

# New Zealand Herald

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## Current Topics

AT HOME AND ABROAD

A  
MELANCHOLY  
PROSPECT.

ACCORDING to Mr. Bathgate, addressing his constituents at Mornington the other night, the necessity which exists for the Colony's entering at once upon economical lines is very marked. Ruin stares us in the face, it would seem, and if we would escape

it, prompt and sweeping measures of reform are imperative. The banks must be deprived of their privilege to issue paper money, by means of which they have the power to restrict the progress and commerce of the Colony in a very arbitrary manner. The lands must be dealt with wisely; the public expenditure reduced; Government localised; unproductive public works relinquished; borrowing restricted; taxation equitably adapted to the capabilities of the population; and provincial districts made self-reliant and self-contained.—If all this be done sufficiently and speedily, the Ship of State may weather the storm—nay, is sure to do so—but, failing its accomplishment, all is inevitably lost. The programme, it must be admitted, is a comprehensive one, and the alternative alarming—the more so that there is a good deal in this view of things to recommend its adoption to all sensible men. Indeed, we do not see that there is very much in it, to which anyone can reasonably take exception, and we are inclined to think that Mr. Bathgate looks upon the situation with but too keen an eye. Dispiriting as it is, however, to contemplate the dark picture of things so presented to us, it is still worse to reflect that the prospect of their being amended seems very doubtful. The situation is one that requires the whole attention of men not only disinterested but of sufficient ability, and whether the Colony possesses them or not we may very well doubt. What may be taken for certain is that, if it does, they are not to be found in the Cabinet under whose administration the present muddle has been arrived at—and the fear is that the resignation of this Ministry would but make room for a body of statesmen more or less possessed of some especial weakness and the ardent advocates of theories tending toward endless mischief. We have certainly reached a ticklish crisis in the life of the Colony—a time of injurious taxation, of grave depression, of heavy indebtedness, and immense expenditure, and we need men with the hearts of true statesmen, and the hearts of patriots, to deliver and to guide us into safer paths. Where are they to be found, for as yet we know not?

MORE ABOUT MR. M. W. GREEN, it seems, was fairly addled BIBLE-READING, when he tried to give scriptural lessons in the Dunedin Normal School.—The ungodly children who remained without made such a noise under the windows, and were so seconded by other children overhead that it is a mercy our evangelistic legislator did not lose his reason—however strong that article may be, and there are many members of the fair sex especially who esteem it as gigantic—whose mature years, moreover, should add force to their judgment—for why should not lovely woman also be admitted to grow wiser with age? But it is altogether too modest of Mr. M. W. Green to pretend to be astonished at the degree of attention the children under instruction paid to his lectures in spite of the noise—for that we are convinced was due to Mr. Green's own exceptional powers. Who, indeed, could doubt his ability to reach the ears of the children, notwithstanding any row that could be made, that has heard him labouring in the vineyard by means of an oration in the streets for example? Then, indeed, were the souls of wandering sinners as easily affected as their hearing there were many in Dunedin who must have become red-hot saints on the spot.—Depend upon it the attention given by the children in spite of all their ungodly school-mates' noise was due to the power of the orator who addressed them—and is not the bull of Bashan an animal that has justly made his mark in the world, and in connection too with sacred things? Mr. M. W. Green, however, seems to have become dispirited, owing, perhaps, to his native modesty; his anxiety is that the teachers shall be requested to read the Bible for fifteen minutes to the children just to let them know there is such a book in the world, and so that by knowing this they may be enabled to perform their duties

as citizens—a proposal eminently worthy of Mr. M. W. Green. Was the bull of Bashan, by the way, in any degree connected with the moon-calf? Teachers, in Mr. Green's opinion, would not be found to have much unwillingness to give additional time to the children. They are people who set no particular value on their hours and are never weary of their work, as we all know. Under present circumstances, moreover, with the prospect that their salaries are all to suffer a considerable reduction, owing to the necessity of reducing the education expenditure, the additional labour might serve to distract their minds from any sense of a grievance they might feel, and should be particularly agreeable to them.—The teachers would welcome Mr. Green's proposal with delight—and if they did not the committee, supposing it agreed on the measure in question, could take steps to insure their doing so. Teachers can generally be brought round pretty soon to the views of their committee. Dr. Macdonald, nevertheless, who is chairman of the George Street School-committee, desires the school to continue, as he says they should be, "havens of rest."—And a great source of comfort it must be to several small boys if the learned doctor only practises as he preaches, and makes his forms the abode of rest to the youthful mind. The royal road to learning has, then, been discovered—and that, perhaps, as well to teaching? But does not fair and easy go far in a day, as the old saying is? The doctor is doubtful as to the docility of the teachers, and, like Mrs. Proudie, places strong reliance on Sunday schools. He will have a fresher, a stronger, and a generally improved Sunday school, and all will then be well. "Here, then," he cries in a noble burst of English composition, for the doctor's speech was written out for the occasion, "is the legitimate sphere of action for the denominations; and here, if only they would rouse themselves to the work, would be the scene of their triumph. "But you will say," he continues, "what is this but the Sunday school system? I reply, it is the Sunday school system, but with fresh life in it, strengthened and improved. For example, why should not the flower of our laity, in intellect, moral power, and experience of life, give themselves to this work, and be proud to give themselves to this work? Why should not our parents see to it that their children attend the Sunday schools as regularly as the day schools? Why should not parental influence breathe a spirit of docility and obedience into the children?"—Why, indeed? But it would be rash to undertake a reply to such deep questioning as this. A Christian Socrates might draw out from some respondent a satisfactory and sufficient answer, but for men of lesser calibre the attempt would be vain. We shall leave the doctor to treat of the matter with the "flower of our laity." Still we fancy there might be a blossom or two who would give him a curt reply. It only remains for us, therefore, in conclusion, to question, for our own information and mental improvement, as to the grounds on which Doctor Macdonald bases his assertion that Bible-reading is of a fluid nature. When pundits betake themselves to black and white, and set down their eloquence in writing, every word, we may be persuaded, is well weighed. How comes it, then, that Bible-reading falls in drops?—"And let me ask," says the Doctor, alluding to certain heathenish children, "how many drops of Bible-reading would fall to their lot?" But, then, perhaps, the question was especially intended for Mr. M. W. Green, and had particular reference to the floods of pious tears which it is reasonable to suppose that evangelist has shed in his day, and caused to be shed over the words of Holy Writ,—or to some oily outpouring or another by which his ministry of the "Word" is accompanied.—If that were so the association was even a pretty compliment rather than wholly nonsensical.

MR. CHRISTOPHER MANUS O'KEEFE has written THE CHURCH AND THE REPUBLIC in a recent issue of the New York *Sunday Democrat* an article on the attitude of the Catholic Church towards republicanism that is especially valuable at the present day, when in many quarters it is taken for granted—and there is not the necessary knowledge to prevent it from being taken for granted.—that the Church is the ally of tyranny, and opposed to the liberty and welfare of the people.—But on the contrary, as a French Liberal whom we lately had occasion to quote, also reminds us, there is nothing in either the dogma or the past history of the Church to hinder her at any time

from adopting the popular cause—of which, in fact, in the end, be it sooner or later, she will be found the protector and most salutary guide—when all the demagogues who are now, in ignorance, unreasoning folly, or for their personal advancement and interests, pretending to befriend and lead the people have been shown to the world in their true light—and may that not be the consequence of the disastrous results indubitably to follow on their guidance if it be successful. Mr. O'Keefe, then, to whose learning and brilliant abilities those who read his article will hardly need the testimony borne by a brother journalist, and one who shared his lot as a political prisoner in 1865, appeals first of all to the part borne by the Popes towards the Italian Republics of the middle ages—Venice, Genoa, Amalfi, Florence. From the first named of these England herself, according to Lord Beaconsfield, copied the manner of her Government for a lengthened term.—“The great object of the Whig leaders in England, from the first movement under Hampden, to the last more successful one in 1688,” he says, “was to establish in England a high aristocratic republic on the model of the Venetian, then the study and admiration of all speculative politicians. Read Harrington, turn over Algernon Sydney, and you will see how the minds of the English leaders in the seventeenth century were saturated with the Venetian type; and they at length succeeded. William III. found them out in a moment. He told the Whig leaders, ‘I will not be a Doge.’ He balanced parties. He baffled them as the Puritans baffled them fifty years before. The reign of Queen Anne was a struggle between the English and Venetian systems. Two great Whig nobles, Argyle and Somerset, worthy of seats in the Council of Ten, forced their sovereign on her deathbed to change the ministry. They accomplished their object. They brought in a new family on their own terms. George I. was a Doge. George II. was a Doge. They were what William III. would not be. George III. tried not to be a Doge, but it was impossible materially to resist the deeply-laid combination. He might get rid of the Whig magnificoes; but he could not rid himself of the Venetian Constitution, and the Venetian Constitution did govern England from the accession of the House of Hanover to 1832.” And Mr. Ruskin in his “Stories of Venice,” relates how while the Republic was obedient to the Holy See, its people enjoyed liberty—losing it in an oligarchy when they quarrelled with the Pope.—Genoa for nine hundred years was fiercely republican and profoundly Catholic. “Inhabited by a race the most enterprising on earth, its existence was as stormy as its courage was untamable. Nothing could cow the intrepidity of its people; nothing could restrain the activity of their enterprise. All the islands of the Archipelago—all the shores of the Euxine—were dotted with their settlements. Their caravans worked their difficult way through the dismal wilds of Germany, while their war galleys—flinging their standard to the wind—penetrated the Bosphorus and flouted the blasphemous Turk in the midst of his ill-gotten splendour. Was there ever such a city? The inhabitants were unsurpassed in the history of man for valour in war and industry in peace—for the arts that embellish and sciences that enlighten mankind—eloquence and jurisprudence, poetry and painting, navigation and architecture—all that elevates and adorns—all that dignifies and beautifies human society. It was the pride and glory of this republic—indeed, of all those brilliant republics—to chronicle with eloquent pens the achievements of their heroic armies—to immortalise the valour that made face to ‘La paurosa e tremenda potenza de’ Turchi’—the enterprise that colonised the islands of the Mediterranean and the ambition that subjugated the Morea, and adorned whatever it subjugated with lofty palaces, immense factories and holy temples.” Amalfi was of exceptional splendour among the lesser republics, and the Catholic charity of her merchants was made known to all the world by their erection of an hospital—that institution of a peculiarly Catholic origin—in Palestine.—And then there was Florence, the mother of learning and the arts, the most beautiful of the beautiful cities of Italy, than whose people, “no republicans ever had more public spirit or prouder independence of character.”—But of all these republics the Pope was the friend and protector, he was always on the popular side, “always opposed to Imperial ambition—always a nationalist.” “Nor was it round the Mediterranean alone that the lofty fortresses of republican liberty, constructed by Catholic hands, raised their turreted heads. All the margins of the Baltic were equally embellished with proud, prosperous and populous cities, redolent of life, teeming with merchandise and obstreperous with commerce. Known in history as the ‘Hans Towns,’ These republican cities have disappeared, leaving Hamburg, however, to bear evidence to the magnitude and opulence, the freedom and intelligence which for centuries characterised the now dilapidated Hans Towns.” But with the so-called Reformation came a change—fierce turmoil ensued. Germany was drenched in blood; Rome was sacked by Lutheran soldiers; France was torn by civil war. And these excesses and horrors obliged the Pope to appeal to the protection of Imperial authority, and relinquish the patronage of republicanism. He withdrew from the arena of politics. “After the Reformation,” writes a Protestant author, “the Papal power silently retired almost entirely within its ecclesiastical

functions, and the temporal interests of the Pope, as an Italian prince, became subordinate to those of his spiritual supremacy.” But it is not only that the position of the Church is consistent with that of the Republic. Her own constitution is republican. “The elective principle pervades every department, and ramifies into every organisation of the Catholic Church. The Superior in every friary, the Abbess in every nunnery, is elected by the free choice of their respective communities. These establishments are all republics. When a Provincial enters a friary—of the Dominicans for example—he lays aside his supreme power, and becomes subject, during his stay, to the Abbot of that establishment, precisely as President Arthur, if he visit New York, becomes subject, for the time being, to Governor Cleveland. You might suppose that the founders of this Republic, when framing its Constitution, had before them the constitution of our monastic orders. Nor is it in the regular orders alone. Every Bishop is selected by his subordinate clergy; every Archbishop by his suffragans. The freedom of the Church is insured by the celibacy of its clergy. There can be no hereditary dignitaries in this venerable, great and magnificent hierarchy, spreading over the world and embracing hoary centuries in its history and carrying the mind back to ‘the times when the smoke of sacrifice rose from the Pantheon.’ To the celibacy of the clergy we are indebted for the liberties of Europe. For, as Macintosh has well observed in his ‘Autobiography,’ had the Catholic clergy in the middle ages been an hereditary priesthood—had the crozier and the censor been heirlooms in certain families—Europe would have degenerated into another Hindostan, stiff, rigid, mummified and voiceless. The bounding life and giant-stride of Europe would have been impossible; everything would have been fixed, stagnant, lifeless and frozen.” But in addition to all this the great theologian whom the Church has canonised, and the Pope proclaimed as the teacher to be followed, above all others, in seeking philosophic truth, has distinctly pronounced the republican form of government to be the best. His doctrine is explained thus in a lecture lately delivered by the Bishop of Vincennes:—“Though living at a time when there was little to make men favour anything in their writings except the strong monarchies of the day, influenced by the Christian idea of liberty which so thoroughly possessed him, he gives us a plan of a liberal government such as to surprise us. The history of the republics of antiquity was too full of evil traits to win his undivided admiration. He decides in favour of a limited monarchy; but so little chance does he leave to the monarch to abuse his power and position, so much does he grant to the people, that we seem to be reading more a description of our own Government than even one like that of England. He says: ‘Regarding the good establishment of princes in a state or nation, two things are to be looked to—one is, that all should have some part in the principedom or government, for in this way peace among the people is preserved, and all are pleased with such a disposition of things, and maintain it. The best arrangement of princes in a state or kingdom is where one is placed over all on account of his virtue; and under him some rule by reason of their excellence; while the government pertains to all, and because they can be elected by all. Such is every political regimen well-tempered by the kingly form, whereby one presides; by aristocracy, inasmuch as many carry on the government on account of their virtue or fitness; and by democracy—that is, by the power of the people, in so far as princes or rulers can be elected from among those who are among those who are of the people.’ (1o 2æ, Quæst. cv., Art. 1). Had St. Thomas lived in this day of ours, it is not at all improbable that he would have regarded with favour the form of government which exists in our State. He would have looked on our President as the ruler selected by the people on account of his fitness for the position; on our Representatives in the Legislatures and in Congress, and our officers, as those chosen from among the people to carry on the government; while he would have found the people choosing their own representatives, thus fulfilling, in part at least, the ideal of a model republic.” It is vain, then, to speak of the Church as upholding absolute government in any shape or form, and they who do so speak in ignorance—or what is worse, with wilful falsehood.

AMONG the rest Mr. Bathgate said the other evening that a number of girls leave the High School every year through ill-health—and it is no doubt a lamentable thing that young girls should be so

afflicted. Nevertheless, if we are to judge from the system of secondary education that is carried on among ourselves by the results of that which prevails in England—and, if we are not, we should like to know why not—it may be just as well that the girls are saved from a very considerable waste of time. Their health, most probably may be recovered—but from a mind trained awry who could deliver them? In certain examinations lately held by the London University, for example, and exposed by the London *Echo*, the answering speaks very plainly for the failure of the cramming system in vogue to do anything more than waste the students' time, and confuse their minds. Any father or mother in the world might well feel angry at finding that, however cheap the counterfeit education conferred

might seem, it had produced such results, and yet the angry parents would be the most to blame for their apathy in submitting to the injury thus inflicted upon their children. The *Echo*, then, gives several examples of the most absurd, and even almost idiotic, answering. How consoling, for instance, it would be for some father or mother to find that a child's time had been occupied in studying the English language with such good effects as to produce the following:—“Denounce.—Derivation—*De*, down, and *nuncio*, I know; meaning, to speak bad of. Sentence—On account of the nobleman's son marrying a person who was his inferior, his father determined to denounce. Feign.—Means to pretend. The noun from this is feint; therefore to feint means to pretend to be in a fit. Ponder.—To study. He was a ponderous fellow. A Posthumous Child.—A child born after the death of his father or mother. Posthumous.—Illegitimate. John Brown is a posthumous. Evasive.—Eluding. The person to whom you are evasive is healthy. Lubricate.—To soften—It was tried to lubricate him. The fresh dues lubricate a person. To make loose, as—I will lubricate the nail from the wall. To strengthen by change of air. To make light—he lubricated the penny. Enervating.—Working hard—he was enervating to do it. Strengthening—he gave him an enervating draught. Assisting the energies—Holloway's pills are very enervating. Pleasing—we were much enervated at our success. Cutting through—as robbers were enervating the land. It was an enervating trip. Acoustics.—Playful jests. Wearing apparel. A person who is going to fight calls his weapons acoustics. Comes from *accounter*, to clothe. Gymnastics.—Pertaining to wearing apparel. Denounce.—To give up—I denounce the devil and all his works. To give up—I will denounce the devil that I may serve God. To give up—if people do not denounce the devil they will fall victims to his snares. To proclaim—his death was denounced in the papers.”—Verily, an education such as we see betrayed here would be dear at any price, and even a severe fit of illness might well be endured with complacency if there were no other means of escaping from it. But such is the temper of the times, and we have little doubt but that a good many very excellent, well-meaning, and, under ordinary circumstances sensible, people have turned up their noses in no slight degree at Mr. Bathgate's notion that their daughters should be taught instead of all the sciences and all the genteel arts, how to cook a good dinner,—or made instead of all that is solidly learned and gracefully accomplished, the perfect mistress of a sweeping brush. Surely the idea is utterly antediluvian, and subversive of all the progressive notions of our Colonial life. The *Saturday Review* told us the other day in an amusing article that, although the cramming system was very much to be deprecated, and calculated, if submitted to, to do the utmost mischief to its victims, there was no fear of its producing any very serious effects, owing to the ingenuity of the English school-boy in escaping from its influence, and, in fact, we see in the examples of answering we have taken from the *Echo*, a clear proof of what the *Review* asserted. It may, nevertheless, be questioned, we say again, as to the wisdom of sending children to school merely that they may exercise their ingenuity in avoiding a course of instruction that must injure them if they are attentive and docile. We do not know, of course, whether we should be justified in comparing the English school-boy with the Colonial school-girl. Our young ladies may be above all that, and provided with a superior brain power as well as a more determined application—and Colonial teachers, who in any case would not be to blame in following the imperative demand of the times,—may have hit on a plan by which the evils that have certainly become apparent at home may be obviated among us here, but Mr. Bathgate's assertion is at least suggestive, and leads us to suspect that among the pupils who preserve their health there may be a sad waste of time—even if there be a gain in the acquisition of a habit of adroit mental dodging—and that the pupils who would benefit most by a rational system of education are those whose docility and anxiety now expose them to the loss of health. Whether the loss is made up to them in the recesses of genteel homes by the discipline of the sweeping brush, or the lore that surrounds the pot-stick must remain a mystery, but, even if it were so, the invalides might, perhaps, be congratulated rather than consoled with, on the illness that had ended in making them fit for some useful place in life, and in good common sense they might find a set-off against the multitudinous smatterings that seem requisite to the character of a female of the period—whether girl or woman. Mr. Bathgate, then, however old-fashioned he may be, is not without a shrewd notion as to the direction in which the fair young idea should be trained.

A CORRESPONDENT accuses us of heaping up pillows “A PENNY A DAY of down under the inxurious heads of the lords of IS VERY GOOD wool by expressing our dissent from Mr. Henry PARY.” George's nationalisation and national confiscation projects, and thinks, moreover, that we have a tendency to become a bloated aristocrat and oppressor of the labouring man. Nothing, however, is further from our thoughts, or more remote from our nature, and we boast ourselves with truth as much removed from presenting the man of many sheep with a usurped

couch as we should be from flattering the labourer with an assurance that he possessed rights that were not his, and which, were they placed in his hands, would benefit him but little, if at all. Perhaps, indeed, they would make his condition worse than it had been before, and he might find that he had gone, as they say, from the frying pan into the fire. The conviction which Mr. George's propaganda is likely to bring home to many minds, it is to be feared, is, what no doubt Mr. George would by no means desire to spread abroad, that were his plan of nationalisation once carried out every agricultural labourer in the country would find himself at once the tenant of a snug farm, and every town loafer an independent gentleman—and therein lies mischief and deceit. We do not indeed know whether that way lies madness or not, but certainly there is disappointment and indignation in the direction. The agricultural labourer would very possibly find himself working away to aid in supporting a large number of people whom he would consider deserved very little to live upon the sweat of his brow—among them possibly the town-loafer—and he might occasionally find that while his wages were reduced to a minimum the same proportion as when they were high had to go to the same end. For let it be understood that under the nationalisation of the land there could be no allowance made for bad years—the rates and taxes must be paid as usual; and the widows and orphans all enjoy their accustomed pension.—And by-the-way what a premium there would be placed on widowhood—old men and invalides would certainly go up fifty per cent., or may be even a hundred, in the matrimonial market. But were the estates of all the landlords in England confiscated, as Mr. George proposes, the gain to the nation conjointly would be £200,000,000 per annum out of which an annual sum of £130,000,000 must be paid as rates and taxes in the time of peace.—More no doubt, and considerably more, would be required in the time of war. There would then be £70,000,000 only of a surplus to provide for the comfort of all those who would be on the look out for Utopian times, and ready to go dancing mad if they did not find them setting in on the spot. If, then, this £70,000,000 were divided equally among the whole population, and the whole population would, in justice have an equal right to it, every man, woman, and child in the country would find himself, herself, and itself possessed each of something a little over one penny a day. Here, indeed, would be a noble provision against all present want and future contingencies. It would not so much as keep each household in drink, for in 1882 the drink bill of the United Kingdom amounted to £126,252,000, or about 2½d a day for each individual. But if each individual were deprived of his just rights and his penny a day were sequestered and applied to support charitable funds—on what basis should they be distributed? At all events all that could be done would be to support a certain portion of the population on charity, and the effect of doing that would be in many respects deleterious. The labouring men, then, would find themselves not one bit better off than they are at present, and they might find themselves worse off. Nor is there the least chance that any distribution of property whatsoever will at any time wholly do away with poverty, although wise legislation could and ought to prevent the occurrence of famine, or the existence of extreme misery. So much we say with the repeated assurance, that, although we have neither the intention nor the inclination to heap unearned pillows of down under the recumbent lords of wool, but would merely give them the amount of feathers to which they have a due right, it by no means enters into our plans to flatter and make a fool of the labouring man by holding up before him false hopes, and deceptive earthly paradises. There are in existence nowadays plenty of people who, for reasons best known to themselves, but pretty clear to others also, are anxious to do so, and those working men who choose to follow bubbles can go in their pursuit, and swell a foolish following,—it will be to somebody's benefit, if not to their own, if that prove any satisfaction to them.

