

COMPLIMENTARY PARTY TO THE REV. A. M. GARIN OF NELSON.

(Nelson Evening Mail, July 24.)

A TEA party, at which a large number sat down, was given in St. Mary's Girls' School last night to the Rev. A. M. Garin, in celebration of his 63rd birthday. During the day a handsome and comfortable arm chair had been presented to him by the pupils attending the schools, accompanied by a numerously-signed address, as well as another complimentary address, signed by 200 of the old pupils, who had received their education at the school. The bountiful supply of good things with which the tables were laden, having been done justice to,

Mr L. Broad said that he had been requested by the members of St. Mary's congregation to ask Father Garin to accept from them a dinner service which he then presented. Before saying anything further, he wished to read a telegram received that day from the Rev. Fathers Binsfeld and Cummins. The telegram was one offering hearty congratulations to the Rev. Father on the return of his birthday. Mr Broad went on to say that it was unnecessary for him to refer at length to the character, actions, or social virtues of him in whose honor they had met. It was quite enough for him to observe that he was sure that there was not a clergyman more beloved by his flock, or an old settler more highly respected by the community at large. In the cause of education he had done that which was right loyal service to the State. Since 1850 he had raised and expended upon lands and buildings at St. Mary's Station no less than £4000, and at these schools 3510 pupils had received their education. From very small beginnings these schools had risen to considerable size and importance, and there was no public girls' school in the colony where so high a class of education was provided as that given there by the Sisters of Charity, for whose introduction into the Province they could not be sufficiently grateful to Father Garin. He felt, too, that they were under many and deep obligations to their Protestant friends who had helped them, and to whose assistance it was due that the building was now out of debt. There were now on the roll 94 boys and 146 girls, and the attendance for the last six months had been 77 per cent., as against 72 per cent. in the preceding similar period. He hoped that this average would increase as, no matter how excellent was the education offered, it was of no use unless parents insisted upon their children attending regularly. There was a time when he (Mr Broad) fully believed the untruths circulated by a portion of the press to the effect that the Church of Rome endeavored to keep the children in darkness and ignorance, but now, on the contrary, he was able to assert that in no sect did there exist a more earnest desire to do all that could be done in the cause of education. Of this, St. Mary's Schools were an instance, and what they saw there was being done by the Catholic Church in all habitable parts of the globe. Considering that children of various creeds assembled there it was a matter for congratulation that there was no sectarian quarrelling of any kind whatever. No doubt daily associations went far towards doing away with unfounded prejudices, but the class of instruction afforded at those schools was such as to teach the children to believe that there was something beautiful and true in the faith of all Christian denominations. This, too, was to a great extent owing to Father Garin's gentle spirit which prevailed the whole school, and to his bright example which inspired all the pupils. Thanking those of other denominations who had met there that evening for the purpose of honoring one whom the congregation of St. Mary's delighted to honor, he would conclude by asking them all to join in wishing long life and happiness to the Rev. Father Garin. Mr Broad's invitation having been responded to,

The Rev. Father Garin desired to thank them all for the kindly feeling displayed towards him. They had certainly succeeded in keeping him quite in the dark with regard to their intentions, even the morning paper which contained an intimation of this social gathering having been spirited out of his room. He wished in all humility to return his earnest thanks for their handsome presents and kindly wishes. He was afraid that many of his flock might accuse him of seeming negligence in not visiting them oftener, but he found his time so fully occupied that he was quite unable to be among them more. His wish was that his companions in the work of the ministry might visit them as much as possible, for in their calls many grievances might be talked over and much comfort administered. The dignity of the office of priest was one which was accompanied by a heavy burden of responsibility, and entailed many grave duties. The honor bestowed upon him that evening was, he considered, paid to him as the head of the station, and as the representative of the Pope, and as such he gladly received it. In paying respect to the elders of the Church they were obeying the precept of Christ, who had ordered his followers to give honor where honor was due. As head of the Catholic Station in Nelson he had from his arrival here set to work to do his best to further the interests of his adopted country, and this, he thought, could not be better done than by promoting education. The children attending the schools it had been his good fortune to establish, received a general instruction, and were taught many useful things to assist them in the business of life, their morals were carefully attended to, and they were taught good behavior, and good manners, as well as duty towards their parents and neighbors. These attainments in the aggregate tended to make them good citizens and members of society. It had pleased God to leave him among them a little longer, and he fully intended to devote his energies more than ever to the noble and good cause of education.

MR SIMMONS and MR ELLIOTT then spoke in laudatory terms of the example set by Father Garin, the former referring especially to the good service he had rendered to Nelson by introducing as teachers such accomplished ladies as the Sisters of Charity, and the latter, addressing his remarks particularly to his successful efforts in the cause of education in the early days of the settlement, when St. Mary's was the only school available for the sons of the first settlers.

The proceedings were pleasantly varied by the playing and singing of the young lady pupils, one of whom had composed and set to music a birthday ode to the Reverend Father, which was sung with great taste by herself and school-fellows. A very successful and happy gathering was brought to a close a little after 8 o'clock.

HISTORY OF OUR SAVIOUR JESUS CHRIST.

By the Abbé J. E. DANRAS.

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

3.—INTRINSIC PROOFS OF THE AUTHENTICITY OF THE GOSPEL NARRATIVE.

