

A SECONDARY REASON.

STILL the changes are being rung upon the imaginary misdoings of the "Church of Rome," as they call it. Whether we open the Protestant newspapers of the northern hemisphere or those of the southern, one theme is prominent, and the evil intentions or malevolent actions of bishops, priests, and all the members of the Catholic Church, are favored with a degree of attention that is perfectly astounding, or rather would be so, were it not for certain reasons with which we are very well acquainted, and of which some are serious, being filled with "envy, hatred, malice, and all uncharitableness," while others are of lighter dye, and chiefly tend to amuse us.

We are well aware that there is a great conspiracy prevalent throughout the world, which has for its object the destruction of the Catholic Church, and which, in the vain hope of accomplishing this impossibility, employs without scruple calumny and falsehood of every description; but we are also aware that frequently preachers, who are obliged continually to discourse, are hard up for a subject whereon to hold forth, and that editors many times have cause to dread that the oft-reiterated phrase—"There's nothing in this paper"—may, with truth, be uttered of their own particular publication, and hence it arises that in the "Church of Rome" and "the Ultramontane party" they possess a valuable mine; and we are persuaded that they would find themselves sorely at a loss, could any event deprive them of the lofty mark at which they are wont to aim their feeble though envenomed shafts.

We recollect an anecdote, which, sooth to say, rather savours of JOE MILLER, concerning a gentleman who was addicted to field sports, and who, in pursuit of his favorite amusement, passed day after day in discharging his fowling piece at a solitary snipe that, regardless of being fired at, frequented a marsh in the neighborhood of his dwelling, and which supplied him for years with an object of existence, until at length he invited a friend to share in his sport, and this latter, being a more skilful marksman, killed, at first shot, the inestimable bird, thereby inflicting desolation on the heart of its patient pursuer who, like OTHELLO, lamented that his occupation was gone.

We fancy that in a similar manner, were the Catholic Church to fail them, certain of our preachers and editors would feel themselves bereaved, and oftentimes would find their articles and discourses wanting in point and pungency, whilst those who attack the Catholic cause through spleen and hatred, as many do, would be obliged, in the absence of their common foe, to turn their weapons of offence on one another, and would, therefore, be in danger of suffering the fate of the far-famed cats of Kilkenny.

Meantime accusations and mis-statements come hot and fast; it would be easy to fill our columns with them, but the subject is somewhat tiresome and not remarkably edifying, so that we shall content ourselves with one example taken at random, from a source whose title we have forgotten, but which will suffice to show our readers the amount of probability which attaches to anti-Catholic rumors. A little time ago we, somewhere or another, read a statement to the effect, that the "Ultramontane party"—a favorite nick-name for practical Catholics—in Europe were desirous that the expected war should break out, in order that the temporal power of the Pope might be re-established. Now, in the event of this war taking place, the issue would, undoubtedly, be victory for a Protestant power at least, as in the case of England, if not for one violently anti-Catholic, as in the case of Russia or Germany, and how this could favorably affect the Papacy, it would be hard to say. The statement is perfectly nonsensical, and yet it is not one whit more false or foolish than the scores of others that are circulated with the same intention—namely, that of exciting hatred against the Catholic Church, or else of supplying pabulum to the prejudices of a bigotted community, and thus giving zest to a prosy discourse, or enlivening a heavy article or newspaper correspondence.

NEWS OF THE WEEK.

ON Sunday evening last at Vespers his Lordship the Bishop of Dunedin alluded in feeling terms to the lamented death of the Rev. Father Petit-Jean, and invited the congregation to pray for the repose of his soul. Father Petit-Jean had a special claim upon them, because prior to Dunedin's having been erected into a separate diocese he had been Vicar-General of the district under the

Bishop who then had charge of it, and in this character had probably been known to many who were present, while all partook in the fruits of his labors. The deceased missionary had, about forty years ago, left his native country, that beautiful France to which Frenchmen were so much attached, and had given up friends and relatives to devote himself to the service of God in New Zealand; a choice which, the most reverend preacher believed he might say from his own personal knowledge, had never been repented of. Father Petit-Jean had come to this country at a time when as yet no British settlement had been made in it—he had found it in a savage state, and under these circumstances he had traversed the islands from one end to another, carrying his vestments packed upon his shoulders. His Lordship hoped that a sketch of his life would be written, for there were other good men left who would be capable of doing this. The venerable missionary might be said to have died in harness, for it was when he was about to proceed to the Cathedral for the purpose of performing some function that his death occurred. It took place with awful suddenness, and there was not a moment's warning given that he might have been prepared; but this, perhaps, was not necessary, for his life had been a continual preparation for death. Nevertheless, when the infinite sanctity of God was considered, who should say that he might not need our prayers. It was in our power to aid the souls of the faithful departed by prayers, by gaining indulgences for them, and above all by the holy sacrifice of the Mass. The Bishop concluded by again earnestly recommending to the prayers of his people the soul of the Rev. Father Petit-Jean.