The peculiar circumstances attending the death of Rev. P. Daniel, O. S. B., of St. Benedict's Industrial School, Skidaway Island, near Savannah-Ga., make his case very noteworthy. This kind priest on the evening of the 7th ult., was attacked by a dog, which he attempted to repel with the breach of a gun, in order to avoid shooting anyone. In the confusion, the gun that he held was discharged, the contents entering his abdomen. He died, as he desired, on the advent of the Feast of the Immaculate Conception. Father Daniel knew at once it was a mortal wound, his first expression to the physician who attended him being that he must die, and praying that it might be the Divine will for him to enter the heavenly kingdom on this great feast. He endured his thirty hours of agony with Christian heroism, sustained by a firm faith in God, and fortified with the sacraments. During his sufferings he wore a continued smile of peace, and joined in all the prayers for a departing soul, being rational to the end. Those not of his faith who witnessed his end exclaimed: “That priest lived to die!” Truly the Benedictine Fathers, in their zeal for the salvation of [the coloured race, in eight years have suffered much. They have lost two priests, one Father Birgier by yellow fever, now Father Daniel by accident; they have suffered from climate fever, enduring privations by self-denial, and God has blessed them in the unparalleled success of bringing the ignorant to admit and embrace the Truth.

**BANKRUPT SALE FOR TWENTY-ONE DAYS**

COMMENCING ON

SATURDAY, JANUARY 12.

**MOLLISON,  
DUTHIE,  
& CO.**

Have now removed the remaining portion of the **BANKRUPT STOCK** of **CARTER & PEPLOE'S** Goods to their own Premises,

195 & 197 GEORGE STREET,

And for the next 21 days will offer the above along with our own well-assorted Stock at prices far below the general run of Sales.

COMMENCING

ON JANUARY 12.

**MOLLISON,  
DUTHIE,  
& CO.,**

195 & 197 GEORGE ST.

**ROBERT LUMSDEN**  
PRACTICAL WATCHMAKER & JEWELLER,  
47 GEORGE STREET,  
(Next door "Little Dust Pan.")  
DUNEDIN.

N.B.—Special Attention paid to the Watch-repairing department by R. LUMSDEN.

**WELLINGTON COACH FACTORY**  
Manners-street and Taranaki Place,  
WELLINGTON

**MICHAEL BOHAN** PROPRIETOR  
COACHSMITH, WHEELWRIGHT, FARRIER, AND GENERAL BLACKSMITH,

And Manufacturer of all kinds of Landaus, Broughams, Hansom Cabs, Buggies, Waggonettes, Phaetons, Dog Carts, and all other Spring Traps at greatly reduced prices.

Good Workmanship Guaranteed. Estimates given

Orders from any part of the colony will receive prompt attention

**SHAMROCK HOTEL**  
SPEY STREET,  
INVERCARGILL.  
**THOMAS SCULLY** PROPRIETOR

The above hotel is centrally located in the principal business part of the town, and within five minutes' walk of the Railway Station. It has undergone thorough renovation. The Bed Rooms are lofty and well ventilated. The accommodation is second to none in Southland. Nothing but the best Liqueurs sold on the premises.

Note the Address:—

SHAMROCK HOTEL, SPEY STREET.

**CALLAN & GALLAWAY,**  
SOLICITORS,  
BOND STREET DUNEDIN,  
Have several sums OF MONEY TO LEND on Good FREEHOLD SECURITY, at Current Rates of Interest.

**SAN FRANCISCO MAIL SERVICE FOR 1884.**

Leave Hoki-tika.	Leave Grey-mouth.	Leave West-port.	Leave Picton.	Leave Nelson.	Leave Inver-cargill.	Leave Dun-e-din.
Feb 1	Jan 31	Jan 31	Jan 31	Feb 2	Feb 1	Feb 2
Feb 29	Feb 28	Feb 28	Feb 28	Mar 1	Feb 29	Mar 1
Mar 28	Mar 27	Mar 27	Mar 27	Mar 29	Mar 28	Mar 29
April 25	April 24	April 24	April 24	April 26	April 25	April 26
May 23	May 22	May 22	May 22	May 24	May 23	May 24
June 20	June 19	June 19	June 19	June 21	June 20	June 21
July 18	July 17	July 17	July 17	July 19	July 18	July 19
Aug 15	Aug 14	Aug 14	Aug 14	Aug 16	Aug 15	Aug 16
Sept 12	Sept 11	Sept 11	Sept 11	Sept 13	Sept 12	Sept 13
Oct 10	Oct 9	Oct 9	Oct 9	Oct 11	Oct 10	Oct 11
Nov 7	Nov 6	Nov 6	Nov 6	Nov 8	Nov 7	Nov 8

Leave Lyttel-ton.	Leave Well-ington.	Leave New Plym'th	Leave Napier.	Leave Thames.	Leave Auck-land.	Arrive London.
Feb 2	Feb 3	Feb 4	Feb 2	Feb 4	Feb 5	Mar 15
Mar 1	Mar 2	Mar 3	Mar 1	Mar 3	Mar 4	Apr 12
Mar 29	Mar 30	Mar 31	Mar 29	Mar 31	Apr 1	May 10
Apr 26	Apr 27	Apr 28	Apr 26	Apr 28	Apr 29	June 7
May 24	May 25	May 26	May 24	May 26	May 27	July 5
June 21	June 22	June 23	June 21	June 23	June 24	Aug 2
July 19	July 20	July 21	July 19	July 21	July 22	Aug 30
Aug 16	Aug 17	Aug 18	Aug 16	Aug 18	Aug 19	Sept 27
Sept 13	Sept 14	Sept 15	Sept 13	Sept 15	Sept 16	Oct 25
Oct 11	Oct 12	Oct 13	Oct 11	Oct 13	Oct 14	Nov 22
Nov 8	Nov 9	Nov 10	Nov 8	Nov 10	Nov 11	Dec 20

J. M. J.

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## T. D. SULLIVAN.

("Scrutator" in the *Dublin Freeman*.)

Few pages are more picturesque, or more touching even in "New Ireland" than those in which A. M. Sullivan describes the native place of himself and his family, and the changes that the years have made in it. "Revisiting recently," he writes, "the scenes of my early life, I realised more vividly than ever the changes which thirty years had effected. I sailed once more over the blue waters of the bay on which I was, so to say, cradled; climbed the hills and trod the rugged defiles of Glengariffe and Beara, by paths and passes learnt in childhood, and remembered still. . . . The extreme south-west of Ireland, the Atlantic angle formed by West Cork and Kerry, long had a peculiar interest for the student of Irish history. . . . In the last formidable struggle of the Gaelic Princes for native sovereignty this region performed in the South very much the part which Donegal played in the North; the three men under whom the final campaign in 1595-99 was fought being Hugh O'Neill, Prince of Tyrone; Hugh O'Donnell, Prince of Tyrconnell; and Donal O'Sullivan, Chieftain of Beara. In that struggle Spain was the ally of the Irish Chiefs, and the proximity of the Carbery and Beara headlands to the Iberian peninsula—the facilities offered by their deep bays and ready harbours for the landing of expeditions, envoys, arms and subsidies—gave to the district that importance which it retained down to 1796, when it was the scene of the attempted, or rather intended, French invasion under Hoche. Declared forfeit in 1607, on the conclusion of the campaign above referred to, confiscated again in 1641, and a third time in 1691, Beara at length passed totally from the O'Sullivans. The last notable member of the disinherited family entered the service of France with the Irish army under Bursfield, on the capitulation of Limerick. The clansmen scowled on the new landlords, who, indeed, for very long after, never ventured upon even a visit to the place. From 1700 to 1770, as Mr. Prout has very graphically described, Bantry and the surrounding bays were the great outlets through which, in defiance of the utmost power and vigilance of the Government, sniploads of recruits for the Irish Brigade (called "wild geese" in the bills of lading) and cargoes of wool (at the time forbidden to be exported) were despatched to France, Spain, and the Low Countries. In the smuggling or exportation, contraband fleeces and importation of silk, brandy, and tobacco, the population pushed a lucrative and exciting trade down very nearly to the close of the last century, when it may be said to have totally disappeared. Henceforward they devoted themselves exclusively and energetically to a combination of fishing and petty agriculture. . . . Few sights could be more picturesque than the ceremony by which, in our bay, the fishing season was formally opened. Selecting an auspicious day, unusually calm and fine, the boats, from every creek and inlet for miles around, assembled at a given point, and then, in solemn procession, rowed out to sea, the leading boat carrying the priest of the district. Arrived at the distant fishing ground, the clergyman vested himself, an altar was improvised on the stern-sheets, the attendant fleet drew around, and every head was bared and bowed while the Mass was said. I have seen this 'Mass on the ocean' when not a breeze stirred, and the tinkle of the little bell or the murmur of the priest's voice was the only sound that reached the ear; the blue hills of Bantry faint on the horizon behind us, and nothing nearer beyond than the American shore. Where are all these now? The 'Mass on the ocean' is a thing of the past, heard of and seen no more; one of the old customs gone, apparently for ever. The fisherman—the fine, big-framed fellows, of tarry hands and storm-stained faces? The workhouse or the grave holds all who are not docksidemen on the Thames or the Mersey, on the Hudson or the Mississippi. The boats? I saw nearly all that remains of them when I last visited the little cove that in my early days scarce sufficed to hold the fleet at low water; skeleton ribs protruding here and there from the sand, or shattered hulks helplessly mouldering under the trees that drooped into the tide when at the full."

Such is in brief a sketch of the place in which Timothy Daniel Sullivan—the future ballad-writer of the Irish National cause—was born in 1827. The father of the Sullivans was in but moderate circumstances, but education and refinement descend socially deeper in Ireland than in most other countries—certainly than in England; and the parent of T. D. and his brothers was a man of considerable culture. The mother was likewise a woman of large gifts, well-trained, and was for many years a National school teacher. She seems to have had, besides, a very attractive personality and great force of character, one proof of which is the tradition that she was a godmother to half the children born during her time in Bantry. The home of the Sullivans was thoroughly National, and amid the stirring times of 1848, and the hideous disasters of the two preceding years, there were all the circumstances to make the National faith of the family bitter and robust. The father was carried away, like the majority of the earnest and energetic Irishmen of that time, by the gospel which the Young Ireland leaders were preaching with such fascination of voice and pen, became one of the leaders of the local '48 club, and, as a reward, was dismissed from his employment by one of the local magnates. One of the episodes of this time is justly treasured by the whole family. Smith O'Brien, shortly before the insurrection, went on a tour of inspection through the south-west and southern counties in order to test the feeling of the people. He received a big welcome from the people of the coast, and when passing from Glengariffe to Bantry across the bay he had a demonstration—Venetian rather than Irish in its character. Around the boat in which was made the small voyage gathered the fleet of these fishing smacks, whose decadence A. M. Sullivan has so eloquently described, and the little yacht which carried the future rebel leader and his fortunes was the property of the Sullivans.

T. D. Sullivan, like the rest of his brothers, though brought up in a small remote town, had an opportunity of receiving a good education in the best sense of the word, and the family was essentially literary as well as national in its tendencies. The Sullivans were closely associated with another Bantry household, which was des-

tinued by-and-bye to give a prominent figure to the Irish history of the present day. The chief and the best schoolmaster of the town was Mr. Healy, the grandfather of the present member for Monaghan. Under his charge T. D. Sullivan was placed, after he had made a beginning in the National school, and it was from Mr. Healy that Mr. Sullivan learned probably the most of what he knows, for Mr. Healy belonged to that race of fine scholars who were to be found in the old days in nearly all the towns in Munster. The ties between the two families were afterwards drawn still closer when T. D. Sullivan married Miss Kate Healy, the daughter of his teacher. Though A. M. Sullivan was younger than T. D., he was the first to leave home, and seek fortune abroad. After trying his hand as an artist, A. M. ultimately adopted journalism as a profession, and became connected with the *Dublin Nation*. T. D., meantime, had allowed his mind to run into dreams of a literary future, and had early discovered his talent for versification. In fact, he had filled a whole volume with his compositions; but, with the secrecy which youth loves, he had not confided his transgression to any one. But two or three of the pieces had even appeared in print, and practically it was not till he came to Dublin and began to write in the *Nation*, that the poetical genius of T. D. Sullivan sought recognition. Into the columns of that journal he began at once to pour the verses which he had hitherto so religiously kept secret, and from the first his songs attracted attention. He had not been more than a few months on the *Nation* when a musical composer called on the then editor—Mr. Cashel-Hoey—to ask permission to publish two of the poems which had recently appeared in the paper. One of these was signed with the now well-known initials, "T. D. S.," while the other bore a different signature; but both were from the same pen. From this time forward the name of T. D. Sullivan is inextricably associated with the *Nation*. The generation that is to come, or that is passing away, will, perhaps, better appreciate than the generation of to-day the services of the conductors of that journal to Ireland during the period which intervened between 1855 and 1865. In the hopefulness and activity of the present day we can scarcely recall with full appreciation the terrible lethargy, the cynicism, the despair of that period in Irish history. In these years, as in some recent days, the shadow of famine lay over the land, and even the hungry did not care to cry out; eviction broke up homes by the hundred or thousand, and the event was treated by the vast mass of the population as a phenomenon in the natural order as inevitable as the rise of the sun or the succession of the seasons; the tillers of the soil fled by the hundred thousand from their country as a spot for ever surrendered to wrong and lost to hope; and, in the meantime, Viceroy's preached that this mighty national tragedy meant in the evolution of Ireland the ascent from a country of men and women to the higher ideal of a huge cattle ranch and a wide sheep farm. Faith was so dead in Parliamentary effort that Parliamentary candidates lied without remorse, and Parliamentary voters sold themselves without shame. Throughout this long, terrible, apparently hopeless, eclipse of National faith, the *Nation* held aloft the lamp of National faith and National hope, and were it not for this prolonged, obstinate, brave fight with all the powers of darkness, the National cause would not perhaps to-day have yet emerged from shame, doubt, and failure into the era of courage, hope, and victory.

The part of T. D. Sullivan in this great work by which he is, and he deserves to be remembered is his poetry. Though he has written love-poems, and tender elegies, his preference has always been for the muse that stirs and cheers. Many of the poems became popular immediately on their appearance, and spread over that vast world of the Irish race, which now extends through so many of the nations of the earth. A well-known story with regard to the "Song from the Backwoods" will illustrate the influence of T. D. Sullivan's muse. Most Irishmen know that splendid little poem, with its bold opening, and its splendid refrain—

Deep in Canadian woods we've met,  
From one bright island flown;  
Great is the land we tread, but yet  
Our hearts are with our own.  
And ere we leave this shanty small,  
While fades the Autumn day,  
We'll toast old Ireland!  
Dear old Ireland!  
Ireland, boys, hurrah.

The song, which was published in the *Nation* in 1857, first became popular among the members of the Phoenix Society—who, it will be remembered, were at work in 1858—and was carried to America by Captain D. J. Downing, one of the association. It rapidly became popular, both among the Fenians, who were beginning to be organised, and among the Irish soldiers who were fighting in the American army. Every man of the Irish Brigade knew it, and it was often sung at the bivouac fire after a hard day's fighting. An extraordinary instance of its popularity was given by a writer signing himself "Romeo," in the *New York Irish People* of March 9, 1867. "On the night," he writes, "of the bloody Battle of Fredericksburgh, the Federal army lay sleepless and watchful on their arms, with spirits damped by the loss of so many gallant comrades. To cheer his brother officer Captain Downing sang his favourite song. The chorus of the first stanza was taken up by his dashing regiment, next by the brigade, next by the division, then by the entire line of the army for six miles along the river; and when the Captain ceased, it was but to listen with indefinable feelings to the chant that came like an echo from the Confederate lines on the opposite shore of

"Dear Old Ireland  
Brave Old Ireland,  
Ireland boys, hurrah."

The song "God save Ireland" became popular with even greater rapidity. It was issued at an hour when all Ireland was stirred to intense depths of anger and sorrow than perhaps at any single moment in the last quarter of a century, and this profound and immense feeling longed for a voice. When "God Save Ireland" was produced the people at once took it up, and so instantaneously that the author himself heard it sung and chorused in a railway carriage on the very day after its publication in the *Nation*.

(Concluded next week.)

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## STEPHANIE.

BY LOUIS VEUILLOT.

[Translated from the French by Mrs. Josephine Black.]

## CHAPTER XI.

June 16.

I am now going to tell you what happened at the bookseller's, and I claim your kindly admiration for the ingenuity I there displayed. Having selected some of the best new books for my aunt, I enquired if they had any book by M. Germain Darcet.

"What title, mademoiselle?" asked the man.

"I do not know the title," I answered.

He murmured "German Darcet" once or twice, as if trying to awaken his memory; and I was thinking sadly that the poor fellow must be very little known. Then he produced a catalogue, and after turning over the leaves, he suddenly seized a ladder, planted it against a distant bookcase, and from a very high shelf took a very large book, from which he blew the dust vigorously. "The Pharaohs: Fragments of a Journey in Egypt. By Germain Darcet," he read; "This is it, I suppose, mademoiselle," I asked if he had written any other work, and being answered in the negative, I caught up my treasure, gave the sum demanded and went my way. "The very thing to awaken M. de Tourmagne's interest," I thought, as I flew along at my usual pace when I am full of some new scheme; keeping time with my thoughts—"anything about old hieroglyphics for him." A glance showed me that the pages were thickly strewn with Latin, Greek, and German, besides quotations in some queer-looking characters, which I supposed to be either Hebrew or Egyptian; and nevertheless I determined that I would not sleep that night until I had read every word of it. I assure you, I did really read every word of it with the greatest pleasure, the Hebrew and Greek always excepted; the Latin was not quite a sealed book to me, and I did my best to make out what the authors said whom Germain had honoured by quoting. But my efforts in mastering such a heap of science were not quite so praiseworthy as they might at first appear; for though the book was scientific in the extreme, although it soared high above my poor capacity, I still caught glimpses of the author himself which lit up the dark page and made my study a labour of love. Many of the little details of his travels were told in Germain's own voice; and in the introductions its tones rose very high in defending religion against the errors and heresies of M. Volney, whom I know nothing about, but whom he spoke of as an enemy of Christianity. You would be delighted with it. Then he describes the dangers he has gone through in these frightful countries, and describes the misery of the inhabitants in most touching terms. The whole is full of little traits and anecdotes which I knew would please my aunt; and as for M. de Tourmagne, the book would be a very garden of delights for him. Then, liking the book, he would like the writer. I like him, I know, though I do not belong to the Academy of Science.

## CHAPTER XII.

June 18.

There is nothing particular going on to-day. M. de Tourmagne is gone to the country for a week or so, and has not yet received my present of the "Pharaohs"; but to-morrow, I think, something important will happen, for—But wait, Elise, until I have told you the whole affair, and I think you will agree with me that it looks as if God were pointing out my destiny.

We wanted a housekeeper, and I asked M. le Curé if he could recommend anyone to us. He said that he thought he could, and this morning came a person of about forty years of age, rather sad-looking, but I am sure very good, who turned out to suit me better than I expected. She was a widow, she said, and had once occupied a much better position than her present one, but was now obliged to go to service in order to support her children. I thought of my mother, and had all but said that we would employ her, when it occurred to me that it might be advisable to have further reference, and I asked her to name some friend of whom we could enquire about her. "I have known a Madame Darcet, who lives near here, for a very long time; I am a country-woman of hers, and she is charitably taking care of my little child while I look for a situation."

I said I was certain that my aunt would think Madame Darcet's recommendation conclusive, and that I would speak to her on the subject. I then dismissed the aspirant and went to paint her picture in very glowing colours for Madame d'Aubecourt.

"Of course you will take her at once?" she said, when she had heard all.

"I think so," I answered, "but M. le Curé is rather easily taken in, especially by a tale of woe, and perhaps it would be well to have some further particulars. Madame Darcet knows her, and is taking care of one of her children, so we could send to her for information."

"What a charming, charitable woman this Madame Darcet must be—taking care of her child! Why that speaks very well of her son who provides for it. He must be a very fine character."

I allowed my aunt to continue her vein of praise unchecked, and when she had quite done I asked her whom she would send to Madame Darcet.

