

**ALLEGED VENALITY AND CORRUPTION OF THE ENGLISH AND COLONIAL NEWSPAPER PRESS.**

(From a Lay Correspondent.)

SOME years ago the 'Diplomatic Review' (London) called attention to the fact that large sums of money were entered on the "financial statements" of certain Continental Governments as subsidy to the French and English newspapers. John Bright, when denouncing the course taken by the London Press at the outbreak of the late American rebellion, said "they would barter every human interest for money." He said this in allusion to the efforts then being made by certain of the more wealthy London newspapers to enlist the sympathy of the English people in favor of the Southern slave owners, who had just avowed, in the most unblushing way, their resolution not only to uphold and perpetuate, but to extend slavery everywhere. We have seen the newspapers in this Colony denouncing each other as Government "hirelings," or as the paid tools of certain capitalists. How far these charges may be founded in truth it would be difficult to prove, and not very safe to attempt to prove. But the circumstances of their being so often and so openly made lends great probability to them. In private society it is a common remark that in this Province of Auckland all the papers are under the thumb of certain capitalists, and such a thing as an independent exponent of the public mind we have not got. We shall see if the TABLET be more successful in establishing a reputation for honesty and independence, and thus securing the confidence of "the people," properly so called in contradistinction to the monied aristocracy. You represent the Catholic Church not merely in her spiritual, but also in her political relations; and she is emphatically the poor man's church and the poor man's friend—the defender of the weak against the power and devices of the strong, and masterful, and cunning. Such is her traditional character, though her enemies have often sought to deprive her of it. Let us hope you will do something to vindicate her claim to that honorable distinction in this Colony. Your influence, in so far as you have any, will be colonial—not merely provincial. We may say now, as was said of old by Tertullian, "I think Catholics are to be found everywhere—in the military force of the country, in courts of law, in the workshops, and the factory. Wherever found, they are 'a peculiar people,' and ought to be, if they are not, zealous beyond all others for everything good. Are other men patriotic, honest, sober, and industrious, Catholics ought to be much more so. The religion they profess offers them helps to virtue and protection against temptation to evil, such as other men do not enjoy." It is found from experience that an unfaithful Catholic, one regardless of the duties his Church imposes on him, generally is, or turns out at last, the most untrustworthy and worthless of men, however fair an exterior he may assume in the absence of temptation to wrongdoing.

**THE MAIN SUPPORT OF PAPAL POWER IN MODERN TIMES—HUMANLY SPEAKING.**

(By a Lay Contributor.)

A UNITED deputation from the Catholics in the chief states in Europe and America recently presented an address to the Pope. Among other things, they said:—"Be assured that if the Governments of Europe have abandoned you, the people feel themselves all the more obliged to attach themselves to you." This deputation was a very influential one. In it the English Catholics were represented by his Grace the Duke of Norfolk, the Irish by Count de la Poer, M.P.; and the address was read by Prince Alfred of Lichtenstein, a relative of Queen Victoria, if I do not mistake. On an important public occasion lately, the Pope himself said: "What is the principal enemy we have now to combat? It is unbelief. Against this infernal monster there is but one defence, and that is the religious firmness and good spirit of the people." He asks, "Who is it that opposes modern infidelity?" He replies, "Not certainly the powerful—the wise of this world—those of high places. No; but the mass of the people." We thus see the Pope puts no faith in princes or their ministers, and it is well they have now shown themselves in their true colors—as traitors to his cause, to the cause of Christ, of liberty, and justice. Let us hope the mass of the Catholic people of New Zealand will show their fidelity by all means in their power to His Holiness and the Church, resisting infidelity—an infernal monster, as the Pope justly styles it—resisting it with firmness and a good spirit.

**THE MINERS AND THE GOVERNMENT.**

(Communicated.)

Now that the Secretary for the the Provincial Government has declared that after ten days the Government is to be reconstructed, the miners and gold-fields residents need not hope for the present that anything will be done to secure to them depasturing rights, &c. Indeed, very little was ever done for the hard-worked miner, except to impose a duty upon every ounce of their hard earned returns; to open brandy shops, where many of these men spend what the Government leaves behind. The miners have to pay Wardens large salaries for the purpose of securing to the Government the receipts on miners' rights, &c., and settling disputes; but some of these Wardens employ themselves as preachers on these gold fields; and when magistrates ought to have the confidence and respect of the general public, of every creed and class, it seems imprudent and partial on the part of the Government to permit its magistrates to act as preachers for the denomination to which they belong, and then to allow them to sit in judgment upon those of a different creed. If all belonged to the same creed, there could be no great objection to the magistrate being preacher too; but when the contending parties are of different creeds, the man who was a devout and attentive listener to the preaching magistrate on Sunday must naturally have more confidence in that magistrate's impartiality than the man who would not be his hearer on any account. Might it not be well for the Provincial Secretary to take a note of this matter before the ten days expire? Probably he won't mind; he is a runholder, and as a class the runholders have no great liking for the poor hard-working miners. A miner who wants to settle in a district, wishes to have a few head of cattle to start with in the battle of life; but the runholder pays a shilling or two per

head, and if the miner want grass, he is asked £1 per head per year for the privilege of being allowed a cow or two. The Government empowers the runholder to impound stray cattle, and to sell them if not claimed; and if the miner happens not to be on terms with the runholder or his officials, he has his cattle watched day after day and impounded, so that in one week he may have to pay £1 or 30s in costs. The little family, if there be any, must go without bread, as far as the runholder cares. The miner is an eyesore; the dread haunts the runholder that someday, before he can manage a big block, the miner may ask for a few acres on deferred payment, and the big block would have a black spot on it.

