

HIGHER EDUCATION FOR ANGLICAN YOUNG LADIES IN AUCKLAND.

A CLERICAL correspondent of the Auckland 'Church Gazette' (Anglican) calls the attention of the members of his community to the want of suitable High Schools for their girls, and offers a liberal donation with a view of establishing such schools. All honor, he says, to the Roman Catholics who have established so many schools for the higher education of their girls. But he naturally objects to Anglican young ladies being dependent on Roman Catholic convent schools for their education; since, to say the least of it, Catholics "differ" from Protestants. He tells us that when remonstrating with the parents of his people for sending their girls to Roman Catholic convent schools, the reply he gets from them is, "we have our children well educated there." This is assuredly very complimentary to the good nuns in Auckland, who conduct those schools, I believe. You have one or more High Schools for young ladies in your highly intellectual city, the Athens of New Zealand. But, if I mistake not, these are non-religious or purely secular, and would not suit the taste of most Anglicans. I am curious to see if the Anglicans of Auckland will adopt the suggestion of the rev. correspondent of the 'Church Gazette' referred to, and establish schools on a par with our convent schools. I hope they will. Everything tending to promote a thorough religious education among Anglicans ought, in my opinion, to interest us Catholics very much. The Anglican Church, of all reformed churches, is the least deformed, and comes nearest to the Catholic Church in doctrine and discipline. The more thoroughly Anglicans are acquainted with their own religion, and paradoxical as it may sound, the more warmly they are attached to it; so much the better for us. The Roman Catholic Church is being daily recruited from the Anglican body—lay and clerical. Who are these Anglicans? They are the very persons who had studied their own religion most thoroughly, and who most conscientiously performed all its duties; who were most warmly attached to it so long as they remained Protestants. It is not the ignorant, cold, or indifferent among the Anglican body who "come over to Rome," as the popular phrase goes, but the best instructed, the most devout, and most thoughtful and exemplary among them. Every effort, therefore, made by the Anglican clergy to promote the religious instruction of their young ladies, and to guard them against religious indifference, and the secularising spirit of the age, ought to be welcomed by Roman Catholics. If they establish High Schools to rival our convent schools, so much the better. The good nuns, I believe, would welcome them cordially into the field, as noble and generous competitors in the cause of Christian education.

The Anglican people can hardly fail to see, however, that there is great danger to Protestantism in any attempt to establish schools for their daughters, conducted on the principle of convent schools and by lady teachers animated by a religious zeal such as that which guides our nuns. Protestant nuns and sisters of charity we see generally go to swell the ranks of the Catholic Church in the long run. This is natural. A more than usual religious or Christian fervour will never be satisfied with the cold and worldly system of Protestantism. If Anglicans established "Convent Schools" or anything like these, the upshot would be that ere long they would collapse. The lady teachers would either go off to be married, or take up schools on their own account for filthy lucre's sake; or, "horrible dictu"—horrible idea—they would go over to Rome and become "religious" in earnest.

Many Catholic parents hardly value as they ought, I fear, the Nun's schools. Many good Protestants actually appreciate them better, as we see from the Anglican clergyman's letter referred to at the beginning of these remarks. Still, the great body of Catholics know well how much they owe to the nuns for their hard and often poorly requited labors, in the education of their children. In proportion as Catholic parents are pious and virtuous they will value schools conducted by the religious orders both of men and women, and support them accordingly. The people of Dunedin and Otago and Wellington generally show a noble example in this way to all their co-religionists in these colonies.

Judging from my own experience I should say Anglicans often do not know much that is contained in their "Book of Common Prayer," and possibly some of their clergy think it is just as well they do not. Sooth to say much of it is terribly "popish." The duty of religious "fasting," and the practice of "Auricular Confession" to a "priest" are plainly enjoined by the "Book of Common Prayer," and observed, too, by many devout Anglicans. Yet, strange to say, such things are vehemently opposed and denounced by many Anglican clergy—men who eat the bread of the Anglican Church. This is more than strange, it is monstrous, not to say wicked. Can it be that "The Book of Common Prayer" is really the Anglican's rule of faith and duty in all points? No. Then what is its use? Will any of your Anglican readers tell us. Many besides myself may be curious to know that. Perhaps they think the less said about it the better. Be it so. Still, success say I to the efforts of Anglicans to establish High Schools for their young ladies, where the "Book of Common Prayer" may be daily used and thoroughly studied, and its contents appreciated fully, and the practices it enjoins shall be faithfully observed. The study of the Bible and Anglican Prayer Book has brought many into the Roman Catholic Church, and may yet bring many more with God's help. The practice is the great thing. Let any man practice what the Anglican Church enjoins, and I think he will be in a fair way to enter the Roman Catholic Church at no distant day. LAIC.

Five hundred tons of powder and two million rounds of ammunition were despatched from Woolwich Arsenal on one day recently to the Mediterranean. A British fleet of fifteen vessels, says 'Vanity Fair,' will shortly be ordered to the Baltic.

A NEW MARTYR.

(From the 'Messenger of the Sacred Heart'.)

