

HOGG AND HUTTON'S ADVERTISEMENT.

PORT WINE, 1834 Vintage, 42 years old; per dozen, 110s.

PORT WINE, 1844 Vintage, 32 years old. A bargain. Per dozen, 75s.

BROWN SHERRY, 10 years. Just received. Rare value Per dozen, 75s.

COLONIAL WINES, 30s. to 35s. per dozen.

LORNE WHISKEY (Genuine), 48s. per dozen.

HOGG AND HUTTON, Octagon.

HIBERNIAN AUSTRALASIAN CATHOLIC BENEFIT SOCIETY.

GRAND OPEN-AIR DEMONSTRATION,

In Aid of the Hibernian Hall Building Fund, on
THURSDAY, 9TH NOVEMBER, 1876,

AT

BURNSIDE, GREEN ISLAND,

(The Property of ALLAN KING, Esq.)

SPORTS to Commence at 12 o'clock sharp.

PROGRAMME—

1. Maiden Plate, 120 yards, open to all who have never won an advertised race. Entrance, 1s. First, 20; Second, 10s.
2. Handicap Race, 150 yards. Entrance, 2s. First, 30s; Second, 15s.
3. Throwing the Stone. Entrance, 2s 6d. First, 20s; Second, 10s.
4. Boys' Handicap Walking Match, half-mile. Entrance, 1s. First, 20s; Second, 10s; Third, 5s.
5. Irish Jig. Entrance, 2s 6d. First, 20s; Second, 10s.
6. Youths' Handicap Race, 120 yards. Entrance, 1s. First, 15s; Second, 10s; Third, 5s.
7. Burnside Handicap, half-mile. Entrance, 2s 6d. First, 50s; Second, 20s.
8. Three Standing Jumps. Entrance, 2s 6d. First, 20s; Second, 10s.
9. Handicap Walking Match, one mile. Entrance, 2s 6d. First, 40s; Second, 20s.
10. Handicap Race, for Boys attending St. Joseph's Schools, 150 yards. Entrance, 6d. First, 15s; Second, 10s; Third, 5s.
11. Grand Irish Reel. Entrance, 2s 6d. First, 20s; Second, 10s.
12. Consolation Handicap, 120 yards, open to all who have run during the day and have not won a First Prize. Entrance, 1s. First, 20s; Second, 10s; Third, 5s.

COMPETITION.

Three Competitors or no first prize; four or no second; five or no third. The decision of the Judges, in all cases, to be final.

A first-class Brass Band will be in attendance, which will play Selections of popular National Music.

Trains will run at frequent intervals during the day, commencing at 10 a.m.

Refreshments of all descriptions provided on the ground.

Return Tickets (including admission to the grounds), Adults, 2s 6d; Youths, 1s; Children (under 12), 6d.

WANTED Qualified CATHOLIC TEACHER for St. Patrick's School, Charleston, West Coast. For particulars, apply Rev. THOS. WALSH, Westport.

NOTICE.

PHOTOGRAPHS and lithographic portraits of the Most Rev. the Lord Bishop of Dunedin may now be had on application to the Lady Superior, Dominican Convent, Dowling-street, Dunedin. These pictures are being disposed of to aid in the erection of the new conventual buildings, and orders for them are, therefore, solicited.

NOTICE.

We beg to remind our Subscribers that the continued success of the NEW ZEALAND TABLET depends on the punctuality with which their subscriptions are forwarded to this office. Money Orders may be made payable to Mr. JOHN F. PERRIN, Manager, NEW ZEALAND TABLET Office, Dunedin.