What could the Government do in this case? They could apply the lancet, open the ugly sore, and prevent the evil from spreading wider. When granting a lease, let it be a clause of that lease that every miner will be entitled to run a certain number of sheep, cows, or horses, &c., on the run on the same terms per head as those granted to the runholder, and let every miner be entitled to take up a certain number of acres on deferred payment, and that without the residence clause being enforced, provided he fences the land, and places on it such stock as it may be able to support. Would this be a boon to the miners? Most certainly; and if the miners be not protected from the petty vexatious influence sometimes resorted to, many of them will surely leave for other Provinces, where greater advantages are granted. Indeed, it would be advisable for the miners at present to petition the Provincial Council to pass the Estimates during the Tolmie ten days; for if not passed, perhaps big block after big block may go by arrangement either through the principal or deputy, or both; and then God help the miner—the Government won't.

**PURELY SECULAR STATE EDUCATION.—A PURE DELUSION.**

(BY A LAYMAN.)

"A GREAT part of civil history," says the 'Westminster Review,' "consists of the history of religious controversy, and of events arising out of religious controversy. It is impossible to conceive any teaching of civil history from which a history of such controversies could be excluded. Such history as that of England, Scotland, Ireland, or of any other country, would be unintelligible without the history of religion and religious controversies." The secularists know this as well as we do, who advocate denominational schools. It is difficult to believe them to be honest and sincere when they speak of Government schools as teaching "purely secular" knowledge to the exclusion of all religious instruction, supposing civil history be taught in these Government schools at all. What sort of education would that be which excluded civil history, or reduced it to a dry catalogue of names, dates and events? The fact is, Government schools do teach much about religion, and religious controversy, and the events arising out of such controversies. They cannot avoid doing so; they cannot avoid teaching religious tenets of some sort, directly or indirectly, and we may rest assured that such teaching will not be favorable to the Catholic religion. Uneducated Catholic parents cannot see this. Their children, therefore, are, and must be, exposed in Government schools to great danger of imbibing religious error unconsciously. It will be insidiously instilled into their unsuspecting minds by the Government teachers, who, for the most part, are the sworn enemies of everything Catholic. There may, of course, be some exceptions. Every Catholic parent who sends his child to a Government school while there is even a moderately efficient Catholic school within reach, can have very little respect for his faith or Church, and the spiritual interests of his offspring, and must be a mere nominal not a real Catholic. Such reflections should animate Catholics everywhere to make strenuous efforts to establish and keep up efficient schools of their own. This will often be difficult, yet may be done with some sacrifice.

**HISTORY OF OUR SAVIOUR JESUS CHRIST.**

BY THE ABBE J. E. DARRAS.

(Translated from the original French for the NEW ZEALAND TABLET.)

III. JESUS CHRIST.

POVERTY OF THE RATIONALISTIC PROGRAMME.

28. So much impotence on the part of modern rationalism, is doubtless a new proof of the truth of the Gospel, and in this respect we have a right to rejoice. Nevertheless, it argues in public opinion and certain exceptionally cultivated minds, so complete an ignorance of the fundamental principles of religion, that it is impossible not to be grieved at such evidence of weakness in the attack. Singular as this sentiment may appear, we have no hesitation in proclaiming it. To render it intelligible, one has but to read, for example, the eight volumes of Origen against Celsus the philosopher. Celsus, in denying the divinity of Jesus Christ, knew precisely and positively the grounds of his attack. The contest was not concentrated, as it is to-day, on an imaginary phantom, which it suffices to look in the face, to see it fall to ashes. Modern rationalism is evidently below its task; but its inferiority is in parallel proportion to the degree of debasement of religious knowledge amongst us. The programme of contemporary unbelief is insignificant! We must point out to the Romans of future ages, all that they will have to overturn, before they can strike at the divinity of the Gospel. A few words only, on the name itself of Jesus Christ, will suffice to dissipate their idle hopes; and since heresies must needs be, perhaps future free-thinkers will reflect more seriously before accepting the sorry rôle of heresiarch.

29 THE NAME OF JESUS CHRIST.—CHRIST IN THE ANCIENT WORLD.

The Incarnate Word, whom we adore, is not called simply Jesus, as the rationalists will have it. Neither is His name exclusively "Christ," as Protestantism affects to believe it.\* His name is Jesus

\* It is impossible for us not to point out here the inconsistency which appears in all the schools of Protestantism. The Acts of the Apostles in twenty-one different passages, give to Our Lord the name of Jesus Christ. The Epistles of St. Paul present to us the same name repeated 103 times. St. Peter, in his two Epistles reproduces it 21 times; St. John, 19 times; St. Jude, 7 times. We do not speak of the Gospels, which bear this uniform title, "Evangelium Jesu Christi." Why have Protestants, who recognise no other rule than the word of Scripture, eat in two the name of the Saviour?