We count ourselves highly favored in being enabled to insert in our columns, the last words written, in furtherance of the great work to which he had devoted his life, by the reverend missionary, Father Petit-Jean, so suddenly called to his reward. We are for this indebted to the kindness of two ladies belonging to the Order of the Sisters of Mercy, who arrived at Pt. Chalmers by the Alhambra from Wellington on the 21st inst., and there learned the death of their revered pastor. These ladies are bound on the long and tedious voyage to Europe; not, as indeed it is implied by the name they bear, for purposes of amusement or curiosity, but there to labor hard in promoting the work of the mission on which they have been engaged in New Zealand, and to which they propose to return without delay, when they have accomplished the object of their journey. They go, in their own touching words, "two poor women with scarce five hundred pence in their pockets, but with God on their side," to try and prevail on others to come and aid them in their devoted efforts, and also to solicit pecuniary help for the needs of their mission at Wellington. It is not necessary that we should dwell upon the merits of the Sisters of Mercy, nor upon the advantage it would be to have convents of their Order spread far and wide over every country. These things are too well known to need reiteration, and it only remains for us to say, that the inestimable Sisters are now making a valiant struggle to increase the sphere of their usefulness in New Zealand, and to add to their numbers. Should they succeed, the whole colony will eventually be benefitted, and they have evident claims to the assistance of all. None of those who wish to aid them need be deterred by the smallness of the donation that they are empowered to forward, for more depends upon the number of donors than on the amount given by each individual, and, therefore, any sum, however small, will be thankfully accepted. Subscriptions may be sent to the Lady Superior Hill-street, Wellington.

The supporters of secular education in Victoria have given evidence of what spirit they are of by substituting for the books of the Irish National Board, hitherto used in the State schools, those of Nelson's series, which contain remarks and explanations in many instances grossly insulting to the Catholic Church. It is, however, much better that these people should openly play their part instead of waging their war with religion under the cover of pretended moderation.

THE manner in which the appeal of Mr. O. Cummins on behalf of the Dunedin Conventual Buildings Fund was responded to in Lawrence is highly creditable to the inhabitants of that town. The results of their liberality in the shape of a considerable sum of money have been handed to the Lady Superior of the Dominican Convent.

In the course of our remarks on the Royal George Hotel in our last issue, the name of that establishment was inadvertently given as the Royal Hotel.

THE intention which we last week announced of opening the new organ gallery at St. Joseph's Church with a special performance of sacred music has now assumed a tangible shape. The services of a number of leading vocalists have been obtained, and rehearsals are being vigorously carried on. The principal item on the programme will be Haydn's First Mass—in B flat—and which by musical critics is pronounced to be the *chef d'œuvre* amongst the Masses of this great Master. The joyousness of this composition, the melodies in which it abounds, and the brilliancy of the accompaniments remarkable in it might perhaps, by persons who look for solemnity in music of its order, be found a cause of objection, but this very fault, if fault it be, arises from the perfection of the composer, who was not only a man of supreme genius, but likewise one deeply impressed by a fervent spirit of religion, under whose influence his greatest works were accomplished, and which being peculiarly happy disposed him to worship with gladness of heart, so that, as he himself tells us, "he could have written even a *Miserere in tempo allegro*." The orchestral accompaniments of Haydn's Masses are very florid, a fact which perhaps may be accounted for not only by the taste of the composer, but also by his composing them for special observances of the great festivals of the Church, when probably large bands of musicians were prepared to take part in their performance. The *Kyrie* of the Mass in question is particularly rich in brilliant orchestral effects, and in some passages movements are found which are said to be almost unrivalled, more especially in their continued and sparkling melody. Amongst the other more striking features of this magnificent com-