"Whom? why, yourself, of course, Stephanie. I made no objection; but, after this little dialogue, I had some trouble from keeping myself from getting absent. My aunt, however, did not remark it. She commenced giving me a little lecture in domestic economy, warning me of the great responsibility which devolves on the mistress of a household and the necessity of enquiring into the character of domestics, especially those employed in so onerous a situation as that of housekeeper, who has so many valuables and plate and linen under her care. The old Marchioness d'Aubecourt, her mother-in-law, was wont, she said to make it her duty to inspect her establishment from cellar to garret every day—a practice which she would gladly emulate, did her health permit her to do so. The digression

ended with an assurance that the recommendation of so virtuous and excellent a lady as Madame Darcet would be entirely satisfactory and convincing. At which point I took my eyes off the lilac-tree in the garden, at which I had been gazing rather dreamily, and tried to look as if I had been all the time deeply attentive to what she had said. After a few further remarks I withdrew, having a vague idea that Madame the Marchioness, who is at times somewhat troubled with ennui, was not sorry to have an opportunity of hearing some details of our amiable neighbours. However, in discerning the beam in her eye, I must not overlook the mote in my own, for I am quite as anxious as my aunt is to know more of the quiet old house opposite, and I can hardly believe that to-morrow I shall make Madame Darcet's acquaintance. I wish to-morrow was come; but what if I should meet Germain; I tremble when I think of that, and almost wish I were not going; and yet I am longing to go. When we have been longing very, very much for something, especially a beloved presence, and when we have watched, and waited, and counted the days until our happiness, it often happens that as the thing comes into our very grasp, a strong wild desire comes over us to turn and fly away. I feel just so about to-morrow's visit.

It is a long time since I said anything about the Viscount de Sauveterre. We see him quite often enough, I assure you, but he does not rise in the least in my favour, and if I am not very much mistaken he is falling a little in that of my aunt. I do my best to assist his fall, a little treacherously sometimes, I fear. This is how I proceed. The Viscount is very fond of showing off his wit, of which, as far as a flashy sort of wit goes, he has some, but in his haste he does not always pause to weigh his words. He chatters away, and I listen with my eyes on my work, knowing that there is no immediate necessity for interrupting him. I have measured his character exactly and weighed it against my aunt's particular antipathies, and by means of a little word dropped cleverly here and there I manage to keep him on subjects which I know will jar most upon her taste. As long as he runs on in this way, I encourage him with a smile and an air of the deepest attention; but the moment he gets on the road to favour, I hasten to draw him back again. His prime error being that I am the only one he has to charm, I lead him as I choose. Poor fellow, he is not solitary in supposing that the beloved one is the only power to be conciliated, over-looking the strong hauds that in reality hold the reins of fate. I could forgive the Viscount his somewhat interested endeavours to please and dazzle me, if I were not afraid of the more formidable abilities of his mother, on whom I have no mercy. One look at her cold, haughty face, and any shadow of scruples disappears from my mind. Deceit is my only weapon of defence; one must be snaky to baffle a snake. And so I go on, drawing the unfortunate Viscount into the most absurd blunders, while he imagines he is getting on splendidly. Occasionally he plays the liberal, believing that I nourish a secret admiration for the opinions of M. Benjamin Constant. And into these conversations he throws himself heart and soul. Madame de Sauveterre I lead by a different way. She must be got to talk and fume, and chatter about the noble blood of the Caniacs of Perigord; and I manage constantly, but without appearing to do so, to bring her round to the subject of common people, and low marriages, etc. My aunt, though at starting somewhat of her opinion, soon begins to chafe; and I begin to hope—I hardly know what.

## CHAPTER XIII.

June 19.

It was with a beating heart that I set out this morning to pay my visit to Madame Darcet. I dreaded meeting Germain and I trembled at the mere possibility of his opening the door for me. In the streets and roads I could meet him with the greatest pleasure; for ten to one he would be absorbed in a book or looking straight before him, and it would not matter whether I was blushing up to the roots of my hair or not. But when I should be face to face with him, and have to speak, it would be a very different affair. However, the thing had to be done, and I walked bravely through the garden gate, and found myself in just such a little court as you see in a hundred nice old places in Paris. There was a beautiful old well, shaded by a Bohemian olive, with an old-fashioned railing of wrought iron-work running round it, covered with clinging hops and honey-suckles. Clusters of wall-flowers bloomed on the walls, and a vine flinging its soft green arms over half the building. Away at the end of the court, through a little gate which opens under two immense lilacs, shone a vista of mignonette, and jasmine, and clematis, and roses, spreading away in branches of fragrance under the bright sun. Birds were singing gaily in a cage suspended before the old *loge du concierge*, and a big cat, dozing on the parapet of the wall, divided a fragment of sleepy attention between them and some hens which were pecking at the grass springing between the flags of the court not far off. It was the very ideal of a sage's retreat. I must say I have a friendly feeling for men who choose these silent, flowery mansions for the scene of their home-life.

(To be continued.)

The misunderstanding between the crofters on the East side of Skye and the Free Church minister of Kilmure is becoming serious. The crofters have been in the habit of holding meetings to discuss the land laws in the Free Church of Stenchoil. The landlord remonstrated with the minister for this, stating that when the site for the church was granted it was not expected that the building would be used for "Land League meetings." The minister resolved that the church should not again be used for such meetings. This gave great offence to the crofters, and the latest news from the district is to the effect that they have resolved to disregard the minister's order, and hold their meetings in the church in defiance of it.—*Nation*.

Mr. Henry George, speaking at a land conference in Cardiff, said the land movement was spreading rapidly all over the world. Every wind of discussion would fan it. A local society was formed at the speaker's suggestion to promote the consideration of the question.

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# News of the Week.

FRIDAY.

A WOMAN named Royal, wife of a carpenter living at Sydenham, is supposed to have drowned two of her children in the Heathcote River, last evening. It is believed that her mind has been slightly affected since her confinement nine months ago. Yesterday afternoon she went out for a walk, taking three of her four children, two boys 3½ and 2½ years old, and a baby girl. Two men subsequently saw the eldest boy holding on to the willows in the river, and rescued him. The mother was seen with her clothes wet. She and the rescued child were taken to the Hospital. The bodies of the other children were recovered. In answer to Inspector Pender, the woman said at one time that the children had fallen in, at another that she did not know how they got into the river.

A correspondent of the *Daily Times* writes:—"On Wednesday, 12th inst., a sad accident took place about two miles out of Macraes. Mr. and Mrs. Allan Campbell, of Macraes, and one of their children left their residence to bring in a load of bogwood from Swampy Peak, a place about nine or ten miles out of Macraes. They were returning with the load, and when near block 1, Highlay, near Jackson's and Donaldson's farms, were coming down an incline. When near the bottom the horses began to trot, and Mr. Campbell got in some way entangled amongst the reins. He fell, and the wheel passing over his head, caused instantaneous death. Mrs. Campbell remained with the body whilst the little girl went to Macraes for assistance. Constable Kennedy and others were soon on the spot, and removed the corpse to Mr. Stanley's hotel. Mr. Campbell leaves a wife and 12 children.

In the course of an address at Chelsea the Marquis of Salisbury stated, in reference to the Conservative programme, that the Opposition were determined to secure an appeal to the country before the Government Reform of the Franchise Bill could be passed.

Goldsbrough's "Annual Wool Review" has been issued. It states that the season's clip has been an excellent one. The sales in the Colonies have amounted to 349,000 bales, or 40 per cent. of the total production. The sales increase has been as follows:—Victoria, 34,000 bales; Sydney, 35,000 bales; and Adelaide, 6,000 bales. There has been an active demand for the Continent, whither 64,000 bales have been exported; 22,000 bales have also been sent to America, being an increase of 16,000 bales. The total exports for the year show an increase of 83,500 bales compared with the previous year.

SATURDAY.

Mr. E. Ford states that he has discovered a copper lode 16ft. thick near Whitecliffs railway station, Malvern district. The copper was exposed by a landslip.

A suit of youth's clothes has been found on Shelly Beach, Ponsonby, as if the owner had been bathing. They are marked "G. Schmidt, 481." The affair is shrouded in mystery. No one of the name is known in the district.

Mr Clifford, who arrived at Wellington to take charge of the ova brought out by the Ionic, has examined the boxes, and finds that nearly the whole of 24,000 salmon ova has gone bad. The consignment of 24,000 sea-trout ova has, however, turned out to be in excellent order. Two or three boxes of this will be left with the Wellington Acclimatisation Society.

The Cook County Council have £10,000 to spend in roadmaking, but finding it would cost nearly the whole sum to make a road to the metal quarries, have determined to invite contractors and capitalists to make a light railway of 11 miles under the District Railways Act; the Council and other local bodies guaranteeing the metal traffic for a term of years, and also interest on the cost.

Sir Dillon Bell, Mr. Murray Smith, Sir Saul Samuel, and Mr. Hemmant have met to consider the report of the Western Pacific Commission and the hostile attitude assumed by Sir A. Gordon to the Australian Pacific policy. Mr. Hemmant urged that they should proceed to consider the report of the commission which he considered struck at the root of the policy approved of by the Australasian Colonies; but the meeting finally determined to await instructions from their respective Governments before taking any action.

Official dispatches have been received from Tonquin announcing that the French troops have captured and occupied Bac Ninh. The city and outworks were held by a strong force of Chinese regulars, besides local troops, but the French successfully stormed the positions. After several hours' fighting, during which the Chinese suffered heavily from the fire of the French artillery, a general advance was made, and the Chinese fled. The city and neighbouring forts are now occupied by the French troops.

A dispatch to hand from General Graham states that Osman's camp has been taken, after heavy fighting on both sides. The engagement was very brief. The loss on the British side is given as 70 killed and 100 wounded. The enemy's loss is not known. Later telegrams state that Major-general Graham's force advanced against the enemy in two squares. The Arabs charged them furiously, and did considerable execution with their spears. They were repulsed with great slaughter, but they renewed the attack time after time until nearly all who were engaged were either killed or desperately wounded. The British loss is 70 killed and 100 wounded. The Arabs are now collected at the wells of Tamaneb, and the British are shelling them.

The latest telegrams to hand from Souakim announce that the whole of the British force under General Graham reached Zariba on Wednesday evening, and that the troops bivouacked there for the night. Orders had been given for an advance to be made yesterday at noon against Osman Digma's position. The troops were to be formed into squares, and in this order they would attack the rebels, who are encamped in strong force at Tamaneb, a short march from Zariba. Telegrams from Souakim report that General Graham had taken up a position a mile distant from that occupied by Osman Digma, and would commence the attack at daybreak.

The case of murder against Donohue was proceeded with yesterday at Greymouth. The evidence of Drs. Grady, Hector, and Meller concluded the case for the Crown. Mr. Guinness, for the prisoner, called no evidence. The Crown Prosecutor spoke for two hours, and was followed by Mr. Guinness in a speech lasting one hour. The judge summed up at length, reviewing the evidence thoroughly. The jury retired at 20 minutes past 5, and came into Court at 6.30 with a verdict of "Guilty."—The prisoner, in answer to the usual question, said: "My Lord, I am innocent of the crime. O God I witness this murder about to take place; for I know I am to be sentenced to death. I shall meet the jurymen who have found me guilty above, and then they will be able to say if I was guilty. I am a Roman Catholic, and if all the priests and bishops come to console me I will tell them I am innocent. I am going to meet my God, and am not afraid to do so." Prisoner then said Constable Nash had told the truth, but he did not care about the other witnesses. He then proceeded: "I shall go to my God, who alone knows that I did not commit the murder. I have been 15 years in New Zealand, and defy any man to say I served him a dirty trick. If ever I had any words with another man I stripped and had it out, and generally got a thrashing. I again say I am innocent. I suppose I have only a short time to live. I would not commit the crime, nor would I stand by and see another commit it. I will say that the jury who have found me guilty, and the officials who helped them, will not be long after me. I have no more to say, except to ask that what I have said may be remembered when I am lying rotten in my grave. I am innocent of the crime. Now, My Lord, you may proceed with your sentence." His Honor then assumed the black cap and passed sentence of death in the usual form. The Court was crowded during the day. Intense interest was taken in the proceedings. The prisoner preserved a collected demeanour throughout, showing no signs of nervousness.

The young daughter of John Carr, of Woodside, fell from a cart, the wheel of which passed over her body. She died in an hour.

MONDAY.

Mr. J. A. Chapman, Dunedin, reports for week ending 15th March:—Keep-it-Dark Co. crushed 202 tons of quartz, which gave a return of 349oz. of amalgam. The low level is being well opened up; plenty of quartz in sight to keep the batteries fully employed.—Welcome Co. reduced about 90 tons of stone, which yielded 355oz. of amalgam.—Fiery Cross during the week had 10 head of stamps employed reducing quartz, which gave a return of 288oz. of amalgam.—Globe Co.: 120oz. of amalgam for the week.—Tipperary Co. (Mace-town): 382oz. of retorted gold.—United Alpine Co. (Lyell) since intersecting the reef in No. 6 level have driven north on the lode 145ft., which is so far proved to be a solid well-defined reef, averaging over 5ft. thick, and which is estimated by many people in the district to be worth 1oz. to the ton; several hundred tons of quartz is to grass; a crushing will be commenced the latter end of this month.

Information has been received from Mr. Donkin's party, who are prospecting for a railway route northward, stating that they had reached Okura and obtained a route through nine miles of rugged country, and were in open land. The party expect to reach Kihikihiki at the end of next week. A good level country exists on this side as well as on the other side of where Mr. Donkin has discovered a route.

King Tawhiao, accompanied by three sons (Tute, Kawi, and Houana), have come down to Auckland en route for Kawau to consult Sir George Gray as to their visit to England. Te Wheoro is also coming down. They have been advised by their friends in Auckland not to go by way of America, in case of getting into trouble, but to go by a direct steamer. In pursuance of the decision of the Supreme Court, officers have pulled down the wharves of the Native squatters on the contested block.

The prospectors of the Kimeri coal lease have reported striking a 9ft. seam of good quality of coal.

On Saturday morning the *Lyttelton Times* was published for the first time from the new building just erected at a cost of £8,000. To commemorate the event a *fac simile* of the first copy of the newspaper, published on January 11, 1851, and an illustration of the new building was published with the morning's issue.

At the eighteenth annual meeting of the Agricultural and Pastoral Association on Saturday the report was not a very cheerful one. It spoke of the last show as a complete failure as compared with previous shows. The reductions in the prizes and increase of entrance fees, together with the depressed times, were suggested as the cause. The committee recommended that, in future trials of reapers and binders, the work be done one day and the judging the following day, instead of as usual the judges seeing the work done. The balance-sheet showed the actual receipts during the year to have been £636, and the expenditure £592, of which £172 was prize moneys. The Association have now an overdraft of £431. It was resolved to make a canvass for subscriptions to raise prize moneys for next year, independent of the ordinary revenue, and the retiring committee are subscribing for a special cup, to be made £100 if possible. Mr. R. H. Rhodes, jun., was elected President, and Mr. D. McLaren, Vice-President.

Hanton was accorded an enthusiastic reception at Sydney on the arrival of the steamer by which he was a passenger. As yet he has not arranged for any match with Australian oarsmen, and he intends to give rowing exhibitions throughout Australia. Hanton will visit New Zealand on his return, and will give similar exhibitions at various places.

The will of the late Hon. J. G. Francis, of Victoria, has been proved under £178,000. The money is divided among the members of the family.

The French Government has determined to appoint an official resident at Obok, in Abyssinia.

A telegram is to hand announcing that an explosion occurred in a coal mine at Pocahontas, Illinois, and caused the death of 150 miners.

Full particulars are now to hand from Souakim regarding the defeat of the rebels near Tamaneb. The British troops advanced from Zariba in two squares, and shortly came up with the enemy

**THE MISSION PRAYER BOOK.**

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The books, reviews and papers which, at the present time, fall into the hands of ordinary readers are, for the most part, of an anti-Catholic spirit and tone. Their pages, presented for our daily perusal, do but too often teem with misrepresentation of Catholic principles, history and aims. The current light literature, too, is, in great measure, of such a character as that prudent and intelligent parents and guardians would not approve of it as reading for those under their care. At the same time, people read, must read: this is pre-eminently a reading age. Seeing that the time has come when Catholics have leisure and opportunity for reading more than is supplied by the Catholic weekly newspapers and matter which lies outside the sphere of these deserving publications, there is required a periodical of another sort resembling the *London Month.* or *Frazer's Magazine*, which would keep its readers acquainted with the higher phases of contemporary thought on the great religious, philosophic, and literary questions of the past and present.

It is contemplated to publish a CATHOLIC MONTHLY MAGAZINE to supply the want alluded to. The promoters purpose making the publication well worthy of the cause they intend to advance and fully apt to supply the present need by offering to their readers ably written and reliable articles on history, on the debated topics of the day, and on all subjects interesting or instructive, and by publishing Catholic tales and stories of a select character for the recreation of those who like the lighter and more amusing kinds of reading.

The love of country and of religion occupies the first place among the highest sentiments of Irishmen. With them patriotism and religion seem so entwined that the cultivation or neglect of the one implies the cultivation or neglect of the other; hence, as this MAGAZINE will circulate principally among Irish readers, one of its aims will be to foster in their hearts the love of the Old Land, by recalling the great events of its past history, political and ecclesiastical; by revising the memory of its illustrious sons, and by reproducing apt selections from their writings and speeches.

The promoters now look for the patronage of the reading Catholic public.—They hope to make the periodical worthy of such patronage;—a medium for conveying much solid and attractive information and a good opportunity to develop Catholic talent. By securing articles and contributions from the pens of the most competent Catholic gentlemen in the Colony, the promoters will make the magazine particularly interesting and inviting.

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who at once opened fire. They attacked the British columns most fiercely, and repeatedly broke the leading square, and, after desperate fighting, captured some of our guns and drove back the 1st battalion of the York and Lancaster Regiment (65th Foot). The Marines and troops, however, speedily rallied, and further heavy fighting took place. The rebels were finally driven back completely defeated, and the guns lost in the early part of the battle were re-captured. The fighting lasted fully two hours and a half, during which time the whole of both forces were actively engaged. The 1st battalion Royal Highlanders (42nd Foot) were the heaviest sufferers. Osman Digma with a remnant of his followers, has retreated to the hills near Tamaneh. It has been definitely proved that the rebels suffered more heavily than was at first supposed. Their loss in killed alone may be set down at fully 4300, and the wounded exceed that number. Major-General Graham telegraphs the Sheik Mahomed, a prominent Arab chief of the Eastern Soundan, has expressed a belief that the recent victory of the British will have the effect of pacifying the natives of that district, and that the road to Berber will now be opened. Further details state that the Arabs by an impetuous charge broke the square commanded by Colonel Davies, and, creating a panic, succeeded in making a temporary capture of the guns. The cavalry, however, came to the rescue, and attacking the enemy afforded time for the brigade to be re-formed, and re-captured the guns. Colonel Buller's square proceeded without check and captured and burnt the enemy's camp. Major-General Graham's force has returned to Souakim after burning four villages and exploding vast stores of captured ammunition. The bodies of 1500 Arabs were found on the spot where the square under Colonel Davies was broken. The total British loss in killed proves to be 120, of which number the 65th Regiment lost 30, and the "Black Watch" 65, including 10 sergeants. The Victorian gunboat Childers is at Souakim, and may not improbably be employed for some time as a despatch boat.

## TUESDAY.

The French captured 100 guns at Bacninh. Their loss was eight killed and 30 wounded. The troops are following up their victory by pursuing the Chinese and driving them from the various positions in the neighbourhood of Bacninh. The Press generally urge that the troops should advance towards the Chinese frontier, and recommend that the army should forthwith occupy Honghoa and other towns to the westward of Bacninh.

A number of disappointed Spanish officers, including two generals, have been arrested on a charge of conspiring against King Alfonso's Government. A Republican conspiracy, having ramifications throughout the country, has been discovered. Numerous arrests have already been made of persons suspected of complicity in the movement.

The police of Buda-Pesth have effected the arrest of 36 men on a charge of plotting to incite anarchy in that city. Seven hundred Anarchist, have been expelled from Vienna.

In the House of Commons Lord Hartington, Secretary of State for War in, reply to a question, has announced that the telegraph-wire between Shendy and Khartoum had been cut, and that a steamer from Khartoum had been fired upon. It is assumed, his Lordship added, from these facts that the tribes inhabiting the country between Shendy and Khartoum are now in rebellion. Admiral Hewitt and General Graham have conferred with the leading sheiks of the loyal tribes, and a reward of £1000 has been offered for the rebel leader, Osman Digma, alive or dead. Before leaving the scene of the recent battle all the villages in the neighbourhood of Tamaneh, occupied by Osman's followers were burnt to the ground. It is rumoured that Earl Granville has received information that the rebel tribes at Khartoum have risen in rebellion. Anxiety is being felt in Cairo regarding the safety of General Gordon.

Mr. Richard Turnbull, member for Timaru, addressed a meeting of his constituents last night. There was not a very large attendance. Most of the address had reference to the land question, condemning the holding of large blocks, and of any blocks (large or small) for speculative purposes. The speaker advocated a progressive land tax as a first tax, an income tax next in order, and if these were not sufficient, then a tax that would reach the industrial classes. He proposed that the land tax should be 1s. in the pound on value, with modifications. He argued that a land tax would burst up the big estates owned by the English capitalist companies, but would not injure the resident freeholders. He advocated annual Parliaments (at least so long as barrowing continued); to give the electors better control over their representatives; and the restrictions of votes at general elections to one. He ridiculed the excuse offered by some "independent" members for supporting the Government; said that no Government could be formed out of the Opposition, and condemned some of those members who, foreseeing a change, were now speaking against the Government. At the close of the address a few unimportant questions were asked, and a vote of confidence passed to him.

Sir Charles Dilke, president of the Local Government Board, has made a statement to the effect that if the Opposition succeed in forcing a dissolution the Government will take care to appeal to the country, not on the Egyptian policy alone, but upon their policy generally.

The wool sales have closed. 300,000 bales were sold during the series, and 26,000 are held over for the new auctions. Unwashed Australian wools closed at  $\frac{1}{2}$  lower than at the close of the December auctions. Good medium Australian, good qualities of fleeces generally, and medium to good scoured have closed in good demand. Faulty wools are 1d to 1 $\frac{1}{2}$ d lower than in December.

