at Coromandel, and a correction by a correspondent, as to its history, I was struck by the rather ingenious theory advanced by the writer regarding its origin, bearing, as it did, evidence of genuine research. My object in now writing is to suggest that the words in the inscription refer not to a French vessel of that name known to have visited the Northern New Zealand coast, but to a college of that name in France to which Bishop Pompallier retired for a time prior to his setting out for Oceania and New Zealand. I am led to this conclusion by reference to *The Life of the Venerable Father Colin*, Founder and first Superior General of the Society of Mary, where, on page 120 and others, is mentioned the college of *La Favorite* with which the Marist Fathers were closely associated during their formation as a religious Order. This work, published in 1909, contains much information relating to the pre-missionary days and missionary efforts of Bishop Pompallier and his priests in New Zealand."

A Fearless Defender of the Faith

BISHOP POMPALLIER ENLIGHTENS GOVERNOR.

Following is Bishop Pompallier's reply to Governor Gore Browne in correspondence relative to a display of bigotry on the part of a certain organisation, and into which his Excellency was unwittingly drawn, indicated in our last week's issue:—

Auckland, Feb. 15, 1859.

Sir,—I feel thankful for your welcome letter of the 12th inst. It is an express disapprobation on the part of your Excellency of outrageous expressions against the Mother Church—the Holy Catholic Church—and her visible

Chief Pontiff at Rome, of whom I have the honor to be a representative in the South Seas for more than 22 years.

Be your Excellency pleased that I open freely my mind to you, as I have done several times, in written and oral correspondence, since Providence and her Gracious Majesty have conducted you to New Zealand.

The Holy Catholic Church is a heavenly store of wisdom, in which we can at any time find principles quite sound in reason and faith, to apply them to the circumstances of difficulties and trials which may be met during this short life.

The principles and spirit of Catholicity teach to love God and men, whoever and wherever they may be; to have respect and affection for the lawful and local superiors; and to obey them with the laws administered by them. Such principles, Excellency, rendered at once your person and authority cordially dear to the Catholics of this Colony. To hear of your falling into false steps, not foreseen, and met by accident, grieves their good feelings.

It is a Catholic principle that the goodness or badness of religious systems, is easily known by their effects or fruits. Hence, fanatical expressions, uncharitableness, misrepresentations of doctrine and facts, used in meetings, as it has been the case in the last meeting of the Bible Society at Auckland, show evidently that the Holy Ghost—the Spirit of Truth and Charity—was far from directing that Assembly, and from being the inspirer of their system, proceedings, and wordings.

It is a Catholic principle that, when a tree is known by science or experience, the fruits which it may produce are known also by anticipation, and are expected as a matter of course. Now, as the Protestant Institution, with its various societies, is all grounded on the principle of veneration for the written Christian Law (the Holy Bible) and upon the rejection of, or disobedience to, the Christian Pastorship of the Mother Church—the Holy Catholic Church—of which the principal Head is at Rome, their expressions of contempt towards her Pastors, even these fanatical ones "Papal Anti-Christ," &c., imprudence, and all the faults emanating from disobedience, arise from the erroneous system itself, and do not surprise any men of sound learning, experience, and reflection. The temporal authorities cannot scarcely find any chair of wisdom and prudence amongst its religious societies, and incur frequently the danger of injuring the confidence and cordial respect of their Catholic subjects led by the principles of Catholicity and charity.

It is a great Catholic principle that the Holy Catholic Church is to be known, heard, believed, and obeyed in religious matters. This is of divine precept, according to the creed itself of the Apostles, which is common to all denominations, and desires every one to say:—"I believe the Holy Catholic Church." To know the Bible is useful; to obey the Church is necessary for salvation and security of mind and conscience. The Bible Society and its work are an institution and exertion incompetent, because they are far from being sealed with the approbation of the Holy Catholic Church. Besides, experience shows that the population at large want more elementary notions, catechetical instructions, and abridgment of Christian doctrine and history, than to have all its depository in the Bible and other large books. The institution of the Bible Society, therefore, is not canonical, not logical, not prudent—reason, faith, and obedience cannot agree with its foundation, direction, and exertion. If, in the Holy Catholic Church, the Bibles that emanate from such societies are forbidden, it is not because she wishes to keep in concealment the Word of God; but because they are generally altered, incomplete, and very often delivered and read with comments that vitiate the true meaning of the Holy Bible; and, at all events, because they are incompetently written, incompetently published, incompetently explained, and consequently they are subject to all the defects of errors, and to all the deficiencies of omission, of addition, and of alteration which may accompany an institution and ministry uncommissioned by God and by the agency of His lawful Pastorship in the Holy Catholic Church. What danger for the prudence of gentlemen placed by Providence to rule the people, to sit and preside at the work towards the written Christian Law, separated from the living Christian Pastorship!

(To be continued.)