

the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. *Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained, &c., &c.*"

Now, Sir, what I am anxious to know is: Why have they these tables and forms in their books when they don't act up to them? I was a member of the Church of England until lately, but, by the grace of God, I have been brought to a knowledge of the true faith; and I actually did not know that these things were in the Prayer Book until I read of it in a Catholic book. I put the question to several laymen of the English Church, asking them why these forms were in their book, and not one of them knew it before, and would not believe it until I showed it to them. About a fortnight ago I wrote a letter (anonymous) to the English Bishop of this place, asking him if he would be kind enough to give me and others a little information through the columns of the press on the same subject, but he has not done so; and I infer from his silence that he can give no satisfactory explanation to my question.

I am, &c.,

INQUIRER.

[The question is one which we cannot explain. We can only refer our correspondent to some authority in the English Church.—Ed. N. Z. T.]

#### GRAHAMSTOWN.

IT AFFORDS me most unbounded satisfaction to learn of the successful starting of an organ which will uphold and defend the truth, and insist on fair play being granted to the Catholic body in New Zealand. That such a paper was necessary I think very few will dispute, as the palpable misrepresentations of Catholic doctrines and principles by the New Zealand press, has been shamefully apparent of late; more so, doubtless, because two eloquent and fearless Irish bishops have, not long ago, come to take charge of the wandering and scattered sheep of the "Old Flock" in this isolated isle. With these few preliminary observations I will first give you a little intelligence relative to our Church in this part. The Bishop Right Rev. Dr. Croke, is expected to be down here about the end of the current month, to administer the sacrament of confirmation to all those children who shall have qualified themselves for its reception to His Lordship's satisfaction. On last Sunday, Rev. Father N. Jourdan preached in the Grahamstown Church, at last mass. After explaining a portion of the 16th chapter of St. John (the gospel of the Sunday) he delivered an impressive address on the example which Christ has shown to mankind, and he earnestly exhorted the congregation to adopt Jesus as their pattern and example in all their actions. Steps are being taken to have our Church in Shortland lit with gas: that commodity having only been introduced into this district within the last few months by an enterprising company started in Auckland. Special subscriptions are being raised in order to defray the necessary expenses. It will be a most agreeable improvement, and will contribute to render the altar and sanctuary handsomer and more brilliant at evening services. We are all now anxious for the visit of his Lordship the Bishop, and eager to listen to one of his brilliant orations, after vespers, which is the time he usually preaches. His visit down here invariably occasions a little newspaper controversy, as he usually gives a lucid, truthful, and authoritative explanation of some of our most important dogmas, for instance "The Papal Infallibility," "The Immaculate Conception," "The Invocation of Saints," "The Real Presence," etc., and it generally happens, or has happened (for the person I speak of has since his Lordship's last visit left the district) that an enthusiastic old minister, does not agree with the Bishop's explanation, and for a few days after the report of his sermon appears, the paper is overwhelmed with correspondence from this same person, who very often exceeds the limits of discretion. His letters much to his own dissatisfaction are usually unnoticed.

#### AN AUCKLAND CORRESPONDENT.

May 24th.

In the interests of the Church, I do not think the *New Zealand Tablet* is established one moment too soon. In the absence of any such exponent of Catholic feeling, the enemies of the Church could have it nearly all their own way; because, with a few honorable exceptions, the Press of New Zealand is rather unfavourable than otherwise to Catholicity. We do not seek to quarrel with any denomination. That is not at all our principle. In matters affecting our interests, as Catholics, we merely seek for the same measure of justice that is meted out to other denominations; and, in doing this, we only ask for that which we conceive to be our just rights. Catholics contribute towards the support of the State in common with all their fellow-colonists; and, in common with them, they claim their fair share of civil and religious liberty in all things essential. To effect this we need a faithful sentinel and zealous guardian of our rights and privileges in the columns of a Catholic organ, such as the *New Zealand Tablet*, I feel assured, will prove to be. The time is therefore well chosen for its appearance; it might be well had it been sooner: but, as the saying goes, "better late than never." As "coming events cast their shadows before them," there are signs of bigotry and intolerance in the horizon which seriously threaten Catholic interests, and it will need all the vigilance, and zeal, and energy of the faithful warder on the watch-tower to mar the evil effects of those portentous signs. But what will not a bold front and indomitable energy effect; and "to be forewarned is to be forearmed" in this respect. We have rights to guard and privileges to maintain, socially, politically, and religiously; but, whilst we legally and constitutionally endeavour to compass these birth-rights, we shall never attempt to interfere with the rights and privileges of others. Civil and religious liberty shall be our motto; and when we simply ask this for ourselves, we shall at all times be prepared to freely accord it to all who differ from us in politics and religion. We seek to quarrel with no one; and will endeavour, if permitted, to pursue the even tenor of our way without giving offence to any; but, if a quarrel should be attempted to be put upon us, we shall meet it boldly and fearlessly, with merely the simple weapons of truth