Mr. Fitzgerald, M.H.R., both at Ross and Hokitika spoke strongly against land nationalisation, and said that freehold was the best tenure and was what attracted men to the Colony. He argued that the Legislature should either limit the area which any one man could hold, or should impose a progressive tax on holdings above a certain area. He preferred the former plan, but had no objection to a limited area of agricultural land being leased by the Crown. He was, however, sure that the system would break down if an attempt were made to push it too far.

At Auckland yesterday nearly 2000 children took part in the the Catholic school procession to the Domain. One child was run over and had both of its legs broken. In a dispute that arose over the arrangements one of the committee struck Monsignore Fynes, the Vicar-general. At Wellington the day was celebrated by the Irishmen by a procession through the town and a picnic at the Hut; and at Christchurch there was a banquet at the Catholic Literary Society's rooms and a concert at the Theatre Royal. Both events were a great success.

Tawhiao and party are being advised by their friends here to go to England in the Ionic, which leaves Lyttleton at the end of the present month. The usual meeting of Parihaka Natives took place yesterday. Altogether there were about 200 visitors, making a total at Parihaka of about 900. The proceedings were of the most orderly character.

Captain Anderson, of the Rotorua, visited the breakwater at New Plymouth on Saturday, and intimated that he would be ready to bring the Union Company's boats alongside at any time. The breakwater now extends over 1000ft.

## WEDNESDAY.

Agricultural statistics give the following results:—Total number of acres under crop: Selwyn, 385,037; Ashburton, 402,967. Total for Canterbury north of Rangitata, 1,184,352.

Upwards of 1000 sheep per day were brought into Wellington by railway last week to be slaughtered for export to England. The Ionic is now loading 4000 carcasses of mutton.

A boy named Kelly, about sixteen years of age, was accidentally shot through the right arm at the Nelson rifle butts yesterday morning. The danger flag was flying, but no notice was taken of it. Both bones were broken.

It is intended to reduce the number of Armed Constabulary, so that at the beginning of the year (1st April) the total number will be only 500. The reduction has been carried on for some time, but on the first inst. notice was given to between sixty and seventy men that their services would be dispensed with on the 31st.

The Mount Ida *Chronicle* has been informed that the crops in the Hyde district are, generally, very heavy this season. Some crops of oats, calculating roughly, will yield 100 bushels to the acre. The general average will be somewhere about 70 bushels. The wheat is in fair condition, that which was sown in light soil being superior to that grown in heavy ground. Some of it has been attacked by blight. The farmers are thoroughly satisfied with their prospects. The only drawback is the want of a market at which they could dispose of their produce. But that is a complaint, says our contemporary, that is to be heard from Strath-Taieri to Cromwell, and is likely to be heard for eight or ten years to come.

In consequence of the increased railway tariff it is proposed to run a coach between Kaiapoi and Christchurch; return fare, 3s.

The Christchurch Chamber of Commerce have passed the following resolutions:—"That this Chamber consider it most unjust that grain should be singled out to bear so large a proportion of the recent increase in the railway rates, especially at a time when extreme depression exists among grain-growers in consequence of the unusually low values ruling for their products. That this Chamber shall, in co-operation with the Agricultural and Pastoral Association, the Corn Exchange, and the Industrial Association, call a public meeting for the following purposes:—(1) To respectfully protest against the action of the Government in raising the railway tariff on grain and on other articles in the Canterbury district, and to consider what steps should be taken to induce the Government to abandon the increased rates; (2) to consider the advisableness or otherwise of taking steps to effect the transfer of the management of the New Zealand railways from the Government to an independent and non-political board, and to consider what other action should be taken in order to secure efficient railway management and an equitable tariff; (3) to appoint a representative Committee as an executive to carry into effect the resolutions of the said public meeting."

In the House of Commons the other night Lord Edmund Fitzmaurice, Under-Secretary for Foreign Affairs, stated in reply to a question that the Government did not intend to protest against the action of the German Government in stationing men-of-war in the South Seas during the labour season.

News has been received that the French troops have entirely routed the Chinese at Johnhung, and that the standards and a number of guns fell into their hands.

Monday was a great feast day at Parihakas. About 100 Natives and 100 Europeans were present. Te Whiti entertained the pakehas and Tohu the Maoris. Te Whiti was nicely dressed and proved a most attentive host, having tablecloths, cruetstands, knives, forks, spoons, and everything in regular European fashion. A large crowd of Maoris sat down to a repast, Tohu going up and down and seeing everything right. Each man and woman was served with a cup and saucer, bread and butter being brought in large trays and served out by waiters attired gaily in worked aprons, and with towels slung across their shoulders in orthodox fashion. There was a procession of about twenty women dressed in European clothes. For the privilege of exhibiting their figures and dresses they had to contribute some silver as they entered Te Whiti's house, but to what purpose the money was devoted did not transpire. Tohu, who was dressed in European costume, addressed a few words to them, denouncing extravagance in dress, and one of the women replying. There appeared a general tendency towards European ways and customs, so different from two or three years ago, when all the Natives who came to Parihaka at once assumed the Maori blanket or mat. Yesterday, on the contrary, most of the men were smartly dressed in European costume, and many of the women also, especially those belonging to the younger generation. Although Tohu served out grog to all the Natives no drunkenness and no disorder of any kind was to be seen. Everything was scrupulously clean so far as the food was concerned, and the pah was much much cleaner than it used to be. It is anticipated that the pakehas will invite the Maoris to partake of an

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**MONTAGU PYM**  
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entertainment. A public meeting is talked of to petition for the right of the Maoris to use the public highway like other people.

It is announced that the British Government have expressed their disapproval of the action of General Graham in placing a price on the head of Osman Digma. Telegrams from Souakin state that it has been ascertained that Osman continues in active hostility to the British, and is endeavouring to re-assemble his force of Arabs with a view to renewing the contest. He is reported to be camped nine miles from Tamatek. A detachment of British troops numbering 1000 is about to start for Handak, a town on the Nile, midway between Assouan, on the Nubian frontier, and Khartoum. The troops will fortify the position there, with a view to check any advance of the rebels in that direction. The majority in the Cabinet, it is understood, desire to declare a protectorate over Egypt for a fixed period, but Mr. Gladstone and Lord Derby are opposed to such a proceeding. The struggle between the two parties is said to be of an acute character.

#### THURSDAY.

When the secretary of the Napier Board of Education was in Wellington last week, he was officially informed that the reason why only £50,000 of the £70,000 vote for school buildings had been divided was that £20,000 was being kept back for Native schools. Thousands of pounds have already been spent on fine school buildings in Native settlements in this district, and at the present time there is not a single Native school open. The buildings have been used by the Natives as residences or store houses.

The Austrian Imperial authorities have addressed a formal protest to the Swiss Federal Government, complaining of the countenance which is being given by the Republic to Anarchist conspirators, who are permitted to find an asylum and carry out their intrigues in Swiss territory.

The French intend to occupy the islands of Obusla and Jerish, situated in the Red Sea.

Official despatches from Tonquin state that the Chinese troops have been utterly routed at all points, and that General Millot is not returning to Hanoi, having established a line of outposts in the neighbourhood of Bacninh, which is now occupied by the French garrison.

Although telegraphic communication is open between Shendy and Berber, and from the latter place to Cairo, no news has been received from General Gordon of later date than the 11th inst. Some anxiety, therefore, prevails as to the General's safety. The latest telegram from Souakin state that a number of sheiks who are friendly towards Osman Digma have publicly burned the proclamation issued by the Commander-in-chief of the Soudan offering a reward for Osman, alive or dead. Admiral Hewitt, in compliance with the request of the British Government, has ordered that the proclamation be forthwith cancelled. Osman Digma has rallied 2000 of his troops, and has resolved to fight. He will renew hostilities in ten days.

## WENDELL PHILLIPS DEAD.

(Boston Pilot, Feb. 9.)

On Saturday evening last, the greatest orator in the world, and one of its greatest agitators, died peacefully at his home in Boston, after a week's most painful illness. His disease, angina pectoris, had caused the death of his father and two brothers, and he felt that in the end he too must succumb to it.

On Sunday week he suffered several severe proxioms, and from that time till his death physicians were in almost constant attendance. He suffered terribly, the pain being intermittent and very severe.

The dying man was chiefly grieved to know that he must, after all, leave his much-beloved wife. Mrs. Phillips has been a helpless invalid these many years, in fact, since before their marriage, and many times it has been thought her days were numbered, but she watched at the bedside of her dying husband, whose tender devotion has been the chief feature of his later life.

At about four o'clock Mr. Phillips felt somewhat easier, and he attempted to raise himself slightly in bed. The exertion was too great, and a severe paroxysm utterly prostrated him. The violent features of the attack were overcome, but he could not rally. He realised that he was dying, and said so. Conscious to the very last, he recognized his wife and other members of his family at his bedside, and spoke to them. His last words spoken about half an hour before his death, were about a matter of personal comfort. "I do not fear to die," he then said; "I should as soon die now as at any other time." Then he dropped peacefully away, apparently to sleep. The end came at 6.16.

Wendell Phillips was born in Boston, on November 29, 1811, and lived there all his life. His father, John Phillips, was the first mayor of Boston, and of course sent him to Harvard, whence he was graduated in 1831. He was admitted to practise law in 1834, but as neither his tastes nor necessities required him to remain in the profession, he soon left it, and for many years devoted his main energies to the anti-slavery cause, from which he was prominently identified from the time of the murder of Lovejoy, which aroused his first eloquent speech in Faneuil Hall, in 1837, to the close of the late war, and the enfranchisement of black men. He was an unflinching, outspoken Abolitionist, and at one time he did not hesitate to advocate disunion as the most expeditious means of freeing the slave.

In the height of the anti-slavery movement, when its advocates were often treated with obloquy and brutality, his eloquent voice commanded attention and respect from many who went only to scoff and jeer. His oratory was peculiar to himself. He had the art of blending history, statistics, anecdotes, denunciation, and argument in the most captivating way, so that from the time he began to speak to the close the interest never flagged. He struck at the foe of the slave wherever he found him, and was in the van always to help the slave.

He lived forty years in the old homestead in Essex Street, Boston, and was finally compelled to leave by the opening of a new street in 1882. It was here that he used to receive old John Brown of Ossawatimie and his fugitive slaves, and many a chip of the old house has been taken away by relic hunters. Here he nursed tenderly for years his invalid wife, to whom he gave life-long devotion. After removing from Essex street he lived in Common street, where he died.

Wendell Phillips was beloved, honoured, trusted by all men who could appreciate devotion to a cause. He was the friend and champion of all who were in need or in bondage. To the cause of Ireland he was unflinchingly and lastingly true, and all Irishmen loved and honoured him. His defence of Ireland against Froude attracted the attention of the world. His lecture on "Daniel O'Connell" is a powerful epitome of all Irish history.

Wherever an Irish heart beats, the world over, there will be grief for the death of Wendell Phillips.

General Butler says in the *Boston Globe* of Monday:—"Mr. Phillips' efforts in behalf of the down-trodden and oppressed were by no means confined to one country or one class. He actively sympathised and aided, by tongue and pen, more effectively perhaps than any man of his time, the cause of the down-trodden and oppressed of every nation and of every race. Who more eloquent than he in behalf of liberty and freedom in Hungary, in 1852 and 1853? What man in any country more ably seconded the efforts of O'Connell for the amelioration of the wrongs of Ireland? Phillips, by his dissertations upon the character, objects and aims of O'Connell during his public life made the name of Daniel O'Connell a household word everywhere in the United States, and every Irishman or American of Irish descent when he hears of his death will recall that ever since, in the struggle of the Irish for their liberty and self-government in every phase of the contest. Mr. Phillips gave his best thought and his best effort in behalf of the cause, down to almost the very hour he was struck with his fatal sickness."

The *Boston Globe's* rich tribute to the memory of Wendell Phillips, on Monday last, contained expressions from a great number of well-known men and women. This number of *The Globe* will be kept as an heirloom by thousands.

John Boyle O'Reilly in an article on Mr. Phillips, printed last year, said:—

"The People to Wendell Phillips is the source of all sympathy, the centre of radiation and circulation. He who is in harmony with this heart-throb may err, indeed, but never inhumanly. The conventional man sympathizes with some artificial tone-centre, one with 'the law,' another with 'the constitution,' another with 'the social order,' and so on. From his first speech in Faneuil Hall forty-six years ago, to this day, Wendell Phillips has never struck a note discordant with the rights and interests of the people.

"And, mind you, he was born and bred a 'class' man, an aristocrat. He had all the position and personal attributes that bind men to the higher life and delightful intercourse of the reserved and select. An old friend of his told me recently that he was like a young Apollo in the University. All distinction was his. He was a noted scholar in the college, the best swordsman, rider, athlete, a charming society man. The world of fashion, ease, enjoyment, smiled upon him. When a youth with these qualities and opportunities chooses deliberately and unselfishly the side that is unpopular with his own class, be sure he is a force to be respected.

"Fortunately for Wendell Phillips he was born into a time with a cause. There was a dragon to be slain when he was a young man, against which, from the first feeling of manhood, his soul was set. Slavery must be killed. Five years after his admission to the bar, Phillips relinquished law practice, from unwillingness to observe the oath of fealty to the federal constitution; he had then been a garrison Abolitionist for three years. He would have given the abolition of the Union for the abolition of slavery at that time. Henceforward, till the War opened in 1861, he was a leader of the Abolitionists and their most powerful orator."

At the request of Mr. Alexander Sullivan, of Chicago, President of the Irish National League of America, a rich floral offering has been laid beside the coffin of Wendell Phillips, as the tribute of the National League. It is in the shape of a large oval, the bed of rich white roses, the word "Humanity" in the centre in purple flowers, in a wreath of shamrocks, and outside the roses, a deep border of dark pansies.

Charles Nash, of Stapleton, Staten Island, recently ate on a wager 300 raw oysters, five pounds of crackers and five pounds of roast beef, and drank twelve "schooners" of lager beer, all at one sitting. General regret will be felt on learning that he did not even feel any discomfort.

We were informed yesterday of the occurrence at Glen Grey about 12 miles from Queenstown, of a phenomenon which, while it lasted, nearly terrified the white and native population out of their wits. On the afternoon of Wednesday a thick shower of matter, presenting a white sulphurous appearance, fell in the valley in which this village is situated, and passing right over it from east to west, covered the entire surface of the country with marble-sized balls of an ashy paleness, which crumbled into powder at the slightest touch. The shower was confined to one narrow streak, and while it lasted, we are told, the surrounding atmosphere remained unchanged and clear, as it had been before. Great noises accompanied the shower, and so frightened the people working in the fields, who at first were under the impression that it was a descent of fire—the white substance glistening in the sun—that on perceiving it they fled into their houses for shelter. No damage was caused by what fell, and upon examination of the substance afterwards it was found to be perfectly harmless. At first the little balls were soft and pulpy, but they gradually became dry and pulverized, crumbling at the touch. We have before us a piece of earth on which one of them fell, and the marks left behind resemble a splash of limewash or similar matter. It does not smell of sulphur.—Kimberley Paper.

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**COLLARS,**  
 Etc., Etc.

These Goods are marked at the Lowest Possible Rate of Profit.

**WOOD, SCOTT AND CO.,**  
**MERCHANT TAILORS & OUTFITTERS**  
 25 PRINCES STREET,  
 D U N E D I N.

**J A M E S W I S E M A N**  
 (Late of Evans and Co.)  
 Begg to intimate to his friends and the public generally that he has commenced business on his own account as a House, Land, and General Commission Agent in Rooms over the Commercial Property and Finance Company's Office, and is desirous of securing the patronage of

Persons requiring Money on Freehold Security at lowest rates of interest  
 Persons requiring Tenants for Houses in Town or Suburbs, and  
 Persons in search of Comfortable Homes.

Note the Address—  
**J. W I S E M A N,**  
 GENERAL COMMISSION AGENT,  
 Moray Place (opposite Criterion Hotel).

**W A N T E D K N O W N . —**  
 F. Lawrence (late shopman to Mr. Dornwell) will open the shop lately occupied by Mr. Smith, tailor, No. 20 George Street, opposite Carroll's Hotel,  
**ON FRIDAY FIRST, 14th INST.,**  
 With a good show of  
**BEEF, MUTTON, LAMB, PORK, AND VEAL**

Of the best quality, and he trusts that with strict personal attention to business to receive a share of public patronage.

Families waited on for Orders. Price List on application.

Cash buyers will be well treated.

**F. LAWRENCE,**  
 Butcher, 20 George Street.

SUMMER SEASON, 1883-4.

**N I C H O L A S S M I T H**  
 Begg to announce that he has just opened his First Shipment of  
**NEW SUMMER GOODS,**

Consisting of New Dress Stuffs in Cashmeres, Foulies, Costume Cloth French Merinos, Pompadours, Galateas, Sateens, French Cambrics etc., etc. Novelties in Fancy Goods. Novelties in Millinery. Novelties in every Department. Also,

**SUMMER CLOTHING,**

In endless variety. Special value in Boy's and Youth's Suits; special line of Mens' Geelong Tweed Trousers and Vests (all wool), 21s 6d, worth 27s 6d. Newest Patterns in Regatta and Oxford Shirts. Soft and Hard Felt Hats, in all the latest shapes. New Shapes in Linen Collars, Scarves, Bows, Studs, and Ties, Handkerchiefs, Gloves, Brace etc., etc. The Cheapest House in Town.

**N I C H O L A S S M I T H,**  
 The Cash Draper,  
 33 George Street, near the Octagon.

**NOTICE OF REMOVAL.**

Neil McFadden, the Dark Stout man,  
 The King of the Leather Trade,  
 Wishes all his friends to know  
 He has left the Royal Arcade.

You'll find him in new premises  
 At 106 George street  
 Where customers both old and new  
 He will be glad to meet.

**GLASGOW AND LONDONDERRY BOOT AND SHOE STORE**  
 Removed from Royal Arcade to  
 106 GEORGE STREET.

**N E I L M C F A D D E N**

Has great pleasure in thanking the citizens of Dunedin and Suburbs, and also numerous visitors from all parts of the Country, for their assistance in the past, and desires to inform them that he has opened New Premises at 106 George Street, where he will be glad to meet friends both old and new. Being a tradesman the Stock is selected and made up under his own supervision, and this explains the fact that his goods are always found to be of excellent quality, and at all times sound.

**DON'T READ THIS ADDRESS, AND THEN FORGET IT.**

**N E I L M C F A D D E N,**  
**GLASGOW AND LONDONDERRY BOOT AND SHOE STORE,**  
 106 GEORGE STREET,  
 DUNEDIN.

Repairs neatly executed. New Elastics put in.

**R E A D M I C H A E L D A V I T T ' S L E T T E R S**

IN THE

**MELBOURNE "ADVOCATE"**

The "Advocate" is publishing a series of Letters by the Founder of the Land League on the

**IRISH QUESTION.**

The "Advocate" will be forwarded to any part of New Zealand for Seven Shillings per quarter.

OFFICE - - 25 Lonsdale Street East, Melbourne.

**TO THE READERS OF THE TABLET.**

**Y**OUR assistance is earnestly solicited in the shape of a donation, however small, towards the fund for reducing the DEBT upon, and completing the building of the CHURCH OF THE HOLY NAME OF JESUS, ASHBURTON.

This is the only Church in this our adopted land erected to the memory of, and in reparation for the terrible blasphemies uttered against the Holy Name.

Kind Catholic readers, help us in this our endeavour, and the Blessing of the Infant Jesus will be upon you.

**FATHER EDMUND COFFEY.**

**I R I S H N A T I O N A L L E A G U E OF AUSTRALASIA**

It has been decided that the lists of the  
**P A R N E L L T E S T I M O N I A L F U N D**  
 shall be kept open until MARCH 31.

The DRAWING in connection with the ART-UNION in aid of the  
**I R I S H P O O R**

will also take place in Melbourne on the date named.  
 Tickets, price 1s., may be had on application to Messrs J. F. Perrin, TABLET Office, Dunedin; and M. Nolan, Christchurch.

**P R I Z E L I S T O F T H E O A M A R U A R T - U N I O N .**

(Drawn Monday, 17th inst.)

Ticket.	Prize.	Ticket.	Prize.	Ticket.	Prize.	Ticket.	Prize.
1257	21	127	71	1393	43	514	57
203	12	2314	49	1	87	2690	54
786	96	1064	47	582	98	1586	31
2217	97	651	65	173	13	459	22
1070	8	312	18	1483	51	2726	14
1339	66	421	93	333	55	1052	64
936	77	428	69	937	58	727	6
748	45	264	37	189	4	1146	33
2057	79	2807	76	2633	86	1336	11
630	61	553	30	37	26	872	92
19	73	33	36	1369	67	702	46
972	50	1121	78	2043	28	646	52
212	91	362	42	1545	24	1398	72
1392	75	2573	68	1926	89	713	35
325	29	657	41	216	32	89	88
1489	39	198	70	1011	38	1033	74
129	90	2049	5	677	99	687	100
1363	7	497	62	423	83	482	53
873	16	803	80	717	3	1232	19
1671	15	1438	25	2135	60	1005	59
2572	27	831	1	228	63	1482	9
190	10	1272	34	1052	84	952	35
731	48	36	56	32	40	518	44
1123	17	196	81	132	95	1179	94
1473	2	1256	20	795	82	1150	23

**W A N T E D . — A S C H O O L M A S T E R** holding First-Class Certificate for the Catholic Boys' School, Reefton; salary, £150 per annum, with Board. Applications will be received up to 1st April, 1884, by

**REV. FATHER ROLLAND,**  
 Reefton.

**TO WELLINGTON SUBSCRIBERS.**

Our Country Collector, **MR. W. CUNNINGHAM,** is now visiting the Wellington Province, and we would ask Subscribers to render him every assistance in promoting interests of the "TABLET."