FOR some time attention has been directed to a land which, with its people, seemed well nigh forgotten; what sufferings endured with heroic patience could not do, bloody and violent insurrection has brought about. For years the greatest cruelties had been exercised by the Turks on the Christians of the Herzegovina; the diplomatic body of Europe had not a word of blame for the tyrants, nor of consolation for the ill-used people. Now, however, when they strive for themselves and prefer to see their country laid waste rather than longer submit to the disgraceful yoke, European diplomacy can speak of them: the question is, whether by their efforts they will and can bring a tardy assistance to these ill-treated people. At any rate, the Catholic faith in these unfortunate countries enjoys triumphs which recall to our minds the most flourishing periods of the Church's existence. Last year a Franciscan father bore testimony of his faith to the Church by his death. In the Herzegovina all the priests are Franciscans, and the circumstance may well be considered as the reason that the faith is still found there, for it has required all the energy and devotedness of this seraphic Order to labor in this country for the salvation of souls. The difficulties are so great that the whole life of a priest may truly be called a continual martyrdom. Fifteen years ago there was only one Catholic church in the Herzegovina; in many places divine service was celebrated under a tree in the open country, and in the caverns of mountains; there was no prospect of anything better, as all the Catholics of the country were in extreme poverty. Since the year 1863, by the help of alms collected by the three Franciscans, some little chapels and a seminary for priests have been built. The martyrdom of one of the Franciscan fathers will give us some idea of the immense sacrifices which are required for the protection and promotion of the faith in Herzegovina. On the 20th of July, 1875, Father Lawrence Karavla had gone to the church of St. Elias, to celebrate the feast of this saint, the patron of the whole of Bosnia. The people had assembled from all sides to receive the sacraments and to listen to the word of God. Towards evening the father left for his convent which, however, he was never again to enter. When he reached a lonely part of the road he was attacked by a band of Turks and cut to pieces. Next day his corpse was found, the skull cloven, and the whole body dreadfully mutilated. "The late venerated Father Karavla," says the 'Dalmatica Cattolica,' "was distinguished amongst his brethren by the great influence he possessed over the people and the amount of good he was able to do. He had devoted his whole life to the poor Catholics of Herzegovina, to protect them by every possible means from the violence of the Turks, under whose yoke they suffered much. When the Emperor Francis Joseph of Austria came to Sini and declared himself the protector of Catholicity in this country, Father Karavla went to him to express his loyal attachment, and recommended to him the interests of the Catholic inhabitants of Bosnia and the Herzegovina. It is believed that the fanatical Mussulmans could not forgive him for this, and on this account his blood was shed." This good father's death is an irreparable loss to the Catholic people, who deeply mourned for him. May not this violent death have contributed to let loose the spirit of wild revolt, or to hasten the outbreak? Father Karavla had always used his influence over the people to impress upon them the duty of obedience to lawful authority in spite of all oppression, and by his persuasive eloquence he had constantly exhorted them to patience. He had placed himself at the head of those societies which made it their aim, by prayers, representations to the authorities, petitions to the Sultan, and similar lawful means, to put an end to their unfortunate position. When he was no longer there, and the people had no leader, they gave themselves up to their sorrow and desire of revenge, for the very man who had always exhorted them to keep the peace had been torn away from them by the enemy, and they rashly entered on the path of violence. Whether the measures of intervention, in which Russia, who in her own kingdom so cruelly persecutes her Catholic subjects, plays the chief part, are likely to inspire the Catholics of the Herzegovina with great hopes of an improvement, is not a question very difficult to answer; certainly they have much more faith in the prayers of the martyr, who in their own country and from their own enemy has gained his crown.

"DUKE OF EDINBURGH."—The old wooden structure that did duty as the Duke of Edinburgh Hotel, in Russell-street for so many years, has, we are pleased to observe, given place to a new brick building, erected at considerable cost, in order to meet the rapidly increasing requirements of this popular and important part of the city. The present proprietor, Mr D. HARRIS, has spared no reasonable expense in furnishing and fitting the building with every modern comfort and convenience. The situation is extremely healthy, and commands splendid views of the ocean and harbour, and is within easy reach of the business part of the city. Persons in pursuit of a respectable and comfortable residence will do well to go to the "Duke of Edinburgh" Hotel, Russell-street, Dunedin.—[Advt.]

HISTORICAL! Vide "Jurors Reports and Awards, New Zealand Exhibition." Jurors: J. A. Ewen, J. Butterworth, T. C. Skinner. "So far as the Colony is concerned, the dyeing of materials is almost entirely confined to the re-dyeing of Articles of Dress and Upholstery, a most useful art, for there are many kinds of material that lose their colour before the texture is half worn. G. HIRSCH, of Dunedin (DUNEDIN DYE WORKS, George street, opposite Royal George Hotel) exhibits a case of specimens of Dyed Wools, Silks, and Feathers, and dyed Sheepskins. The colors on the whole are very fair, and reflect considerable credit on the Exhibitor, to whom the Jurors recommended an Honorary Certificate should be awarded." Honorary Certificate, 629: Gustav Hirsch Dunedin, for specimens of Dyeing in Silk Feathers, &c.