and justice, which will prove, in the end, to be a shield and armour of invincibility. The next great consideration for the Catholics of this colony is, are they fairly represented in the General Assembly? If the number and importance of the Catholic body of New Zealand be taken into consideration, the wonder is, how few of them have seats in the Parliament of the country. Why this should be so I cannot say, otherwise than by remarking that either Catholics themselves are too indifferent upon so important a matter, or that too much intolerance and bigotry is exercised towards them, which ought not to be the case, when the fact is taken into account that they bear their fair share, in every way, of the burdens of the country, with every other denomination of their fellow colonists. Why, then, should a spirit of exclusiveness of this kind be exercised towards them? Yet, in such matters, it is to be deplored that the Government of the Colony would descend from its dignity by taking the lead in this spirit of exclusiveness, not only regarding immigration; but also in its nominations and appointments.

Regarding immigration, the Government appears to be actuated by a spirit similar to that by which the Orangemen of Bandon were moved, when they inscribed over its gates, "Jew, Turk, or Atheist may enter here, but no Papist." The institutions of the Colony, are, more or less, of a democratic character, and, as such, its Government should rule without favour or affection. Encouragement would be given to Chinese, Scandinavian, and any other system of immigration into this colony; but no encouragement whatever would be given to the immigration of Irish Roman Catholics. Ought such an intolerant spirit as this exist? Decidedly not, especially when it is well known that they are proved to be good, profitable, and loyal subjects wherever they exist.

Then, again, there is the question of education. Upon this subject Roman Catholics have something to say and urge. They are called upon to contribute towards its support, but they are not permitted to have any control in its management. Is this right or just? The principle of "Do unto others as you would wish others to do unto you" is entirely ignored regarding Catholics. If Protestants would not send their children to Catholic schools, why should they expect that Catholics would send their children to Protestant schools? The Catholic Church will never consent to send its youth to be educated in Godless colleges. This has been the great bone of contention in Ireland: the Catholic Hierarchy of that country, on the one part, insisting upon their right to have the entire control over the religious education of the Catholic youth in the schools and colleges there; and the Government, on the other part, sanctioning a secular education only. If any argument were needed on my part to point out the importance of the religious element forming a portion of the education of youth, I need merely direct attention to the schools of the Christian Brothers in Ireland, wherein the moral and religious training of the pupils is carefully attended to by those most exemplary men. I have myself known Protestant employers and merchants take pupils from these schools for their establishments as employées in preference to those of their own creed; and the reason is obvious, and requires no explanation. I wish we had those schools established in New Zealand, and I trust the day is not far distant when such will be an established fact.

I have no doubt at all upon my mind but that the establishment of the *New Zealand Tablet* will be a great success, not only in Dunedin, but also in every other part of the Colony. A movement is already set on foot in Auckland towards this end. It behoves every Catholic who can do so to become a subscriber.

Our venerated and excellent Bishop is most untiring in the performance of his Apostolic duties in this Province. He is almost ubiquitous in his movements. He occasionally snubs intolerance and bigotry when shown towards our Holy Church; and for this some of our dissenting clerical scribes, under one *nom de plume* or another, think him a worthy mark to aim a pointless shaft at. But, like the rock of the Church, he is proof against their venom.

#### THE CHURCH IN VICTORIA.

(Contributed)

IN THE preceding number, under the above heading, a short sketch was given both of Churches and the increase of the members of the Catholic body. But here it is desirable to be more explicit. The Catholic population of the diocese of Melbourne can fairly be distributed into the following ecclesiastical divisions, viz:—Melbourne district, 38,000; San Iharst, 36,000; and Warramboul 36,000; making a grand total of 109,000 members, or more than a gain of 55 per cent since the Government census of 1861; this of course includes the relative increase calculated from the Government returns of 1871. It is scarcely necessary to remark that these returns represent a Celtic population.

#### WENDELL PHILLIPS ON O'CONNELL.

We give an abridgment of the famous lecture on O'Connell, by America's greatest orator, Wendell Phillips. It was delivered lately in New York. Whoever has heard this lecture has declared it to be the grandest tribute to the genius, and the noblest eulogium of the motives of O'Connell that has ever been delivered. We specially commend it to readers of Froude's writings, and of Goldwin Smith, in the contemporary.

Ladies and Gentlemen,—I am to talk to you of O'Connell—Daniel O'Connell, the champion of Irish Catholic citizenship, and the great example of modern agitation. I originally chose O'Connell as the subject of a Lyceum lecture because he represented, better than any other man of the century, this modern element in constitutional government—Agitation. You know Sir Robert Peel defined agitation to be the "marshalling of the conscience of a nation to mould its laws, and appeal to the thought and the principle of a community to reach indirectly its ballot-bearing classes."

The power, the reach, the real view and specific machinery of agitation England owes to Daniel O'Connell. He was the first to elaborate and profoundly to deepen in the State the exact lines and limitations of the great modern element; he taught the art to Cobden, and if the