## ST. PATRICK'S COLLEGE, WELLINGTON.

(Additional subscriptions at Blenheim.)

£ s. d.		£ s. d.	
Mr. Roger McNamara	1 0 0	Mr. Wm. O'Brien	1 0 0
" Wm. Hahn	2 0 0	" John Ryan, Flax-	
" George Fairhall	1 0 0	bourne	1 0 0
" C. Murphy, Junr.	1 0 0	" John McDonald	1 0 0
" Wm. Hunter	1 0 0	" Charles Madden	0 10 0
Mrs. M. O'Sullivan	1 0 0	Mrs. Shaw	0 5 0

## CATHEDRAL FUND.

I BEG to acknowledge the receipt of the following subscriptions towards the Cathedral Fund:—

£ s. d.		£ s. d.	
School Children (Convent) ...	3 0 0		
WEEKLY SUBSCRIPTIONS.			
Per Rev. P. Lynch	9 3 0	Per Mrs. Bell	1 10 0
" Mrs. Black	1 7 0	" Mr. W. Hall	2 1 6
" Mr. Hamilton	0 8 0	" Mr. Brennan	1 8 0
" Mr. Lennon	4 0 0	" Mr. N. Smith	0 13 6
" Miss Smith and Miss Harris	1 10 0	" Mr. N. Smith	0 10 6

P. MORAN.

## NOTICE.

Subscriptions to the NEW ZEALAND TABLET should be made payable to John F. Perrin, Manager, Octagon, Dunedin, or P.O. Box 143. Orders for the paper, and all business communications should also be addressed to the Manager.

## NOTICE.

THE drawing of prizes in the Art Union in aid of St. Mary's Girls' Orphanage, Nelson, will take place on Saturday, 29th March. All those who have not yet sent in the duplicates of tickets, are requested to do so at once.

# The New Zealand Tablet.


FIAT JUSTITIA.

FRIDAY, MARCH 21, 1884.

## PROGRESS AND JUSTICE IN THE NINETEENTH CENTURY.

THE Catholics of New Zealand provide, at their own sole expense, an excellent education for their own children. Yet such is the sense of justice and policy in the New Zealand Legislature that it compels these Catholics, after having manfully provided for their own children, to contribute largely towards the free and godless education of other people's children!!! This is tyranny, oppression, and plunder.

### HOW CATHOLICS FIGHT THE GODLESS SYSTEM.

URING the last four years the Belgian Catholics have voluntarily contributed £2,400,000 for the erection of Catholic schools, and have raised, in addition to this immense sum, £250,000 per annum for the support of these schools. And whilst they have been doing all this, they have been compelled to pay enormous sums annually for the erection and support of godless schools for the free education of other people's children. But how has this state of things worked? Catholic children, to the number of between five and six hundred thousand, abandoned the Government schools, and became pupils of the Catholic schools, whilst hardly two hundred thousand remained in the public schools. And, notwithstanding this, an unjust and absurd government, which has got a chance lease of power for a season, spends, and spends enormously and uselessly, the entire vote for education on a miserable minority of the people, to the exclusion of the overwhelming majority. So it is in other countries. So it is even here in Australasia. And this is done in the hope of destroying the Christianity and Catholicity of the rising generation, in the expectation that, the Church being destroyed, the revolution may, unchecked, rule the bodies and souls of men, reducing them to the position of mere State

machines. It is an attempt to reintroduce paganism, and make man a mere creature of the State, deprived of all individuality and real freedom, and treated as if the State were everything, and man, apart from the State, nothing.

Catholics, however, are too well instructed as to the rights and dignity of man to tolerate such an attempt, and hence their intrepid and generous efforts in all lands, to so educate their children as to maintain their manhood and dignity as the children of God, in spite of the gross injustice and persistent efforts of wily politicians to mould them into mere machines of State. And it is their Christianity, their Catholic training, that has thus inspired them with these true notions of man's rights, dignity, and responsibilities. Thus it is that the Church proves herself, as has ever been the case, the true friend of humanity, and the best promoter of the progress of the race.

There is another consideration well calculated to encourage Catholics, and it is the reflection that their efforts to save the faith and morals of their children from the contamination of godless schools afford the surest hope for the future well-being of society, by instilling into the minds of millions of brave boys and girls true principles, and training them in accordance with Christian morality. But amidst the many dangers and oppositions against which real Catholics have to contend is the covert and insidious warfare waged against them by men professedly Catholic, but really anti-Catholic, who, whilst pretending to advocate Catholic principles, lose no opportunity that they can safely avail themselves of to sneer at and decry every every honest effort to advance Catholic interests. There are such men—a few even among ourselves. Catholics, look out for, and beware of them.

ON the festival of the Patron Saint High Mass was celebrated at St. Patrick's Church, South Dunedin.—The Rev. Father Purton, O.S.B., acting as celebrant, with the Rev. Fathers Walsh, and Lynch respectively as deacon and subdeacon. The ceremonies were carried out in a very edifying manner, the decorations of the altar and sanctuary, as usual in this church, being also in admirable taste. A sermon suitable to the occasion was preached by Father Lynch. At St. Joseph's Church, Dunedin, Masses were celebrated at 7, 8, and 11 a.m.—the Rev. Father Burke delivering an eloquent panegyric on St. Patrick at last Mass. In the evening there were vespers and Benediction of the most Holy Sacrament. On Wednesday—the Feast of St. Joseph—the accustomed ceremonies took place.

THE Most Rev. Dr. Moran returned from Wellington on Wednesday morning.

OWING to the lengthy report we publish to-day of the ceremonies at Wellington, we are obliged to hold back several items of interest, and must claim the indulgence of our readers for any omission they may notice from our columns.

THE members of Dunning's Opera Company will give a sacred concert on Sunday evening in the Princess Theatre, Dunedin, for the benefit of the Benevolent Institution. The object is a most deserving one, and it is to be hoped the public will give it a full support.

The Jack-ass, has been avenged then.—The Dublin *Freeman's Journal* has been cast out of the Athenaeum at Invercargill, and the *Field* ordered instead.—In common gratitude the editor of this newspaper should furnish his new subscribers with a few articles on the cultivation of the thistle which, as we know, is preferred to oats in certain quarters, and we know the reason why.

The following which we clip from the *Pilot* is suggestive as to the ends for which a good deal of the cramming of the period is being carried on. "A Boston merchant writes, in regard to the question of woman's work, that he has tried to find a young woman qualified to fill the position of a stenographer, but without success. Finally he engaged a young man who is a rapid phonographer and good scholar, at a salary of seven dollars a week. The successful (?) candidate has had seven years of practical business experience. He who runs may read the moral of this, that 'light and genteel' work is poor work for a young man of any brains or ambition."

Here is an item of news that the powers who rule the cable have taken good care not to send to New Zealand. "London Jan. 31, 1884.—A despatch from Tobermory, on the island of Mull, one of the Hebrides Islands, says that six men belonging to a secret Society of Mull have been arrested on a charge of conspiring to destroy public buildings with dynamite and to subvert Her Majesty's Government."

The mind of the Boston *Pilot* towards the dynamite faction of so-called nationalists may be plainly discovered in the following paragraph:—"The *Irish World* recently printed a portrait, with a black border round it, under which was inscribed, 'Justice Denman, the man who murdered O'Donnell.' The portrait was an excellent one of Mr. Charles Russell, Q. C. the counsel who so ably defended O'Donnell! Let us hope the irony of fate will be carried out no further, and that the missionaries of the 'Emergency Fund' will not make a similar mistake when they come to 'strike that blow.'"

We owe the following paragraph to our contemporary the *Dunedin Evening Star*:—It appears that in New South Wales, as in New Zealand, the expenditure on national education is rapidly expanding to alarming proportions. The Minister of Public Instruction for New South Wales requires this year a vote of £845,752, an advance of over 20 per cent. upon last year's vote. A fourth of the children attend Roman Catholic schools, and a considerable number are taught in private schools, to which the State contributes nothing. The actual cost is about £4 per annum." Our contemporary might have added that in New Zealand Catholics in addition to being plundered for the support of the State Schools, are fined heavily in the shape of taxes imposed on their school buildings, by means of which, nevertheless a large sum of money is annually saved to the non-Catholic population.

The current number of the *N.Z. Illustrated News* contains some charming views of the scenery of the Colony, and is in all respects most interesting.

### CANTERBURY CATHOLIC LITERARY SOCIETY.

Christchurch, March 15.

THERE was no regular programme provided for the quarterly meeting of the Literary Society, which took place on the evening of March 10. Mr. Nolan, in the absence of the president, occupied the chair, and Mr. Milner acted in a like capacity for the secretary. The business was chiefly confined to the discussion of two notices of motion.

Mr. Kennedy moved: "That the resolution passed at the previous quarterly meeting re increase of subscription be rescinded, and that in future the rate of subscription be three shillings per quarter, or 10s. per annum, payable in advance." He said that it was not exactly the proper thing to bring forward such a motion in order to upset one that was only passed at the previous quarterly meeting, and which did not come into force as yet, but as it was a motion that was rather hurriedly agreed to, and might have the effect of driving members out of the Society, he imagined it would be sufficient reason for his so doing.

Mr. Corr, in seconding the resolution, said that he did not wish to see any man driven out of the Society, or prevented from joining it because of the subscription. He thought a pound a year was too much for a poor working man to pay, and for this reason he would favour Mr. Kennedy's motion.

Mr. Milner said that although a pound a year did not seem much, yet a good many members belonged to benefit and other societies, so that all those contributions made an inroad on a working man's earnings. If all the members paid regularly the proposed rate of subscription, sufficient funds would be forthcoming for the meeting of all current expenses.

Mr. Leahy said that when he brought forward his motion at the previous quarterly meeting the Society was in need of funds, which he did not see any way of supplying except by an increase in the subscriptions. However, if it could be satisfactorily proved that the Society could be carried on with a less charge to each member he would not oppose the reduction.

Mr. Connor believed that both the mover and opposer of the motion had the interest of the Society at heart, but differed as to the best way of assisting it. The scarcity of funds was not so much due to the smallness of subscription, as to the irregularity in payment. If members made it a point to pay regularly, no difficulties would be experienced. It was not honourable, to say the least of it, for members to come night after night, and have the use of the rooms and library, whilst their subscriptions were not paid. The rate was not high, but if any member wished he could give something extra, as the council would be very glad of some addition to the funds. Such societies were not self-supporting, no matter to what denomination they belonged, and he considered that they had a right to some assistance from the Catholic public, as an institution such as this was an indirect benefit to the Catholics at large.

Mr. O'Sullivan considered he would not be doing his duty if he did not support the resolution, although he warmly supported Mr. Leahy's motion at the previous quarterly meeting. The Society is in a better position now than at that time, whilst at the same time some members had left or at least were about to leave the Society because of the rise in the subscriptions.

At this stage of the proceedings Mr. Leahy intimated that on account of what had fallen from the previous speaker regarding persons leaving the Society, he would withdraw his opposition to the proposition.

Mr. Nolan said the only way to make the Society flourish would be for every man to pay his subscription punctually, as he considered it very dishonourable for a man to attend, and not pay his way.

The proposition was then put, fixing the subscriptions at three shillings per quarter, or 10s. per annum, payable in advance, and carried unanimously.

Mr. O'Connor brought forward a motion of which he had given due notice to the effect that the proposer of a candidate be not required to pay the nomination fee, but that the candidate do so when he becomes a member. Several members spoke on the subject, for and against, but it was finally passed by a substantial majority. After some other matters were discussed the meeting was closed with prayer in the usual way by the Rev. Father Bowers.

Mr. James Wiseman has opened a House, Land and General Commission Agent's establishment in Moray Place, Dunedin. The public will find their commissions carefully and satisfactorily attended to by him.

### THE PARNELLITES AND THE TORIES.

(*Dublin Freeman*, Feb 2nd.)

MR. HEALY may now retire from the field of politics. His occupation therein is hopelessly gone. His grand ideal is unrealisable. The goal he has lived and laboured to reach rests on what is to him forbidden ground. In a word, as we are assured by the *Irish Times* of Tuesday, there can be no rapprochement between the Parnellites and the Tories. The banners were decisively forbidden in Belfast the previous night, simultaneously with the presentation of an address to that now very much perplexed young man Lord Rossmore. We had not previously known that Mr. Healy or any of the other members of the Irish Parliamentary Party were particularly anxious for union with either Tories or Liberals. It had been our impression that the gallant little band of gentlemen struggling for Irish rights on the floor of the House of Commons aimed at steering clear of parties altogether, so that they might use either one or other as might suit their purposes. We had thought that their aim was to use and not to be used. But we would seem to have been under a delusion. We are to get at the real wishes of the Parnellite Party through the Tories themselves, and only thus. These wishes are for union, say the Tories of the North; but this union cannot, must not, be. Hence it is that we suggest the immediate withdrawal of the member for Monaghan from public life. That he will act on this suggestion, however, even the Tories should hesitate about believing. The Tories have roared and bellowed till they were hoarse about "Kilmainham Treaties." They did not then, surely, hold the opinion they profess to entertain now. The "Kilmainham Treaty" did not symbolise a union with Toryism. Assuming it to have existed, it existed with the Whigs. "A plague on both your houses!" say the Irish members. "Think as you may, we pursue our course between your Scylla and Charybdis." But there is another peril to the aspirations of the Irish Party. Colonel Stuart Knox, the brave militiaman, who sustained defeat at the hands of a mere boy in the town of the Volunteers, is going for something in the shape of a Loyalist League as contradistinguished from a National League. This is hardly fair to Sir Stafford Northcote, who disputes with the Irish party the right to the term "National." Colonel Knox wants a closer connection between Irish loyalists and their brethren in Great Britain, and desires that delegates should be sent to England and Scotland to address meetings. The *Irish Times* is in sympathy, of course. According to that authority on matters Scotch, the people of Scotland, and of England too, have been "deliberately misinstructed on Irish affairs." It is necessary to counteract the effect thus produced, and a band of strolling players is to be organised to go the rounds and do the work. At the head of this band should be Lord Rossmore himself. Since his name has gained such prominence he has shown himself to be a most brilliant speaker. In the Rotunda he astonished all by his wonderful fluency. In the Ulster Hall on Monday night he took the assemblage by storm. Ah, he is clearly born for great things, is this Lord Rossmore! He awoke to find himself famous when the holders of the Great Seal stripped him of his Commission. He went up a rocket, but he is coming down a very palpable stick, indeed. He has a title, but he sadly lacks the staying power of a Healy.

### THE NATIONALISATION OF THE LAND

(*Dublin Freeman*, Feb. 2.)

AN attractive paper on the Nationalisation of the Land was read at the Statistical Society on Tuesday night by Mr. James J. Shaw Barrister-at-Law. Mr. Shaw admitted at the outset the impossibility of adequately discussing the subject as originated and developed in "Progress and Poverty," and as the object of the paper was to refute the position taken by Mr. George in that celebrated work Mr. Shaw devoted himself exclusively to its main thesis—viz., that the private ownership of land is the cause of the poverty that accompanies progress, or at least is the cause that progress does not put an end to poverty, and that the remedy for poverty is to abolish this private ownership of land without compensation to the owner. Mr. Shaw set aside the morality or political expediency of the remedy thus proposed, and dealt entirely with the question from an economic standpoint. Having dwelt upon what he considers Mr. George's fallacious conception of agricultural industry, Mr. Shaw proceeds to point out the confusion between the ideas of exchange and production which he asserts is involved in that part of Mr. George's work which treats of the "interchangeability of wealth." "That is to say," remarks Mr. Shaw, "because the possession of one form of wealth enables you to exchange it for some other form of wealth, therefore an increased power of producing one form of wealth is, in effect, an increased power of producing all forms of wealth. That is to say, because a cotton manufacturer can sell his cotton and buy diamonds, therefore the invention of the power-loom was the same thing as the discovery of a new diamond field. That is just as reasonable as to say that the invention of the power-loom was, in effect, an increased power of producing food. No doubt the more cotton you have, the more of the existing food and diamonds you will be able to buy; but your possession of cotton will not make new food or diamonds easier to produce either for you or anyone else." Differing, however, as Mr. Shaw does from Mr. George's economic theories, he is by no means an advocate of the present state of things.

Mr. F. Lawrence—formerly known in connection with Mr. Dornwell's establishment—has commenced business on his own account in George street, Dunedin, and will be found to supply the best possible qualities of meat at low rates.

Dressmaking Department.—Mrs. Carter is now making dresses for 12s 6d. If you have hitherto been unable to get fitted properly, give us a trial. Perfect fit. Newest styles. Satisfaction guaranteed. Splendid New Stock of Dress Materials and New Dress Trimmings. A really good article supplied at the lowest prices in the city. Carter and Co., Ready-Money Drapers, George street, Dunedin. [ADVT.]



## CATHOLIC CEREMONIES AT WELLINGTON.

*(Continued from Supplement.)*

Church than they have been for half a century, others will be more hopelessly godless than heretofore and a greater pest to society. The effort, then, to destroy or weaken the influence of the Christian religion, whilst recoiling on the heads of the conspirators, has only tended to strengthen this influence. No doubt the double tax practically imposed on Catholics because they are conscientious is a grievous injustice. Nevertheless, they have reason to rejoice and exclaim, *O, felix injustitia.* O, happy injustice that has spurred us on to make the sacrifices we have made in the cause of truly Christian schools. Nor are Catholics growing lukewarm in this great cause; time does not diminish their fervour or cool their courage. The history of the day proves this, and your presence on this occasion to take part in laying the foundation stone of St. Patrick's College confirms that proof. I shall say no more, nor shall I ask you to honour this foundation stone by laying large contributions on it, for I feel convinced you have already made up your minds to do so.

The Right Rev. Dr. Luck, O.S.B., Bishop of Auckland, was then introduced by Bishop Redwood. He said: That after the eloquent and exhaustive discourse of the Most Rev. Dr. Redwood, it was not his intention to detain them at any length. He could not, however, but advert to the great significance of the event which had gathered together such a vast throng of people to give expression to their goodwill and interest in the future College of which the foundation stone had just been laid. This event was a most important step forward in the march of Catholicity in New Zealand, the results of which could not be foreseen, but would doubtless play a prominent part in its history. It was the first occasion in which the Catholic Episcopacy of New Zealand had united to take part in an educational function, and it was a worthy occasion, evincing the unanimity and heartiness of their sympathy with and estimation of so great a work, fraught as it was with such practical results in the interest of higher Catholic education. He could not, therefore, refrain from expressing in the warmest manner his own most cordial sympathy and interest in the proceedings, and whilst endorsing the sentiments so ably expressed by the Bishop of the diocese, he wished to congratulate him, his zealous clergy, and the Catholics of Wellington generally, and, indeed, of the whole Colony, on the great work which had been so happily inaugurated. There were many there present not united with them by faith, but who were at least one with them in heart and good-will, and in their appreciation of the value of Christian education as in contra-distinction to the godless system actually in force in this Colony. There were numbers there who regarded the Catholic body with feelings of admiration at the manner in which they co-operated with their bishops and priests in making great sacrifices in the face of great difficulties for the sake of conscientious principles, and he was sure that this great undertaking of providing a college for the higher education of youth, was one that commanded their best wishes and sincere interest. Whilst he felt himself both pleased and honoured to take part in this imposing ceremony, he was glad also to avail himself of so fitting an occasion to congratulate the Catholics of the diocese of Wellington on being the fortunate possessors of what, under Almighty God, had been the source and cause of their great religious prosperity.—He alluded to the presence of the Marist Fathers in their midst. Their esteemed and beloved Bishop was himself a Marist, and the zeal and self-sacrifice which had always marked the career of this admirable Order, and which had borne such prolific fruits in the diocese, were also a sure guarantee of the complete success of the future college, both as regards its religious tone and its scientific attainments. He (the speaker), as a member of the great Order of St. Benedict, felt much gratification in seeing his own illustrious Benedictine family represented and testifying its interest in the great work of education so generously and ably taken up in New Zealand under the auspices of the Marist congregation. In conclusion, he called upon the vast concourse before him, not only the Catholics, but also the non-Catholics, to prove their genuine appreciation of the cause of Christian education by the generosity of their contributions. He wished all success to St. Patrick's College.

The Bishop of Wellington then called upon all those present to aid in the good cause by contributing liberally. An interval being allowed for that purpose, His Lordship's appeal was most generously responded to. The Band in the meantime played appropriate music. After the collection the vast audience quietly dispersed.

At 7 p.m. solemn Pontifical Vespers were celebrated in St. Mary's Cathedral, followed by Benediction of the Most Blessed Sacrament. The congregation was larger on this occasion than it had been in the morning; so large, in fact, that the procession had to be abandoned in consequence of the crowd standing by the doors. The music, which was supplied by the same choir and orchestra as in the morning, was universally admitted to be sublime. Rossi's "Magnificat," "If with all your hearts" (Bijah), Murphy's "Tantum Ergo," and Mendelssohn's "War March,"—all masterpieces of musical genius, were brilliantly rendered, and the whole service was the most complete and impressive ever heard in Wellington. The altar had been specially adorned by Mr. Brogan for the occasion, and presented a perfect picture of simplicity and chaste elegance. Candles were arranged on either side in the shape of a harp, and the whole, decorated with nature's ornaments—flowers,—contributed fitly to the celebration of so grand a ceremony.

Thus it will be seen that the whole of the ceremonies passed off with great *clat*; and it may be taken as an indubitable omen of the successful future of the College of St. Patrick that, favored by the brightest of weather, an immense attendance, and a great and substantial recognition of the importance of the occasion, the services to the glory of God were very largely productive of edification and interest. The total amount collected during the day was over £1200 and the attendance at the laying of the foundation stone was between 6000 and 7000 people.

