

WANTED.—Superior Male **TEACHER**, for Catholic School. Apply to Father Cummins, Reefton.

NOTICE.

WILL BE PUBLISHED IN ONE WEEK,
SPLENDID LITHOGRAPHIC PORTRAIT
 OF
IRELAND'S LIBERATOR.
 By a Leading Artist.

Pronounced by competent judges to be the best likeness extant.

PERSONS desirous of ordering Copies should communicate with the undersigned without delay, as only a limited number can be supplied.

Price, - - - 5s. Single Copy.
 On Wholesale Orders a Liberal Discount will be allowed.

J. A. MACEDO,
 PRINCES STREET SOUTH,
 DUNEDIN.

MARRIAGE.

KEHOE—CUDILLY.—At St. Joseph's Catholic Church, Dunedin, by the Rev. Father Coleman, V.G., James Kehoe to Margaret Cudilly, both of Dunedin.

New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, JULY 16, 1875.

THE CHURCH IN RUSSIA.

SOME time ago the telegraph announced that a Concordat had been agreed upon between Russia and the Holy See. A subsequent telegram, however, corrected this information, and told us that affairs had not proceeded further than a preliminary understanding between these two Powers. This news excited curiosity in the minds of many to know something of the actual state of the Church in the Russian Empire; and it is our intention to-day to afford these, such information on the subject as may satisfy them. Our remarks and figures will be confined to the Russian Empire in Europe.

The number of Roman Catholics at the present moment in that State amounts to nearly 8,000,000. Of these 2,900,000 are in Russia proper, and 4,500,000 in Poland. On the 3rd August, 1847, a concordat was signed in Rome by Cardinal LAMBRUSCHINI on the part of the Holy See, and by Counts BLOVDORFF and BOUTENTIEFF on behalf of the Russian Government. This document contains 31 articles, and amongst other things, regulates the number of Dioceses and Bishops in Russia proper. It was agreed between the high contracting parties that there should be in Russia seven Catholic dioceses,—one archbishopric, and six bishoprics, viz.,—the Archdiocese of Mohilew embracing all parts of the Empire not contained in the dioceses named below. The dioceses are—Vilna; Telsca or Samogitie; Minsk; Luceovia and Zytomeritz; Kamieniec, and Cherson. But the number of dioceses does not represent the number of bishops. There is an arrangement as to bishops in Russia, which may appear to many unusual. The dioceses are so vast in extent, that it would be impossible for one bishop, in most cases, to administer each one satisfactorily. The diocesan bishop, therefore, has one or more bishops to assist him, and these are called sometimes suffragans, and sometimes coadjutors. Thus, the Archdiocese of Mohilew has besides the archbishop, who always resides in St. Petersburg, two suffragan bishops, and two coadjutors with titles of bishop *in Paribus*. Samogitie has besides the titular, one suffragan and one coadjutor bishop. The Bishopric of Vilna has four suffragans; so that there are in reality in Russia, no less than 22 bishops; and this discipline prevails also in Poland.

In Poland, a new ecclesiastical organisation was arranged in 1818 by PIUS VII. and the Emperor ALEXANDER. According to this, there are in this kingdom one archbishopric and seven bishoprics, viz., the Archdiocese of Warsaw, and the dioceses of Cracow, Katisz, Plock, Augustow, Sanodmir, Lublin, and Podlachie.

In addition to the above named 15 dioceses, there are also three dioceses of the United Ruthenian Rite in communion with the Holy See, viz., the Archdiocese of Polock, the diocese of Luck, and the See of Brest; each of these has besides the titular, one suffragan bishop.

We shall probably return to this subject, and give some more minute details as to Catholicity in Russia in Europe and Poland. But it appears to us we should not close this article without saying a word or two in reference to the schismatical Church of Russia. This belongs to the Greek rite, and differs in doctrine from the Roman Church in only one or two dogmas. The adherents of this Church amount in Russia in Europe and Poland to 54,000,000. They have 500 cathedrals, 29,000 churches, and about 70,000 parochial clergymen. In the entire of the immense Russian Empire, there are, nevertheless, only 47 dioceses, and these are divided into three classes, four metropolitan, sixteen archbishoprics, and twenty-six bishoprics. But the two first are only honorary titles, carrying with them a difference as to salary, but implying no superior jurisdiction whatever. The Emperor of Russia makes, unmakes, and removes the bishops at will. And not unfrequently there may be seen in Russia, bishops of the State Church who had been archbishops and metropolitans, and again bishops, who, after serving in several Sees, are now without a See, and know not the reason. The Russian Orthodox Church, as they call it, is a slave of the State, even to a greater degree than the Established Church of England.

SECULAR EDUCATION.

SUBJOINED to this article is a letter written by the Rev. J. GOLDEN, a Roman Catholic clergyman of the Province of Auckland, to the Editor of the 'New Zealand Herald.' Father GOLDEN has requested us to publish this letter, and we readily comply with his request. In doing so, however, we experience both pleasure and pain—pleasure at being able to comply with his request, and pain on account of the cause which compelled him to write this letter. The letter speaks for itself, and requires neither comment nor introduction from us.

But we may avail ourselves of this publication to draw attention once more to the subject of secular education. This is the more necessary, as a general election is at hand, and it behoves all friends of religious education, and, indeed, of justice, to prepare themselves for the struggle. The anti-religious *secular sect* is bent on securing for itself a monopoly of the funds voted, or raised by local taxation, for the maintenance of schools; and is determined to grow fat on the plunder of the people. One pretence of this sect is, that it is unfair to devote any portion of the public funds to pay for secular instruction in schools where children are also taught to be religious. But this is only a pretence; the real object of secularism is to obliterate all idea of a revealed religion from the minds of the rising generation.

Secularists also pretend not to interfere with the religion of any section of the Christian community. The hollowness of this, however, is well exemplified by the facts stated in the annexed letter of Father GOLDEN. Secularists would have us believe that their object is to do impartial justice to all, by favouring none, whether the question of religion or money be considered. This, however, is the most transparent sham of all, and is well exemplified here, for example, in Otago. At this moment there are in this Province many localities where common schools are much needed, and where they cannot be provided, in consequence of the want of funds. And yet our secularists can find funds out of the common revenue of the Province to maintain cheap High Schools for boys and girls,—it would be, perhaps, more correct to say young men and women,—the children of independent parents, in Dunedin. The Province that is unable to establish a sufficient number of common schools in remote and neglected districts, is quite able to pay several thousands per annum to erect buildings for the High School, and to secure cheap board and tuition for the children of the wealthy and independent classes! And this is secularism in New Zealand? Yes; all this is what secularism means amongst us. All must pay to give high education at a cheap rate to rich people; denominationalists must pay for the education of secularists, and their own consequent exclusion from all State schools; and, Catholics must pay for the inculcation of the lies of history in reference to their religion and their Church.

This fairly represents the present state of things in Otago, Canterbury, and Auckland. In the other Provinces things are, if not very much better, at all events not quite so bad. Denominationalists should take note of this.