

SIGNIFICANT.

The following notices from Auckland papers of—

1. Meeting of the General Board of Education, Mr Phillips (Jew) in the chair; Mr Luckie of the 'D. S. Cross' also present;
2. A monster petition against the Education Tax is being numerously signed in various parts of the town.

MEMO.—The petition is ostensibly against the tax, but really against that secular system of education, which Messrs Phillips and Luckie, and gentlemen like them, wish to force on the people in the town. Fancy a Jew presiding over a Board for the education of a Christian community! No reflection against the high character of the Jew; but is it not an anomaly, such as ought not to be any longer permitted? Can we wonder if Christians of all denominations should feel sore on the subject? Toleration is good to a certain extent, but to place at the head of an Education Board for us a man who regards all of us as the followers of a blasphemous impostor, is going too far, surely.

HISTORY OF OUR SAVIOUR JESUS CHRIST.

By the Abbé J. E. DABEAS.

(Translated from the French for the 'New Zealand Tablet.'

2.—SUCCESSION OF THE ROMAN GOVERNORS IN JERUSALEM. DEATH OF AUGUSTUS. THE EMPEROR TIBERIUS. ANNAS AND CAIPHAS. PONTIUS PILATE.

MEANWHILE the events which attract the eyes of the multitude, and fix the attention of mortals, were being gradually developed, according to the ordinary course of human things, around the solitude of Nazareth. The Roman Governors were succeeding each other in Jerusalem, according to the imperial will. Coponius was the first, after the completion of the Census of Quirinus, who had borne this official title. The resistance, provoked by Judas the Gaulonite, had been promptly quelled. No vexatious incident compromised the general safety. We must, however, note here a characteristic feature of the inveterate hatred of the Samaritans against the Temple of Jerusalem. At the feast of the Passover following the one mentioned in the Gospel narrative, some Samaritans intruded themselves secretly with the crowd of pilgrims, within the sacred porticoes, which were opened, at midnight, according to custom, for the feast of the Azymes. Favoured by the darkness, these strangers strewed the galleries with dead men's bones, and even succeeded in casting some into the interior of the Temple. In the words of the Mosaic law, this was a profanation involving legal uncleanness. The historian Josephus, in transmitting to us this detail, confirms thus, beforehand, the truth of the Gospel text, which will soon discover to us, living and persistent, the antipathy of the Jews and Samaritans towards each other. Coponius was succeeded the following year by Ambibuchus, during whose administration Salome, the intriguing sister of Herod the Idumean, died. Augustus had shortly before associated to the empire his adopted son Tiberius, (A.D. 16.) (1). The Roman world was soon to bend under the capricious and bloody despotism of a monster. Three years later, Annas Rufus was named Governor of Judea, and Augustus himself died soon after, at the age of seventy-five, (A. D. 18.) A new governor, chosen by Tiberius, was sent to Jerusalem. This was Valerius Gratus. From him the Jews learned the joyous event of a tyrant's accession to the throne of the world! and the tetrarch of Galilee, Herod Antipas, hastened to give the ancient Sepphoris, which he had just rebuilt, the glorious name of Tiberius. The lake of Genesareth, on the borders of which was situated the city, itself received the name imposed by a servile flattery. The tetrarch of Ituræa, Philip, not less desirous to merit the imperial good graces, dedicated also, in honor of Tiberius-Cæsar, the city of Paneas, lately rebuilt by him, at the source of the Jordan, and called it Cæsarea-Philippi. Roman history was thus taking possession of Judea, and the naïvete of a

rationalist alone could formulate this strange assertion: "Jesus had no precise idea of the Roman power" (2). All Palestine, at the time of our Lord, bore the livery of Tiberius. One of the first acts of Valerius Gratus in Jerusalem had been to deprive the Pontiff Annas of the sovereign priesthood, in order to confer it upon an obscure priest, Ismaël, son of Tabi. Some months after, this Ismaël was cast aside and condemned to oblivion, by the hand which had just withdrawn him from it. Eleazar, son of the High-priest Annas, assumed the sacred Insignia of Aaron, and delivered them up, the following year, to Simon, son of Kamith. Josephus records all these changes, without adding a single motive, as historian, or a single complaint, as Jew. The motive was, doubtless, the avarice of the governors, who sold by auction to the highest bidder, this sacred dignity. Complaint would have been superfluous; the office of High-priest was, in its institution, an hereditary charge; but had the Jews from this time the power of claiming a single one of their privileges? Valerius Gratus exercised his despotic authority for eleven years in Jerusalem, in the name of Tiberius. When he received his letter of recall, he wished once more to profit by the sale of the Sovereign Pontificate, and conferred it on Caiphas, son-in-law of the ex-High-priest Annas. The successor of Gratus was Pontius Pilate. (A.D. 30).

(1) The fact of the association of Tiberius to the empire, during the life-time of Augustus, is attested by all the historians. Tacit., Annal. lib. 1, cap. iii.—Sueton., Tiberii Vita, cap. xx.—Velleius Patercul., lib. 2, cap. exxi.

(2) Vie de Jesus, pag. 88.

CORRESPONDENCE.

DUNEDIN ORANGEMEN.

It appears that the defeat of Mr Barton has roused the Orange ire in Dunedin. So much the better. Let moderate, sensible, and just Protestants judge between the principles and pretensions of the Catholic and Orange party in Dunedin. There can be little fear of the verdict being in favor of the Orange, provided the Catholics be true to their principles. Forbearance and fraternal charity should mark their conduct. It is presumed you have in Dunedin a rational, moderate, and sensible Protestant public, independent of the rabid Orange sect of the Barton type—a man whom most reasonable, right-thinking Protestants must surely regard with but little respect or favor, in a political point of view. We have Orangemen in the City of Auckland, and at the Thames, many; but really they seem very quiet, inoffensive, well-spoken men, and annoy no one, so far as I see. They may give a "block vote" at elections possibly, but small blame to them for that; they have a perfect right to do so. I believe if the Orangemen at Auckland and the Thames had so foul-mouthed a member among them as your Barton, they would expel him the society, and excommunicate him as a scandal to their body. For myself, I have a great respect for Orangemen in the bulk, violent though at times they be, because I respect sincerity even when in error. I cannot bring myself to respect Lawyer Barton, because he ought to know better than rant and rave as he does, and talk fibs about Catholic priests wanting to prevent their neighbors being liberally educated, and wishing to keep their own flock "ignorant and unthinking." He is a lawyer and a scholar, and a man of the world, and therefore what he says about Catholics or "Ultramontanes," as he vulgarly nicknames them, is utterly inexcusable, and most disgraceful to his character as a man and a gentleman. I hope he has a conscience—even though he be a lawyer. Some lawyers are very decent, God-fearing men, though I much suspect Barton does not come under that class in a political sense. Yet I may be wrong. He may only have been suffering of late under a temporary insanity, arising from his defeat—not by Wales, but by "Dr Moran and the 400 Catholic voters."—Yours,

A SON OF ST. ANDREW.

Auckland Province.

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