After Vespers, a sermon was preached by the Right Rev. the Bishop of Auckland. He took for his text the words of St. Luke, "Jesus went down to Nazareth, and was subject to them." The interest of the day was concentrated in the event in which they had taken part that afternoon, and also in the celebration of the great festival so dear to all Irish hearts throughout the world—the feast of the glorious St. Patrick. After the eloquent panegyric of St. Patrick delivered from that pulpit in the morning by the reverend Prelate of Dunedin, and the erudite and glowing discourse of their own beloved bishop on the site of the new college, he felt a certain reluctance at complying with his Lordship's request in addressing his audience this evening. However, he would endeavour to supplement, by a few simple remarks, the great event of the day which had proved so eminently successful. The reason of his selecting these words of the Gospel as his theme was because they enounce the realisation of a vital principle of Christianity. It was the principle which in reality was the key to the proceedings of the day—the basis of that Christian education for which they had made up their minds to struggle—the explanation and sufficient reason of all Catholic feeling and action. That principle was the subjection of the creature to the Creator, a subjection and subordination which must necessarily underlie the life of the Christian and pervade every aspiration, every pursuit in life. This principle of subjection of the inferior to the superior is potent in all of God's own creatures in which we see the work of His hand subject to the laws He Himself had framed. With man, however—the noblest of His works,—the case is different—the subjection which is demanded of him has to be voluntary and dependent on his free-will. But as from the beginning of the world man's liberty was abused—and the rebellious *non serviam* of Pharaoh has been re-echoed at all times and in every sphere in which this subjection is due, as in our own times it is the pass-word of those who deny or ignore the subordination of Reason to Faith, of Science to Religion, of what is temporal to what is eternal. The Most Rev. preacher developed this train of thought and showed how this principle received a marvellous illustration in the subjection and obedience of Jesus to Mary and Joseph and how also, it was the loyal and Catholic upholding of this principle in the great question of education that had led to the realisation of the effort they had that day inaugurated and so successfully begun. If others choose, by the abuse of God's own greatest gift, their free-will—to shake off their allegiance to their Maker, they will have it their own way for the few days of their mortal existence, only to open their eyes and see their rash folly under the eternal vengeance of an angry God. He exhorted them to persevering efforts to accomplish the work so well begun—a work which would render that day memorable in the annals of the diocese. He concluded an eloquent discourse, which was listened to with the greatest interest, by a crowded audience, with a well-timed and deserved eulogium of the works and labours undertaken in the service of the Church in New Zealand by the Marist Fathers. It was, he said, an evil day for his own diocese of Auckland, where the traces of their zeal are still to be found in abundance, when the Marist Fathers withdrew from the first scene of their labours to concentrate their efforts and zeal within the diocese of Wellington. He bore willing and eloquent testimony to the gratitude that is their due from the faithful whose spiritual interests they serve so well, and with a graceful compliment to the estimable and amiable prelate who reflects such honour on the congregation of the Marist Fathers, he concluded his sermon with an earnest exhortation to the faithful to support their Bishop and clergy in the arduous task they had undertaken of founding a college which was to be for the substantial and permanent benefit of their own children and their posterity.

An extraordinary scene took place at the Brighton parish cemetery lately on occasion of the funeral of the boy William Albert Thorpe, who committed suicide by laying himself on the rails on the Lewes line. The jury found that he committed the act while temporarily insane, arising from fear of punishment. It was rumoured that the lad had been cruelly ill-treated by his stepfather, William Hall, but this was strongly denied at the inquest. Nevertheless, a large crowd assembled on Saturday at the interment of the lad, and directly the coffin had been lowered a number of men set upon Hall, pelted him with turf, and made several attempts to throw him into the grave. By dint of great perseverance he made his escape, but was followed to his house in Lynton-street by a large crowd who, having filled their pockets with stones on the way, smashed almost every square of glass in the front windows of the house. There were over 800 persons present at the time, and the police-constable on the beat was powerless to prevent the damage. He, however, sent off to Level Police Station for help, which was quickly forthcoming, and the street was cleared. No arrests were made.—*Times.*

Washington, Jan. 14.—Consul-General Merritt reports to the State Department, respecting the educational system of Great Britain, that the number of primary schools under Government patronage in 1882 was 21,362; number of children who can be accommodated 5,157,406; number of children in attendance, 3,436,416; number of children present at inspection, 4,033,114. In Ireland the number of schools was 7,705; number of pupils on the rolls, 1,033,298; average number of pupils in attendance, 462,192. The amount of expenditure from Parliamentary grants was 16,239,980 dols in Great Britain, and 3,597,675 dols. in Ireland. The latest statistics indicate an increase in all branches of the work, as well as greater efficiency in teaching and studying. General Merritt also reports upon the existing state of pauperism in the British Kingdom. He says that the number of paupers in receipt of relief from unions and parishes in England and Wales, on January 1, 1883, was 799,296; in Scotland, 95,081; in Ireland, 115,684; making a total of 1,019,061, an increase of 1,831 over 1881. Scotland shows a decrease of 2,706. For their support England and Wales expended 41,162,350 dols; 6,166,945 dols; making a total of 51,891,985, an increase of 429,130 dols. over the previous year.

# General News.

The "Home Rule" idea is taking root in Scotland. The Scotch people do not like the *words* simply because they have been associated with Ireland; but the *principle* has a greater charm for them than is generally supposed. At present they are agitating for a Scotch Minister with a seat in Parliament. This, as a prominent Scotchman said some time ago, is the first step in the direction of real home rule. A large and thoroughly representative national meeting, under the auspices of the Convention of Loyal and Parliamentary Burghs, was held in Edinburgh on Wednesday, when resolutions embodying Scotch ideas on this question were passed unanimously. Irishmen here are watching the agitation with interest, as they believe it will assist them in gaining national self-government for their own country.—*Nation*, Jan. 26.

Edmund Yates's "society" paper, the *London World*, referring to the appointment of ex-Irish Police Inspector and ex-Special Resident Magistrate, Henry A. Blake, to the Governorship of the Bahamas, says:—"The policy of Earl Spencer in finding employment for 'administrators' of Mr. Blake's kidney elsewhere than in Ireland, although commendable at the first blush, is likely to have mischievous results. If cosy Colonial Governorships are to be the reward of such services as those rendered by 'Terence Magrath,' the excesses in which equally unscrupulous and less able R.M.'s may be tempted to indulge can be more easily imagined than described."

Dr. Patton, editor of the Dublin *Express* and Dublin correspondent of the *London Times*, may withdraw all the cruel things he said of those excellent fellows, the members of the Royal Irish Constabulary. If they so far forgot themselves at Dromore, as to prod, *a posteriori*, a hired Orange rioter from Portadown who was endeavoring to murder Nationalists with a revolver, they have since made ample amends. In suppressing violently a National League meeting at Kilmullin, County Cork, the cable tells us the police "felled two women, breaking several ribs of one of them." Loyal, noble servants! We knew Dr. Patton was wronging you in insinuating for a moment that you would not joyfully struggle your own mothers, or shoot your own sweethearts, or spit your own babies on your bayonets, if the Castle only ordered you. To doubt heroes with Ballina, Belmullet, Clare, Wexford, and now Kilmullin upon your banners!—*Pilot*.

The following letter from Cardinal McCabe was read at a meeting of the Peace Society, in the Congregational Church, York street:—"4, Rutland-square, 22nd Dec., 1873.—Dear Sir,—Pardon me for having left your letter of the 14th inst. so long unanswered. I must ask you to believe me when I assure you that nothing could give me greater pleasure than to assist in creating a tribunal before which princes and peoples might appear and bring to a bloodless termination disputes which now, unhappily, fill the world with carnage and misery. But I must be candid and say that I have no hope for the success of the scheme with which you kindly ask me to co-operate. The Christian world once recognized such a tribunal, and was prepared to enforce its decisions, but although the Arbitrator still exists the world is changed, and his authority is ignored. Until the world is willing to constitute him as the disinterested umpire of its disputes I believe that arbitration will be impossible, and that the sword must settle the disputes of the Christian States to the disgrace of the Christian name and the unspeakable misery of Christian nations.—Believe me, yours sincerely, E. Cardinal McCabe.—To Henry Wigham, Esq.

The Marquis of Lansdowne, who has been delivering himself to the Canadian farmers in quite a Land League spirit since he became their Governor-General, has just had twenty per cent. knocked off the rental of his Irish estate by the Lord Commissioners. That is to say, Lord Lansdowne has been such an outrageous rack-renter in Ireland that, although he is a Gladstonian Governor-General, the Gladstonian Land Commissioners have been forced to compel him to forego twenty per cent. out of his plunder for the future. This model landlord, it also transpires, charged his tenants five per cent. for a loan that he obtained from the Board of Works for them for three and a half per cent. Gladstone Land Courts are an unexpected quarter from which to receive a corroboration of James Redpath's revelations as to the management of the "Lansdowne model estates."—*Pilot*.

Recently, an Englishman was about to leave Constantinople for London, having among his luggage a very valuable copy of the Koran in manuscript some 500 years old, and unique, which had been in the possession of his family for a hundred years. Only recently a very large sum, reported to have been as much as £6,000, had been offered for the work, and it would probably have found its way into one of the European museums had not an inquisitive Custom House official discovered it among its proprietor's personal effects. To the chagrin of the latter, the officials, with many devout exclamations, took possession of the treasure as State property. From the Custom House the Holy Book, originally a gift from the Sultan Mahmud to the Mosque of St. Sophia, was forwarded to Yildiz Kiosk, where Abdul Hamid now derives the benefit of its wise teachings. Its late proprietor, notwithstanding every effort, has failed either to regain possession of the work or to obtain compensation.

Official statistics just published show that no less than 4,958 people committed suicide in Prussia during the year ending September last. One fifth of the whole number were women. The greater portion of the male victims were poor working men. The Prussian Press commenting on the cause which impels so large a percentage of the poorer classes to seek relief in self destruction, insist that the present poverty-creating system of government is to blame for the despair which leads to so cruel a crime. In most other countries suicide is confined to the ranks of dishonest bankers and capitalists, and of disappointed lovers, while the poor working-man seldom, if ever, has recourse to self destruction, to escape the sufferings of destitution and distress; but in Prussia Mr. Bismarck has managed to change all that, and to make life unbearable to a large percentage of the inhabitants of the country.

# Commercial.

MR. DONALD STRONACH (on behalf of the New Zealand Loan and Mercantile Agency Company, Limited) reports for the week ended March 19, as follows:—

**Fat Cattle.**—The market to-day was over supplied with 331 head, but of these only about one half were good quality, the remainder being little better than stores, most of which were bought by farmers for winter feeding. The number of good to prime quality was more than the trade was prepared to take without considerable reduction in prices. Best bullocks brought £8 10s to £9 12s 6d; others, £5 5s to £8; and cows, £5 to £7 10s. We sold on account of the proprietors of the Seadown Estate, 12 bullocks at £8 to £8 10s; Mr. Andrew McLaren, Milton, and others, 41 head at from £3 15s to £7 2s 6d. We quote prime beef at 20s per 100lbs.

**Fat Sheep.**—As in the case of cattle, the market was also over-supplied with 2678 sheep, 314 being merinos of inferior quality, the balance cross-bred of good to prime quality. Light and medium weights brought about equal to last week's prices, but prime heavy weights suffered a decline of 2s per head on prices obtained then. Best cross-breds to-day only brought 15s 9d; others 12s to 14s 9d; and merinos 7s to 8s 3d. We sold on account of Mr. William Telford, Clifton 101 cross-bred wethers at 14s 3d to 16s; J. H. Sutherland, Ngapara, 65 do at 14s 9d; W. Telford, Otanomomo, 96 do at 15s 3d; J. Paton, Pukeuri, 60 do at 15s 6d to 15s 9d; Wilson Bros., Waihola, 79 do at 13s 6d; W. Shand Keith Hall, and others, 118 do at 12s to 14s 9d, 160 merinos at 8s 3d; and quote mutton 2½d per lb.

**Fat Lambs.**—382 were penned, and although this was not a large number the trade did not show any desire to advance on late prices, the range being from 4s 6d to 13s. We sold a pen on account of Mr. William Shand, Keith Hall, at 10s 6d.

**Fat Pigs.**—The supply forward to-day was only a small one—viz., 76. Suckers sold at 11s 6d; others, 24s to 66s each.

**Store Cattle.**—These are not in much demand and slow of sale, no doubt owing to the continued depressed state of the fat stock market.

**Store Sheep.**—We have to report a weaker market and but few transactions. The only demand existing in the meantime is for young merino ewes; but by the time farmers have finished harvest we expect a brisker demand will be experienced. Our only sale this week was 400 four-tooth merino ewes.

**Wool.**—Public Press report London wool sales closed on the 15th inst., 300,000 bales were sold during the series and 26,000 bales held over. Unwashed Australian wools closed at ¼d lower than at the close of the December auctions. Good medium Australian, good qualities of fleece generally, and medium to good scoured, have closed in demand Faulty wools are 1d to 1½d lower than in December. During the week at a public sale here competition was good and prices fully up to late rates were obtained.

**Sheepskins.**—At our weekly sale on Monday we offered a good catalogue, made up of medium country dry skins and butchers' green pelts. There was a better attendance and livelier competition. Dry cross-breds brought 1s 8d to 3s 5d; do merinos, 2s to 3s 9d; do pelts, 9d to 1s; green do, 1s 5d to 1s 7d; lambskins, 7d to 1s 6d.

**Rabbitskins** are in fair demand, and all sent forward are easily disposed of at—for suckers, 2d to 4d; inferior and summer skins, 6d to 1s per lb.

**Hides.**—We have no alteration to note in these—demand good, and late rates easily obtained.

**Tallow.**—The market for this is firm, and a good demand exists for shipment and local use. We sold, on Monday, medium at 26s to 29s; fair to good at 32s to 32s 6d; and rough fat at 23s 6d to 25s per cwt.

**Grain.**—Wheat: There is very little new on the market, yet enough for the demand at the prices paid lately. Millers are only purchasing from hand to month at from 3s 9d to 4s, bags included. Oats: The demand for stout bright milling and feed is fair for shipment; at for milling, 2s 1d; feed, 1s 11d to 2s; inferior and medium in less demand at from 1s 8d to 1s 10d, bags included. Buyers won't buy any grain now if the bags are charged separately, but they do not object to 1½d per bushel extra put on the grain. Barley: Until samples were put on the market maltsters' inquiries were numerous, but now that these are offering there does not seem to be much desire to operate.

Ryegrass seed is in slow demand.

## PRODUCE MARKET.—MARCH 20.

MR. F. MEENAN, Great King street, reports:—Wholesale prices for the week are as follows, including bags, Oats, 1s 10d to 2s 1d; milling wheat, 3s 8d to 4s; for new, old of good quality, not obtainable and prices unchanged; fowls, 2s to 2s 10d; barley, malting, 3s 6d to 4s 3d; milling, 2s 6d to 3s 6d; hay, old, £4 10s; oaten, new, £3 10s; rye-grass, £3; chaff, old, best quality £3 15s; new, £3 10s; straw, £2 5s; bran, £4; pollard, £4 to £4 10s; flour, £10 to £10 10s; oatmeal, £11; fresh butter, medium to prime, 9d to 11d; eggs, 1s 4d; salt butter, 8d; cheese, 4½d; bacon, sides, 8d; hams, 10d; rolls, 8d; potatoes 3s.

MESSRS. MERCER BROS., Princes street, report:—Fresh butter (in ½lb. and 1lb. prints), best quality, 11d per lb.; ordinary butter, 9d per lb.; eggs, 1s 2d; roll bacon, 8d per lb.; good salt butter, in kegs, 8½d per lb.; cheese, 4d per lb.

Jan. 30, 1884.—*La France* publishes this morning an account of negotiations now pending between France and the Vatican. The recent visit paid to the Pope by the Crown Prince of Germany has had the effect of rousing Prime Minister Ferry. He has promised to make an effort to ameliorate the condition of the clergy and of the dispersed religious orders.

## THE GWEEDORE TENANTS.

(Dublin Freeman, January 26.)

THERE is no more painful page in the social history of Ireland than that of the Gweedore tenants. The seed for their poor holdings supplied by charity; their children kept from starvation by the free breakfasts at the schools organised by that good lady of truly practical philanthropy, Mrs. Power-Lalor; the landlords coming down on them for accumulated rent which, though it is small, they are unable to pay without selling any little stock they have—the whole story is a barrowing one of human suffering. The County Court Judge at Lifford on Friday last, even while he granted decrees against them, expressed the opinion that they were in great distress. The brave and devoted priest, Father M'Fadden who has lived in their service for over ten years and who has appealed with success for them to the generous everywhere sympathising with their sufferings, stated in Court on Friday that he will not appeal to again. Not for an instant can the allegation stand against them that they are parties to a combination against rent. There is no combination. There is not as much as a branch of the National League in the place. The presence of the Most Reverend Bishop of the diocese in the court at Lifford on Thursday shows how he who would not and could not for an instant be party to any false pretences on the part of the tenants, or exaggeration of their wretched condition by the parish priest, sympathises with their case, and countenances their claim. Their plea is that they impoverished themselves in trying to take advantage of the Arrears Act. The very landlords who now seek to obtain the fruit of the seed supplied by charity to them joined in the appeal for that charity. The donors certainly never intended that Mr. Wybrant Olpherts, Captain Hill, or Mr. Nixon should be the gainers by that charity. The chief part of the crop of last harvest was the fruit of seed given in charity. What remains of it is not only insufficient to meet the demand of two years' rent, but we are told will not be enough even for the seed of the ensuing spring. The evidence on the trials shows the sort of stock the poor people have. One man had two mountain sheep, another four, and so on. The tenants have done nothing dishonest. They have simply urged upon their landlords the justice and the benefit of not exacting more than one year's rent for the present year, and that a reduction of this even would be fair. The answers they got were those ejections. Donegal has been the field of many evictions, and we trust that the awful scenes are not about to be re-enacted. The decision of the judge presses especially hard upon the poor people. He has decreed them for two years' rent with costs, and on condition of one year being paid on or before 11th February, a stay of execution till the 1st of June. There is no season of the year so inconvenient for payments by these poor people as June. If the stay of execution were granted till October or 1st November the harvest would be gathered in. They would probably be able to pay then. As it is, the decrees bring them face to face with utter ruin, houseless and homeless ruin.

## MR. MICHAEL DAVITT AND MR. HENRY GEORGE.

In the *Pall Mall Gazette* of the 18th January a letter appeared signed "An Irish Nationalist," attacking Mr. Henry George's theories on the land question. The following reply is from Mr. Michael Davitt:—

Sir,—Under the above heading you insert a letter in yesterday's issue of your paper, in which a correspondent, signing himself "An Irish Nationalist," either ignorantly or intentionally misrepresents my position towards the Irish tenant-farmers. Were it not that his unfounded statement, that I propose to "practically confiscate the tenant's interest in order to buy out the vested interest of the landlord," has been copied into the Irish Press, I should not trouble you by noticing the attacks of anonymous opponents. My views on the question of "purchase" are so well known in Ireland that they need no elaboration in this letter. I have not proposed that the tenant-farmer should purchase from the landlord at any price. I sketched a plan some two years ago by which the interest of the tenant should be separated from the "prairie value" interest of the landlord, which English law recognises as his, and ("since it is out of the question to propose confiscation at present," in the language of your correspondent), leaving to the former what was his to enjoy, I proposed that the English Government should arrange with its landlord garrison the terms for the surrender of the land of Ireland to the Irish nation, and that it could do this out of the imperial taxation, to which Ireland contributed more than her due share. The plan was not a very scientific one, I admit; but it proposed the very reverse of what your correspondent charges to my intention. As the fine Roman hand of "An Irish Nationalist" is easily recognised as that of a gentleman who finds it more convenient to attack Mr. George and misrepresents me than to embarrass a Liberal-Radical party by renewed agitation in Ireland, it would be a waste of your valuable space for me to deal at any length with a writer who still further illustrates his consistency by accepting both purchase and confiscation for the establishment of something which he does not care to name. Just a word with reference to Mr. George and Ireland. Long before "Progress and Poverty" was thought of a national land proprietary obtained in Ireland. Its records are in our history, and its traditions are living, and have lived, in a never-ceasing struggle by the Irish people against class or individual ownership of the soil. It was this fact, and the justice of such a system, with its regard for natural and national rights, which inspired Fenton Lalor to agitate national proprietary in 1848; and the cry of "The Land for the People," which was raised again in Ireland in 1879—before George or his book had yet crossed the Atlantic—proclaimed that the old national land system of the Celtic race was still the cherished aspiration of an Irish peasantry. If "An Irish Nationalist" honestly doubts this, or desires to test whether or not "the great mass of Irish nationalists repudiate" my advocacy of national as against peasantry proprietary, will he, or any other Irish

Nationalist" holding like opinions, put the matter to a test by a direct appeal to any meeting of Nationalists in any part of Ireland, England, or Scotland? It is beside the question to talk about Mr. George having no following among Irishmen. No effort has been made, nor is there need or necessity of making any, for the organising of any such following. Mr. George is a propagandist, not a politician or a party man, "with an axe to grind," as your correspondent dishonestly asserts; and as such I know that he is appreciated as much by Irishmen (who are not very concerned about Mr. George's inconvenience to the Radical Caucus party in England) as by any other nationality to whose cause his sympathies are given. There is no room in Ireland for rival land reform movements while landlordism is still powerful enough to rob and to evict our people; but, that system once pulled down, neither will there be much chance for extending toleration to a new development or an expansion of the same system, and the creation of another garrison class of petty landlords as the West-British conservators of an alien Government, which would guarantee them in return the absolute ownership of the soil of Ireland.—I am, sir, your obedient servant,

January 19.

MICHAEL DAVITT.

## SIR CHARLES DILKE.

(Dublin Freeman, Jan 26.)