THE following SUMS have been received as Subscriptions to the TABLET for the week ending November 2, 1876:—

	£	s.	d.
Mr. C. McDevitt, Taranaki, to December 27, 1876	..	0	12 6
„ J. Staunton, Invercargill, to November 1, 1876	..	0	12 6
„ R. H. Lavery, Temuka, to November 19, 1876	..	1	10 0
„ J. Haddock, Donohue's, to November 1, 1876	..	1	10 0
„ J. O'Donohue, Ross, to November 15, 1876	..	1	5 0
„ Quinn, Temuka, to October 10, 1876	..	0	12 6
„ Guarin, Temuka, to October 10, 1876	..	1	5 0
„ P. Clinton, Horndon, to December 31, 1876	..	1	5 0

New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, NOVEMBER 3, 1876.

A SIGN OF THE TIMES.

OUR attention has been forcibly attracted to the manner in which the non-Catholic Press has received the report of the difference said to have arisen between the noted "evangelists," Messrs. MOODY and SANKEY. Whether such a difference exists or not, it is not to our purpose to inquire; nor do we care to examine into the matter, so far as to discover whether, in case of its existence, it denotes so complete a condition of hypocrisy on the part of the gentlemen alluded to, as certain editors appear to assume. We shall merely, *en passant*, observe that a falling-out on a question of business is not to us so suggestive of "picking and stealing, evil speaking, lying and slandering," as it seems to be to many of our contemporaries; and, to our mind, there is nothing cheering in the fact (if fact it be), that persons supposed to be actuated by high motives turn-out deceivers and charlatans. TARTUFE is, to us, an execrable character; nor do we rejoice to behold him — *le pauvre homme!* — multiplied upon the face of the earth. Our position as Catholics is unassailable: it is founded on the truth; and as it cannot be lowered, even by the defalcation of its adherents, so neither can it be exalted by that of those who are opposed to it. Therefore, we feel no pleasure when we hear that men, whom we always knew to be mistaken, but who, we still believed, might probably be sincere, have proved to be false to the principles they professed.

But what it concerns us now to discover is, what it is that has set so many pens a-going in exultation over the reported down-fall of two remarkable exponents of a certain creed styled, and believed by numerous persons to be, evangelical. Nor, if we mistake not, will it be necessary for us to seek far for the true cause.

In reading the works of Catholic authors, it is not uncommon to meet with passages which confidently predict the true end of the so-called Reformation to be infidelity. However positive might be the creeds that men, calling themselves reformers, should set up, and however enthusiastic the adherence given to them by those who adopted, or who were educated in them, they would certainly end in entire negation of all religious truths. The religion known as Protestantism would last a certain space, but its duration was marked, and its extension limited. It would not only never become universal—of which, in Catholic minds, at no time was there any doubt—but it would never even be very widely extended; and thus we Catholics have always been inclined merely to smile at the attempts of Protestants to pervert to their tenets the inhabitants of Catholic countries: our sorrowful forebodings having been reserved for infidelity, from which the real danger arises—that is, danger of destruction to souls, but not to the indestructible Church of God.

The time seems now to be close at hand when we shall see the foresight of the authors, to whom we allude, fully justified; day by day proofs are being multiplied that Protestantism, as a religion, has all but collapsed. Its appointed course is nearly run, and it is being rapidly merged in infidelity. The thin disguise of Christianity that at first clad its adherents is passing off; and the period is not far distant at which once more the Catholic Church will stand on one side, and they who make no profession of a belief in Christ on the other; and there will be no medium.

It has been recognised by non-Catholic writers, as well as by Catholics, that the movement they call the Reformation was but means to an end. Protestantism, says CARLYLE, has produced "German literature and the French Revolution;" and he evidently expects it still to produce effects even more transcendental, but whether these effects may be qualified by the term Christian or not, let our readers judge; and it is with the influence of the Reformation upon the world's Christianity that we have at present to do. It is certainly very evident that the movement begun by LUTHER was not, as it purported to be, a bringing back of things to an original state of purity from which it was pretended that, in some way altogether incomprehensible, they had been corrupted, but a leading of them into a path which should conduct them to a termination quite other than that to which they had before tended, and the excellence of which is differently appraised, according as the men who judge of it are followers of CHRIST or not so. That new ter-