THE Gospel narrative bears besides, in itself, signs of incontestable authenticity. Imagine to yourself an ignorant legendary, writing after the ruin of the Temple, and improvising, without a single fault, the entire history, manners, and religion of the Jews. The single expression, so simple in appearance: "In the days of Herod, King of Judea," supposes a whole order of knowledge, which would defy a retrospective imposture. In the second century, there had been three Princes of the name of Herod, reigning in Judea: Herod the Idumean, whose history we have written; Herod-Antipas; and Herod-Agrrippa. The apocryphal writer, were he skilled in the art of forging, would have known this fact; and, knowing it, would have designated more particularly the king of whom he wished to speak. There is no escaping from these exigencies imposed by historic facts. Do you choose rather to suppose your forger completely unqualified, and, in the main, a stranger to Jewish events? In this case he would have known but one Herod—the same who is mentioned in the text of St Luke, iii. chapter, under the name of "Herod the Tetrarch," (1) and he would not have thought of giving him another title. A contemporary alone could write these words: "In the days of Herod, King of Judea,"—and this because one Herod alone reigned over the whole of Judea; the other two confined to their tetrarchies, had but a partial dominion. And, observe that St Luke does not say: "King of the Jews." A forger, a posthumous legendary might labour under such a mistake—a contemporary, never. Herod, the Idumean had been forced upon Judea by Rome; King by force, not by right, he reigned over the country in spite of the inhabitants. The King of the Jews could only be an heir of the Asamonean family or other descendant of the tribe of Juda; and of the race of David. In the midst of so many rocks, the pen of the supposed apocryphal writer does not err. Chance! you will say. Chance is an obliging God, who has already written every line of the Old Testament without your being able to find place for a single erasure. What a series of miracles have you not imputed to chance! Add one more to its blind responsibility,—the marvellous exactness with which your forger of the second or third century, speaks of the origin and sacerdotal customs of the Jews. "Zachary, he says, was of the race of Abia, and his wife was of the daughters of Aaron, and her name Elizabeth." Modern rationalists are, no doubt, acquainted with the relation that existed between the race of Abia and the sacerdotal functions. Their knowledge suffers no eclipse: yet it might happen that an ordinary reader would not even suspect the reason of this connexion; with greater reason might an obscure falsifier commit this mistake. But, the apocryphal writer—interpolator of St Luke—knows everything. He knows that in the time of David, the sacerdotal families, sprung from Aaron, had been divided into twenty-four classes, (2) the family of Abia forming one part. He is not ignorant that the order of weekly service for each of them, in the Temple, was regulated by lots. That of Abia thus occupied the eighth rank. The falsifier knows all this; and he has read Josephus, who says in formal terms: this order has been maintained up to our day. (2) The impostor knows a great deal more still. The Jewish priests were at liberty to make choice of a wife from among all the tribes of Israel. The apocryphal writer knows this, and he notes, as a remarkable incident, that the wife of Zachary belonged not only to the tribe of Levi, but that she was descended from the pontifical family of Aaron. It is with the same security of intuition that, two or three centuries after the ruin of the Temple, the happy legendary, living perhaps five hundred leagues from Jerusalem, gives an account of the sacerdotal functions, consisting of four principal duties: 1st. The immolation of victims, and the oblation of holocausts; 2nd. The keeping alive the lamps upon the Golden Candlestick; 3rd. The preparing and offering of the twelve new loaves upon the Table of Proposition; 4th. Finally, the burning of the incense, night and morning, upon the Altar of Perfumes. He knows that the priests, undertaking their service, each week, drew lots for the distribution of these various offices. One might be amazed already at the general knowledge of Jewish history possessed by your legendary; but, urging still further this investigation, and entering into the detail even of the sacerdotal function he is describing, the demonstration of its authenticity will be set forth obviously.

(1) Luc. iii. 1. (2) Joseph. Antiq. Jud., lib. vii. cap. xi. (3) Joseph. lib. vii. cap. xi.

A SPEECH OF OWEN ROE.—Here is the inspiring address of Owen Roe to his soldiers at the battle of Benburb. It is supposed to have appeared in print, only for the first time, lately. "Gentlemen and fellow soldiers! Know that those who stand before you ready to fight, are those that banished you, your Wives, and Children from your Lands and Houses, and make you seek your Bread and Livelihood in strange places. Now you have Arms in your Hands as good as they have, and you are gentlemen as well as they are, You are the Flower of Ulster, descended from as Ancient and Honorable a Stock of people as any in Europe. This Land you and your Predecessors have possessed about three thousand years. All Christendom know your quarrel is good—to fight for your native Birth-right and for the Religion which your Forefathers professed and maintained since Christianity came first to this Land. So now is the time to consider your distressed and slavish condition; you have Arms in your Hands, you are as numerous as they are; and now try your Valour and your Strength on those who have banished you, and now resolve to destroy you, Bud and Branch. So let your Manhood be seen by your push of Pike and I will engage if you do so, by God's Assistance and the Intercession of his Blessed Mother and all the Holy Saints in Heaven, that the Day will be your own. Your word is *Sancta Maria*; and so in the name of the Father, Son and Holy Ghost, advance, and give not Fire till you are within Pike-Length." The Nation regards it as a most touching and spirited address and an acquisition to the literature of the National cause.