Two very notable pronouncements on the coming Reform Bill were made by Sir Charles Dilke before his Chelsea constituents last night. One is that the Liberal Party have not only decided to deal first with the Franchise, but to deal with the Franchise in advance of Redistribution. Not later than yesterday morning the leading English journal seemed to be doubtful on the order in which the Government proposals would be taken. No one, it said, knows exactly. And then it asked—Are the two Bills to be introduced separately or together? "Is the reduction of the County Franchise," it queried, "to come first, and is Redistribution of Seats to follow it at some unnamed future date and on some previously undeclared principle?" Sir Charles Dilke has now answered the question in no uncertain, vague, or hesitating manner. The second noteworthy utterance in his speech of last night especially concerns Ireland. He declares that he has looked very carefully into the figures, and he has arrived at the conclusion that in a representation based upon the number of electors on the new registers Ireland will maintain her right to her present proportion of members. "My belief is," said the Minister, "that the registers will show that Ireland is entitled to about her present number of members." We have ourselves established this already, basing the representation on the population. Another significant statement made by Sir Charles Dilke last night is one in which we had also anticipated him. We refer to his expressions of opinion that there must be redistribution in Ireland from pocket boroughs like Portarlington to populous counties like Cork. We acquit Sir Charles of making such observations simply with the desire to catch the Irish support for the Government Reform Bill, and without belief in their truth and determination to abide by his declarations. No man in the Parliament understands the position of the Irish Party with regard to the Reform Bill better than Sir Charles Dilke. Ireland must be a *sine qua non* in the Government Reform Bill before it receives the support of the Irish Party, and a guarantee that the excision of Ireland from the Bill by the House of Lords will be taken by the Government as equivalent to their lordships' rejection of the whole Bill, must be given to the Irish Party before that party could vote in favour of the Ministerial proposals. Sir Charles Dilke's *resumé* of the Government's policy in Egypt is interesting and instructive. There is one passage in it the spirit of which might apply to a country nearer home—"The greater part of what is called 'the Soudan' is not," said Sir Charles, "and never was in any real sense, a part of Egypt. The Egyptian has always been a foreigner in the Soudan, which it has always been a drain on Egypt to try and rule. These countries have always been, in my opinion, a weakness to Egypt, and if so it would be madness for this country to insist on the connection being maintained." Ireland is not, and never was, a part of England. The Englishman has always been a foreigner in Ireland, which has always been a drain on England to try and hold. Ireland has always been a weakness to England, and if so, it is madness to insist on the present kind of connection being maintained. By the change of a name the whole sentence, the reader can see, can be made to apply to Ireland, which it is not farfetched to believe was in the speaker's mind when he was speaking of the Soudan.

The excavations at Peterborough Cathedral have led to some discoveries of great interest. Among other relics unearthed is an altar-piece of great antiquity, the carved figuring of which, though much defaced, gives indications that are sufficient to stamp it as Roman hand work.

The movement in favour of paying the members of the Irish national Parliamentary party is rapidly winning practical recognition throughout the country. This week it has received perhaps the greatest impetus which has been given to it at any time since the principle was first advocated. Within the last few days no less than four of our county constituencies have made strong declarations on the subject, and in three of these constituencies committees are now at work organising parochial collections for the purpose of presenting testimonials to their respective representatives. Queen's County stands first on the list. It will be remembered that the spirited and patriotic people of this county were amongst the earliest to proclaim their adhesion to the new movement, and the result was that Mr. Richard Lalor and Mr. Arthur O'Connor received a handsome presentation last year from those whom they had so faithfully and fearlessly represented in the English House of Commons. But Queen's County has made up its mind that it will not remain inactive this year merely because it did its duty gallantly last year, and so its public men have again set to work to repeat what they succeeded in doing so well twelve months ago.—*Nation*, Jan. 26.

SHIN FANE! SHIN FANE!

**ENCOURAGE IRISH ART**

The handsome collection of IRISH-MADE GOODS which were exhibited at the late International Fair, Melbourne, consisting of 500 PRIZES, varying in value from £4 4s. to 2s. 6d. each, will be disposed of by a

GRAND ART UNION!

To be Drawn for in

ST. PATRICK'S HALL,  
MONDAY, 31st MARCH, 1884.

The proceeds will be devoted to relieving

THE DISTRESS NOW EXISTING IN IRELAND.

Committee of Management:—Thomas Fogarty, President Joseph Winter, Hon. Treasurer; M. McDonald and L. Doyle, Hon Secs.

The following Special Prizes will be added to the Art-Union:—

1. A Handsome Framed Life-size Oil Painting of St. Bridget, valued at £15 15s., the gift of J. R. Redmond, Esq., M.P.
2. A Handsome Framed Life-size Oil Painting of St. Patrick, valued at £15 15s., the gift of W. Redmond, Esq.
3. Two Beautifully-framed Oleographs of Charles Stewart Parnell and Michael Davitt, the gift of Mr. J. W. Walshe.
4. A Handsome Gold Hunting Watch, the gift of a friend, valued at £15 15s.

TICKETS ONE SHILLING.

Anyone wishing to assist the cause can have books of ticket by applying to the TABLET office.

**CONVENT OF OUR LADY OF THE SACRED HEART, QUEENSTOWN.**

(Situated amidst beautiful scenery, and in a healthy position).

**SCHOOL FOR YOUNG LADIES.**

(Branch of the Dominican Convent, Dunedin.)

Under the Patronage of His Lordship the Most Rev. Dr. MORAN.

The Course of Instruction comprises:—An English Education in all its branches, Latin, French, German and Italian Languages and Literature, Music, Singing, Plain and Fancy Work, Drawing, Painting, etc., etc.,

TERMS: Boarders, £40 per annum, paid quarterly in advance. Day Pupils, £12 per annum, paid quarterly in advance. Boarders under Ten Years are not charged extra for Music.

**INFANT DAY SCHOOL.**

(For Children under 10 years of age)

English and Rudiments of French ... .. 10s. per month.

Parents wishing to send their daughters to the Convent as Boarders should apply immediately.

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The best assortment of Prints, Sateens, Attaleas, Galateas,  
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REGULAR AUCTION SALES, EXTENSIVE STORAGE ACCOM-  
MODATION, AND CONVENIENT SHIPPING ARRANGEMENTS  
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Is sold by auction at the Burnside Yards, near Dunedin, on Wednes-  
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previously on show on a well-lighted wool floor, with ample con-  
venience for proper inspection by buyers.

GRAIN.—Periodical Sales are held at the Company's Stores in  
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time to suit Vendors and Buyers' convenience.

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Company's Representatives, and every endeavour made to protect  
Constituents interests. In the event of wool not being sold when  
offered it can be shipped to the London Market at an expense for  
warehouse charge of only ONE SHILLING per Bale. The position  
of the Company as the largest Importers of Wool to the Home  
Market, and the personal attention given to every consignment, are  
sufficient guarantees that Shippers' interests are studied and will not  
be sacrificed.

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are made to Consignors, and every despatch observed in making up  
Account-sales and remitting proceeds. Advances are made also on  
Stations and Farm Properties, and on Growing Clips of Wool and  
Grain Crops.

**MEMORANDUM FOR GUIDANCE OF COUNTRY CONSTITUENTS.**

FAT STOCK for sale at Burnside should be consigned to that  
Station to the order of the Company.

WOOL, SKINS, GRAIN, &c. to be offered in the Dunedin  
Market should be consigned to the Company's Siding, Dunedin.  
(A railway siding, running through the Store its entire length, gives  
unexcelled facilities for unloading and loading trucks, with com-  
plete protection from the weather.)

WOOL and OTHER PRODUCE not to be offered in the Local  
Market, but for Shipment to London, should be consigned to Port  
Chalmers to the Company's order.

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with the goods, in order that no delay or error may occur in taking  
delivery.

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ting, and all kinds of Fancy Work.

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Boarders should apply immediately to the Rev. Mother Prioress, from  
whom all further particulars may be obtained.

## THE CASE OF MRS. FALLON.

THE *Freeman's Journal* has opened a subscription list to enable Mrs. Fallon to bring the story of her ill-treatment in Galway Gaol before a court of law. Mr. Michael Davitt, in forwarding a subscription to the fund, says:—

Let the whole history of this poor but stout-hearted and brave peasant woman's wrong be given to the world, and another nail will be driven into the coffin of Irish landlordism. In the facts relating to this case which I have already brought to light in your columns, I did not include the following, the truth of which has been, however, vouched to me, and the particulars of which, I am assured, can be proved in court to the satisfaction of all doubt as to the reality of the tragic occurrence:—While Michael Fallon was undergoing one of his *ten or twelve imprisonments for trespass* on the site of his home-*stead at Moneen*, the landlord, accompanied by his bailiffs and dogs, came on one occasion at the dead of night to the temporary hut in which Mrs. Fallon and her five children were in shelter, and, entering the place, it is asserted he proceeded to strike a match and deliberately endeavoured to set fire to the heather which was thrown across the roof of the shed under which the mother and her little ones were sleeping! Let facts like these be brought out in a court of justice by all means. Let us show the world what infamy can yet be perpetrated against innocent women and children in this land of ours after the Land Act and the Labourers Act have blessed us with their "mighty boons" and "protection" against felonious landlordism. Mr. Chamberlain may glibly talk to his Newcastle audience of "tens of thousands of men, fathers of families and tillers of the soil, being bound over by the benefits of the Land Act to keep the peace by recognisances stronger than any magistrate can enforce"; but he mistakes the nature alike of Irish landlordism and of the innate hatred of it in the Irish heart if he imagines that it is his paltry Land Act and not his party's Coercion and Crimes Acts, which causes our people to keep the peace towards a peace and home-destroying system.

## GREAT DEMONSTRATIONS IN CHICAGO.

(From the *Pilot*.)

The Chicago reception to the Messrs. Redmond, both Irish members of the British Parliament, on Jan 29th, was a great success, and an impressive illustration of the strength of Irish national feeling in that rushing city. The distinguished guests were received and escorted to the meeting by the Irish-American societies of Chicago, marshalled by Alderman Henry F. Sheridan. There were thirty divisions of the A.O.H. in the line, numbering about 3,500 men. There were several armed and uniformed companies, the Clan-na-Gael guards, forty in number, and the Hibernian Rifles 250 strong.

The Messrs. Redmond sat in a carriage accompanied by Governor Hamilton and Mr. Alexander Sullivan, President of the National League.

The meeting was held in the large armory of the First Cavalry Regiment, in which an immense audience of ladies and gentlemen awaited the coming of the procession. Vast cheering shook the building when the Redmond Brothers were escorted to the platform.

Every seat and place to stand was occupied, even to the perilous positions upon the supports of the roof. The attendance was fairly estimated at fully 5000, while a large number were on the outside clamouring for admittance.

The platform was filled with prominent men, including Governor Hamilton, Mayor Harrison, Judge Moran, Alexander Sullivan, Judge Foote, Very Rev. P. J. Conway, V.G., and a dense crowd of other well-known clergymen and laymen.

After a song by the quartette, John M. Smyth, President of the municipal council of the Irish National League of Cook County, called the meeting to order, and introduced Governor Hamilton as chairman of the assemblage. Governor Hamilton said:—

"America was the home of liberty. Its inhabitants recognise the right of all human beings to freedom of speech and of action. In all the broad expanse of the country, and particularly in the state of Illinois, the people were disposed to just and honourable thought and conduct. It were but proper that, as citizens of the State, the assemblage should extend a welcome to Parnell and Davitt and other distinguished representatives of Ireland, supplemented by the gentlemen upon the platform. Ever since the decisive struggle for the liberty of the race there had been an undying sentiment sympathetic with that of the men who had attempted to break the galling chains which bound them upon the Emerald sod. Slavery had its different phases, but whether it was that of a people under the taskmaster's lash, or one suffering under the burdens imposed by a moneyed oligarchy, the effect was the same. Some day he expected to see the sons of the Emerald Isle rise up from their chains and their slavery, free men in the image of their God. In the name of the people of the State he welcomed the young champions of liberty present, and took great pleasure in introducing them to his auditors."

The Governor's speech was frequently interrupted with cheers, and at its close there was a continued volley of applause, which was repeated to the echo when Mr. John E. Redmond was introduced.

He arose amid the plaudits of the multitude and began his address. He spoke distinctly, understandingly, impressively. Every syllable was perfectly enunciated. Every inflection of his voice conveyed a depth of meaning; his gestures, though few, were markedly graceful. His manner was that of an earnest man moving in a great cause. As he spoke his eyes would flash and his brow contract—he seemed to be pleading with each individual in all the great throng. None who heard him could believe that John Redmond's chiefest ambition was other than the advancement of the people from whom he was sprung. He forcibly reminded one of Charles Fechter—that great artist of whom it was once said that his taking a pinch of snuff was fraught with greater meaning than all the rant of his rivals. His utterance was that of an intelligent American; his English

differed in nothing from the English of his audience. Mr. Redmond's voice had a pathetic touch as he neared the conclusion of his address. When delivering his peroration there were tears in his voice and in his eyes, and a flush was upon his cheeks. A deep hush had fallen upon the assemblage. Throughout all the vast throng utter silence reigned. It continued some moments after Mr. Redmond had finished: the nerve strings had been too tensely drawn to permit of immediate relaxation. Then a shout arose, and another and another, until the walls fairly reverberated the sound.

Judge Moran then read the resolutions welcoming the Redmonds, endorsing Mr. Parnell absolutely, denouncing English coercion in Ireland, approving the action of the National League in America, and "calling upon Congress and the State Legislatures to make American citizenship indispensable to the ownership of land in the United States, and to enact such laws as will protect us from the frightful consequences of land monopoly, whether by foreigners or natives."

"The question," said Governor Hamilton, "is whether you will adopt the resolutions just read." And five thousand voices simultaneously responded "Aye."

William Redmond was the next speaker. His entrance was greeted with cheers. His voice is full and resonant as his brother's. His style and his manner of delivery show that he must have studied in the same school. He gave a most interesting account of their work in Australia, in company with John W. Walsh. "In less than ten months we traversed all the colonies and spoke in upward of a hundred and forty districts. We established branches of the Irish National League all over Australia, New Zealand and Tasmania, and formed the organisation into a federal government. Before leaving, we had sent to the national treasurer in Dublin some 76,000 dolrs. for the national cause. The worst opposition came from the English colonists born in England. The native Australians are fair-minded, and will become as free from intolerance as the people of the United States."

Immense applause followed Mr. Redmond's speech. Dr. P. H. Cronin then sang "The Star Spangled Banner." The Governor then called upon Mayor Harrison, who was enthusiastically cheered. He made a strong speech on the rights of suffering nations, and in concluding said:—"Gentleman, go back to your country. Tell them that there are in this city 110,000 Irishmen, every one of whom is true to the old sod; tell them that there are here 160,000 Germans, all in sympathy with the Irish cause; tell them that there are 675,000 people in this city, under the rule of the Governor here present, in this bailiwick of which he is the head, all ready to aid the struggle of the Irish chieftains. Tell them that all citizens here without exception—for the Englishman whose spirit is not in sympathy with the cause of independence seldom takes out his nationalisation papers—that even the Englishman who has become a citizen of this Republic, all who have sworn to support our flag, say to you: 'God speed you.'"

Though the hour was now late, the audience clamoured for Alexander Sullivan, President of the National League, and in response Mr. Sullivan said that the League was composed of men who had the freedom of Ireland nearest their heart. They had enlisted all their energy in the cause, and hoped that under the leadership of such men as Parnell and the Redmonds the objects for which they strove would be attained. It was memory of the blood of the martyrs that nerved their hands and made them determined to win in the struggle of innocence against guilt, of freedom against tyranny. The struggle had begun and would never cease till the flag of Ireland waved untrammelled over a free nation.

The exercises were concluded by the assemblage, led by Dr. P. H. Cronin, singing, "God Save Ireland." It was midnight when the audience dispersed.

## HE CURSED GOD AND DIED.

(From the *World*.)

PHILADELPHIA, Jan. 18.—The sudden illness of Lemuel Thomas, while he was blasphemously impersonating the Saviour at a supper party, his subsequent paralysis of the heart and the finding of his corpse in his bedroom, has given Jenkintown and its vicinity a sensation. Thomas was a carpenter, over sixty years of age, who rarely attended church and who was noted in Jenkintown for his disregard of religion. On Monday evening he met two friends of kindred disposition, by arrangement, at Coltman's Hotel. They made every provision for a supper, and the tables were loaded with poultry and liquors. Every one was in good health and spirits. Before they sat down one of the guests suggested that Thomas, who was the oldest man present, should offer up a prayer. This he did amid the laughter and jests of those present, among whom were Richard Micer, a town councilman, and Henry Thomas, the only son of the host.

After they had been seated one of the men said that the reunion, on account of there being thirteen present, was suggestive of the Last Supper, and while they were eating, drinking and shouting, Thomas uttered a terrible oath, and made use of some blasphemous expressions that shocked even his comrades. They all started up with amazement at his words, when suddenly he grew pale, and, putting his hands to his head, complained of pain. It was not until eleven o'clock that this occurred, and the supper had opened shortly after eight.

"I'm afraid it's my last supper, after all," the miserable man moaned. Then clutching his chair and rising with difficulty, he announced to the rest: "I must vacate the chair, boys. You must get some other President. I'm going home."

Thomas was taken home, and he complained that his head felt as if it had received a terrible blow. His daughter left him when she fancied he had fallen asleep, and the next morning he was found dead in his bed. A horrible smile played over his features, and his eyes were starting out of their sockets "as if," said a woman relative in describing it afterwards, "he had seen something awful, and died while staring at it."

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FURNITURE, BEDDING,  
FLOORCLOTH, CARPET, AND RUG  
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GENERAL UNDERTAKERS,  
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Hearse of modern design, built by Messrs.  
Robin and Co., and are now prepared to con-  
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Charges in all cases will be strictly moderate.  
Orders by letter or telegram will be at-  
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Hotel, has now become Proprietress of the  
same.

The Shamrock, which has been so long  
and favourably known to the travelling  
public, will still be conducted with the same  
care and attention as in the past, affording  
the best accommodation to be found in the  
Colony.

Suites of Rooms for Private Families.

Large Commercial and Sample Rooms.

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finished, the proprietor begs to inform his  
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prepared to receive Boarders and resident  
Families. The Hotel is easy of access (being  
in close proximity to the Gardens), overlooks  
the grounds, and in one of the healthiest parts  
of the town. The cars stop at the door every  
six minutes. Large and well ventilated Bed-  
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SINGER SEWING MACHINES.

## THE HOLY ROSARY.

[London Tablet's Translation.]

## LEO PP. XIII.

## FOR A PERPETUAL REMEMBRANCE OF THE MATTER.

THAT saving "spirit of prayer," at once the gift and the pledge of the Divine Mercy, which God promised of old to pour forth "upon the house of David and upon the dwellers in Jerusalem," although it never ceases to be present in the Catholic Church, is nevertheless more active in moving souls at these conjuncture when it is felt that some great epoch in the Church itself or in the State has arrived, or is approaching. For faith and devotion towards God are usually excited when apprehension is rife, because the less there is to be hoped for from the protection of man, the greater is seen to be our need of the support of heaven. Of this we have had proof but lately, when, troubled at the long vexations of the Church and the difficult state of affairs, we called on the devotion of Christians in our late Encyclical Letter, in which we decreed that the Virgin Mary should be venerated and her intercession implored throughout the whole month of October, by the recitation of the most holy Rosary. We are aware that our will was obeyed with an ardor and readiness commensurate with the holiness of the matter and the gravity of the cause. And not in our land of Italy alone, but in all lands were supplications offered for the Catholic cause and the public welfare; and, led by the authority of the Bishops, and by the example and action of the clergy, all vied in rendering honor to the great Mother of God. The manifold proofs of devotion which have been displayed have afforded us a wonderful gratification—churches more splendidly adorned, solemn processions, and the great concourse of the people everywhere at sermons, at Holy Communion, and at the daily recitations of the Rosary. And we will not pass over that which we have heard with joy from some places where the tempest of the times has been most severely felt, and where, so great was the fervor that private individuals preferred to supply, as far as in them lay, the want of pastors by their own ministry, rather than suffer the prescribed prayers to remain unheard in their churches. Wherefore, while we are consoled amid the present evils by the hope of the Divine mercy and goodness, we find it needful to impress on the minds of all the faithful that which the Sacred Scriptures everywhere explicitly declare, that, as in every virtue, so in that of prayer, persistence and constancy are of the very most primary importance. It is by prayer that God is successfully implored and appeased; and that He permits Himself to be moved is the consequence not only of His goodness but also of our perseverance. This perseverance in prayer is far more necessary than ever at this time, when, as we have often said, so many and so great dangers surround us on every side—dangers, which, without the present help of God cannot be overcome. For too many have a hatred of "all that is called God and worshipped"; the Church is assailed, not only by private individuals, but very often also by civil institutions and laws: to Christian wisdom are opposed monstrous novelties of opinion, so that the salvation of the individual and of society has to be defended against most bitter and determined enemies, banded together to exert their utmost efforts for their end. Truly, therefore, when our thoughts embrace all the struggles of this great battle, do we deem it now especially necessary to look upon our Lord Jesus Christ, who, to teach us to imitate Himself "when He was in His agony prayed the longer." But among the various methods and forms of prayer which are devoutly and profitably used in the Catholic Church, that which is called the Rosary of Mary is on many grounds to be specially recommended. And among them, as we have insisted in our Encyclical Letter, is this weighty reason, that the Rosary was instituted principally to implore the protection of the Mother of God against the enemies of the Catholic name, and, as every one knows, has often been greatly effectual in delivering the Church from calamities. It is therefore not only agreeable to the devotion of private persons, but also suitable to the public needs of the times, that this kind of prayer should be restored to that place of honour which it long held, when each Christian family would suffer no day to pass without the recitation of the Rosary. For these reasons we exhort and beseech all to persist religiously and constantly in the daily use of the Rosary; and we declare it to be our wish that in the principal church of each diocese it should be recited daily, and that in all churches to which a district is attached it should be said on every day of obligation (*diebus festis singulis*). And in stimulating and maintaining this pious exercise, the religious orders, and specially (by a kind of right) the Dominicans, will be able to be of great use, and we hold it for certain that they will by no means be wanting in the fulfilment of so fruitful and noble a service. To the honour therefore of many, the great Mother of God, for a perpetual remembrance of the prayer for her protection, offered among all nations throughout the month of October to her most pure heart; as an enduring testimony of the unbounded trust which we put in our most loving Mother, and in order that we may day by day more and more obtain her favorable aid, we will and decree that in the Litanies of the Loreto, after the invocation "*Regina sine labe originali concepta*," shall be added the suffrage, "*Regina Sacratissimi Rosarii, ora pro nobis*."

And we will that these our Letters shall remain of force in the future as at this time; and we declare null and void whatever may be attempted against their effect; all things whatsoever to the contrary notwithstanding. Given at Rome, at St. Peter's, under the Ring of the Fisherman, on the XXIVth day of December, MDCCCLXXXII, in the sixth year of our Pontificate.

TH. CARD. MERTEL.

The New Orleans Morning Star, of recent date, says; We learn from a private letter recently received from Buenos Ayres, that the rosary devotion of the month of October, 1883, was closed in that city in a grand procession in which 15,000 people took part. This was a most encouraging manifestation of devotion toward the Immaculate Virgin Mother of God, considering that that section of the world is under the control of the Freemasons.

## THE RESULT OF THE UNION.

THE following article is taken from the London Echo:—

Lord Randolph Churchill indulged in no exaggeration when he said that after eighty-three years of Union the people of Ireland demand Repeal "more unanimously, more determinedly, than they demanded it in the times of Elizabeth, Cromwell, and William the Third, or even in the more recent days of 1798." This is pretty strong evidence that the Union was a mistake. If any other country had been united to another for nearly a century, had never ceased during that time to agitate for repeal, and was at the present moment agitating for it more strongly than ever, English opinion would be unanimous as to the folly of attempting to maintain the Union. Yet Lord Randolph Churchill expresses the opinion of a considerable section of the English people when he scouts all thought of Repeal. "There is one thing," he told his hearers at Edinburgh, "you will detect at once, in whatever form or guise it may be presented to you; there is one thing you will never listen to, there is one thing you will never yield to, and that is their demand for an Irish Parliament; and to their yells for the repeal of the Union you answer an unchanging, and unchangeable, and a unanimous No." Brave words these; yet we should be inclined to say of them that they are "sound and fury, signifying nothing." A Parliament sitting on College-green would not mean an independent Ireland. It did not mean it in 1782; why should it mean it in 1883? If the Irish people are determined to have repeal as Lord Randolph Churchill assumes them to be, then England must follow one of two courses—sooner or later she must disfranchise Ireland or concede her demand. There is no middle course. Mr. Parnell, says Lord Randolph Churchill, "will, in all human probability, have a working party of seventy members in the House of Commons, and if you lower the franchise in Ireland to the same level as the Government propose for England and Scotland, Mr. Parnell will have a working party in the House of one hundred members." If that be so he can make a Parliamentary Government impossible, and the only way in which the House of Commons can be saved is to disfranchise Ireland. But Lord Randolph Churchill does not hide from himself the folly of this proposal. "There are some foolish people," he says, "who talk about disfranchising Ireland, and governing it as a Crown colony. Do not listen to them. The world would not tolerate such a spectacle; the Genius of Nations would not suffer it." We agree with him; but Lord Randolph Churchill shrinks from the conclusion to which his premisses point. He knows what thirty Parnellites can do; he knows that they have nearly upset the Parliamentary machine even during the term of office of the strongest Government of modern times. Yet he seems to think that in the future, when English parties are much more evenly balanced, the House of Commons will be able to paralyse a hundred Parnellites without fatally injuring itself. We could understand Lord Randolph's position if he proposed to undermine Mr. Parnell's strength by liberal concessions. There are many competent observers—Irishmen, not a few of them—who believe that if the Land Act were amended, local self-government granted, and other radical reforms conceded, the cry for Repeal would gradually grow weaker until it ceased to be heard. In their opinion the majority of Irishmen are only opposed to the Union because they despair of justice being done to Ireland while her affairs are managed at Westminster. But all are agreed that Parliament must concede much before this feeling will be weakened. Yet Lord Randolph Churchill would concede nothing. "I tell you truly," he cries, "that on this question the Tory party is entitled to your support." And why? Because "it is time, and high time, to pull up. Concede nothing more to Mr. Parnell, either on the land, or on the franchise, or on local self-government." Such is Lord Randolph Churchill's solution of the Irish difficulty. The odd thing is that a man who does not shrink from giving such advice can look forward without dismay to the time when, as he says, Mr. Parnell will have a following of a hundred in the House of Commons.

A few days before Christmas, when the snow fell thick and fast, it was at least 4 or 5 inches deep all over the roof of the Catholic church at Flemingsburgh, Ky., except right over the sanctuary where the Blessed Sacrament is kept. On that part of the roof there was formed a cross more perfect than human hands could shape, the stem being 12 feet long between the top and the eave of the roof, and the arms about 4 or 5 feet each. The portion of the roof occupied by the cross was naked, except that it was dotted with the flakes, as if to variegate and beautify it. It was seen by the pastor and those living near the church.—*Catholic Telegraph*.

Joaquin Miller speaks as follows:—Baron Tennyson! Say it over to yourself, and say it over and over again. I am so sorry. For say it over and over and I shall never be able to get the sweet sense of Alfred Tennyson out of my mind. And so Alfred Tennyson must remain a poet, be another being from this "baron." And why did Her Majesty give him this warlike title? This one of all others. The old barons were brutes, bloodthirsty savages. Let us hope that the sweet poet will not descend to this title. It is an impertinence to ask him to do it. Her Majesty the Queen is great. But not so great as Alfred Tennyson the poet. And the Empress of India can give him nothing at all in the way of dignity and honour which the universal world has not long since conferred. "This only noble to be good." Years ago the poet referred to something of this sort. He was stronger then, in the full vigour of his functions. And then, too, Dickens was at his side. I believe they both refused titles at the same time. But now, in his old age, when weak and worn, they tempt him with nonsense and change his name. And the poor man now puts by that great name which he has won by long and splendid toil, nights and days of effort, years and years of glorious evidence, and walks down and becomes instead of Alfred Tennyson only an English baron. How awkward he will feel. What a misfit this garment will make! Let us still hope his manhood will return to him and he will remain still Alfred Tennyson.

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different styles to choose from; all  
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## A SCIENTIST'S VIEW OF IRISH EMIGRATION.

PROFESSOR BALDWIN, a distinguished scientist and an English Government official, who has been studying the Irish question, writes as follows:—

"In the present state of Irish affairs no true statesman should countenance any gentleman, or committee of gentlemen, who would rob the country of its life's blood, and send to the wilds of Canada or the prairies of the United States men and women who ought to be employed in producing wealth in the land of their birth, and who would bequeath to Ireland drones and the descendants of drones. Let there be no parleying with visionary and inexperienced men, who, perhaps without knowing what they are doing, would lower us as a people for all practical purposes.

"The utter failure of these apostles of social reform is clearly evidenced by the fact that emigration, even though encouraged and aided by them, has not been most brisk, where, according to them, it is most needed. In the ten years ended March 31, 1881, the percentage of the population who emigrated from Mayo was a fraction less than from Down. [The figures—Mayo, 10.6 per 1000 of the population; Down, 10.9; Tipperary, 18.5; Limerick, 19.0; Longford, 20.4.]

"There is another species of emigration which has been attempted of late, namely emigration in families. Mr. Tuke is the apostle of the school which is working out this system.

"I have recently read Mr. Tuke's report of 'A Visit to Connaught in the Autumn of 1847,' and extracts from reports he made in 1846, and afterwards published in the 'Transactions of the Central Relief Committee of the Society of Friends.' I do not find in these reports any indication of the policy of family emigration. It will, I believe, be found that I was the first to give shape to this species of emigration as a means of permanently relieving congestion. With additional knowledge and experience I now repeat that emigration in families, with rigid rules for the consolidation of vacated holdings, is the only species of emigration which can relieve congestion. But it never occurred to me that any humane gentleman, or committee of gentlemen, would undertake the awful responsibility of transplanting entire families to Canada or the United States without making adequate provisions for settling these families in new homes on the other side of the Atlantic. Before those gentlemen proceed any further I implore them to consider carefully and seriously the responsibilities of their position. They thoroughly believe they are doing a great service to the State. According to my experience, they are, unintentionally, the most active abettors of disloyalty who have of late taken part in Irish affairs."

## PROTECT OUR BOYS.

(From the *Free Press*.)

THE Hartford boy of 12, who stole 2,000 dollars out of his father's pockets, and filled the house with the most absurd purchases without exciting his parents' suspicions, was a comedian in the precocious boy line compared with a tragedian of that kind and age on the Hudson River, who has been noted for his addiction to dime novels. He read at the rate of fifteen five-cent ones in less than one month. His whole frame would be in a tremor of excitement and his eyes would glisten while holding one of the Jesse James series in his hand.

He made the acquaintance of two cousins, both named Charles Crosby, whom he infected with this terrible nonsense. He murdered his employer in cold blood, and in accordance with deliberate plans, borrowed the clothes and took the name of the Crosby boys, and so evaded the officers for some time. He had long boasted that "you could bet your life" he would have a nobby suit of clothes, a gold watch and chain, and considerable "chink."

This evil is as of quite as much importance as many which receive far more attention. Scarcely a day passes in which the police do not report the arrest or discovery of youthful criminals, whose criminality has been born of this vicious literature, which in illustrated papers, dime novels, and Jesse James dramas is quite as worthy of being stamped out as the pleuro-pneumonia, or of being proscribed as diseased pork. Those whom it does not make criminals, it often converts into vagabonds or dreamers, who imagine that a living got by fraud or violence is easier and more delightful than that wrought out by industry and honesty. In summing up the faults of the Southern brethren, it might be well to remember that in their treatment of this evil they have shown more alacrity and earnestness than the North.

Still at it! The following telegram, dated Boyle, Tuesday, has appeared in the *Freeman*:—Mr. George James, sub-sheriff for Roscommon, accompanied by a large force of constabulary, was engaged to-day and yesterday in carrying out a number of evictions for non-payment of rent on the estate of Colonel King-Harman, M.P. Yesterday four families named Killelea Ganly, Battle, and M'Grath, who reside on a bleak portion of the Curlew Mountains, were evicted for a year and a half's rent, which they owed to November last. These unfortunate people slept last night on the roadside, and in all the cases they offered a year's rent, which was refused, and they are unable to make up the balance on account of the prohibition of fairs and markets. To-day the evictions on the same property were continued at Camlin. As a rack-renter and evictor "Colonel" King-Harman is, assuredly, coming to the front with a rush. A landlord who is convicted, as the "Colonel" was the other day, by one of her Majesty's courts, of having extorted for years exorbitant rents from some of his tenants, and who is vigorously engaged in throwing out others of them on the roadside in mid-Winter for practically half a year's rent, which is itself probably not due in equity, bids fair to become entitled to special distinction even in these days of plundering and murderous landlordism.—*Nation*, Jan. 19.

## PLANK-BED VICTIMS.

(To the Editor of the *Freeman*.)

Dublin, Jan. 25.

DEAR SIR,—In your issue of yesterday appears a brief report of an inquest held in the county gaol at Cork on Wednesday. This is the second inquest within, I believe, a week, held in that gaol on the bodies of prisoners who have fallen victims to the murderous system of prison discipline which the "resources of civilisation" have supplied in Ireland. The first victim was a young man about 21 years of age, son of a respectable farmer named Mahony, residing near Tralee. At the Winter Assizes of '82 this young man was convicted of an attempt to post up a threatening notice offering "£1,000 to discover anyone who paid rent," and he was sentenced by Mr. Justice Barry to 18 months' imprisonment. It is now unnecessary to touch upon the character of the evidence or the composition of the "special" jury that convicted him. Just as one year of his imprisonment had expired his coffin remains were last week transmitted by rail to his parents at Tralee. An inquest was held at the gaol in Cork, and there the Governor and the doctor both deposed that the man had been kept in his cell until a day or two before his death, and was actually so far gone in his fatal illness that he was unconscious when removed to hospital—even such a hospital as a prison affords.

The inquest on Wednesday was held on the body of a man named John Horgan, who, on the 28th of December, was convicted of an assault and sentenced to two months' imprisonment. He, too, was a young man, 26 years of age, and according to the evidence of Dr. Moriarty, the medical officer of the prison, "he was a hearty, active, pretty muscular little man when he was committed to prison." Yet, little more than three weeks of the plank-bed, and the wretched, insufficient food which is supplied to a prisoner during his first months' imprisonment, brought this young "hearty, active, muscular" man to his grave. At the inquest Dr. Moriarty admitted that the man complained of illness on the 9th instant, but he was not removed to hospital. On the contrary, he was kept on the plank bed until Sunday evening, and then removed to hospital, where death came to his rescue on Monday at three o'clock. Dr. Moriarty appears to be a model prison doctor. Though the unfortunate man Horgan complained on the 9th inst., all the doctor prescribed for him was simply the "plank bed." "On the 18th," says Dr. Moriarty at the inquest, "he was excused from the treadmill. On the 20th (Sunday), while in the chapel, he complained of weakness and sickness in his stomach. He was weak and cold, and had cramps when I saw him immediately afterwards in his cell, but there were no signs of any specific disease. I took the proper remedies to treat his complaint, which, I think, was incipient peritonitis." The confidence with which the doctor swears that he took the "proper remedies" to treat a complaint which he did not know, leaves us no room for doubt. It appears, at all events, to have satisfied the jury for they, by their verdict, stated that death *did* result from peritonitis. The coroner, however, asked a few questions which may well set the public thinking upon our system of prison discipline in general administration in Cork gaol in particular. I quote from a report in the local papers—

"Coroner—Isn't it a fact that he was kept on the plank bed from the 9th, when he first complained, until Sunday last?"

"Dr. Moriarty—Yes.

"Coroner—Don't you think that was rather hard for a man in his condition of health?"

"Dr. Moriarty—He had no specific disease at all. I took his temperature on Sunday last, and it was 97.2.

"Coroner—What was his temperature on the 9th?"

"Dr. Moriarty—I did not take it on the 9th.

"Coroner—My experience from holding inquests here is that prisoners when they are ill, are invariably removed to hospital a day before they die."

Comment upon the above passage is scarcely necessary, but there are just one or two words of explanation needed to strengthen the observation of Mr. Horgan, the coroner. A prisoner is not considered ill and is not treated as such until he is removed to the hospital. Consequently, from the 9th, when this unfortunate man first complained, until Monday, the day of his death, he had as his only food and nourishment five ounces of brown bread given to him three times a day, with a half pint or so, twice out of the three, of a decoction dignified in the prison rules by the name of cocoa. He had also the additional luxury of the plank bed to lie on at night, and the treadmill to work during the day.

T. HARRINGTON.

Those who predicted that the principles of the Irish Land Act would soon find their way into legislation for England will probably see some confirmation of their fears in the Compensation for Disturbance Bill which Mr. A. Cohen, Q.C., has agreed to draft for the Southwark Committee on the Dwellings of the Poor. The facts on which the bill is based is familiar enough; the poor are constantly being ejected *en masse* from neighbourhoods contiguous to their places of labour, which they have inhabited for years, while the small property holders—whose tenants they are—or equally small leaseholders, are compensated at the expense of the public. Mr. Cohen's bill proposes, therefore, that weekly tenants shall be compensated in accordance with the duration of their tenancy, and that for the purposes of inquiry and assessment a board of commissioners, consisting of three members holding office for three years, shall be constituted, with the power to assess the measure of compensation, without any right of appeal against their decision. The proposal is chiefly significant as a sign of the times; but one thing should not be forgotten. As we have more than once noted in these columns, a species of tenant-right is already largely recognised in the form of "selling the key," in many of the poor quarters of London.—*Pall Mall Gazette*.

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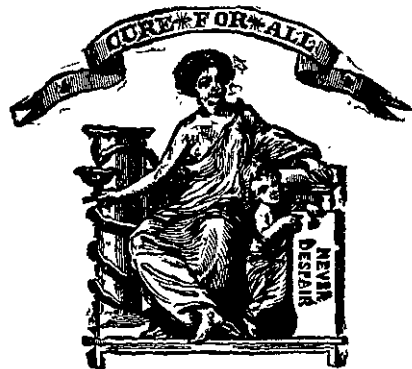
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## BERLIN'S "WHITE LADY."

A DESPATCH says that in the old and immense royal castle of Berlin the "white lady," the ghost of the Hohenzollern family, has made her re-appearance, and that the inhabitants of Berlin are excited over it. One who is familiar with the habits of Berlin society circles says that the superstitious inhabitants of that capital city cling still with great perseverance to the old tradition of the ghostly "white lady," who from time to time resumes her wanderings through the corridors of the old castle, prophesying birth or death in the Hohenzollern family. The genuine Berliner will not abandon his faith in this saying, as little as his attachment may be to the imperial family, his religious belief, or his love for the white bear (kuble blonde).

The writer had in the year 1864-71 entered the castle almost daily visiting a school friend. The part of the castle in which the "white lady" is said to appear is the oldest, while in the new parts of it she has never been seen. The old part, situated towards the river Spree, with its towers, its marble halls, its labyrinth of corridors and stairs, with its ancient rooms and oddly-shaped windows, and with its locked overgrown courts, is calculated to create the belief in mysterious castle legends. It is occupied by aged court ladies and other pensioned court servants. Here also lived the mother of the above-mentioned school friend of the writer. She was a widow von W—g, who had the position as preserver of the royal gold and silver ware. She created an impression of being a trustworthy and truthful lady. She insisted on seeing the "white lady" several times in the year 1860, previous to the death of the King Frederick William IV. of Prussia.

In 1840 the rumour was spread that the "white lady" had suddenly appeared shortly before King Frederick William III. died. The excitement was so great among the Berliners that an order was given to the soldiers on guard in the castle that, on the re-appearance of the ghost, if it did not stand when challenged, they should fire. For this purpose the soldiers were provided with bullets, and the residents of the castle were warned not to disguise themselves as spectrums. A few days afterwards, when Lieut. Von Krosigk at midnight on his way to control the guards, came to that part of the old castle, he suddenly heard a sentinel's challenge and then a report of a gun. Again he heard a second challenge and another report. He quickly followed the sound of the shot, and jumping up a short flight of stairs, he saw the "white lady" floating along the corridor. He renewed the challenge, and as it was not answered, he tried to stab the figure with his sword, but she disappeared in the wall and the officer's weapon broke. The bullets of the two sentinels were found in the wall. According to the military direction this event was entered in the register of the castle guard. Its truthfulness was confirmed by an oath from the three men concerned. In 1850 the Berlin chronicler, Minutoli, wrote a book on this and other apparitions of the "white lady."

The "white lady" is not alone seen in the castle of Berlin, but also in that of Vienna, Carlsruhe, Neuhaus in Bohemia, Ausbach, Bayreuth, Cleve, Darmstadt, Alphenburg, Christiana in Norway, and finally in the Court of the Bourbons in France. She appears even in broad daylight—such an unusual time for ghosts. Her appearance prophesies death as well as birth to the reigning houses. In case of death she wears black gloves and a black veil, with a bunch of keys by her side; previous to a birth she has white gloves and a white waving veil. All the sayings of the "white lady" seem to originate from the German mythology, in which the name of "Bertha," the great goddess of nature, means the shining, the brilliant, the bright, and the "white."

## THE "EVEN KEEL."

(Dublin Freeman, Jan. 26.)

THE Government have given another illustration of their policy of the "even keel." They have proclaimed the meeting to be held at Park, in the county of Londonderry. They announce that they have prohibited two meetings—one Nationalist, the other Orange—but there were not two meetings to have been held. The people intended to have a meeting, and the Orange landlords intended to have an attack upon that meeting. What the Government have done is, they have deprived the really constitutional people of Derry, for whom their Solicitor-General will sit as representative in the next Session of Parliament, of their right of meeting; and they have intimated to the disloyal section, who have nicknamed themselves "Loyalists," that they may save themselves the trouble, that the attack is needless, and, therefore, should be suspended, since the Government will take care that there shall be nothing at Park to attack. This is the last example of what Mr. Chamberlain, "in the gaiety of his heart," calls steering "an even keel." Lest it might seem to any inattentive person that we are forcing what has actually happened into a misleading picture, we will quote the words of the Deputy-Lieutenant who has signed the summons to the Orangemen. The manifesto is signed by Robert M'Clintock, C.J.M.A., and runs thus—"The Londonderry contingent to meet at six a.m. at Walker's Pillar, march over the Carlisle-bridge; divide when coming to the Faughan; take both sides of the river, and meet the contingents from Coleraine and other districts at Comber-bridge; thence to march on Park. Attend strictly to the orders of your officers, and bring refreshments." Mark the word "bring refreshments." The Orangemen were ordered in a previous pronouncement to "bring their sweethearts and plenty of stuff," and in a still prior order of the day, "Not to forget copies of Sankey's hymns." The meaning of the metaphors has been explained to the Government to whom it is now as intelligible as "it is understood" of the Orangemen themselves. The "sweethearts and stuff" they had with them at Rosslea were heard and seen by the authorities and people. The "copies of Sankey's hymns" they had with them at Dromore were of a kind undreamed of in the philosophy of the American evangeliser. One can very well divine the nature of the "refreshments" to be brought to Park. Now, we put it to the

Government themselves on which side is the "invasion," or would similar dictation be tolerated by any other Government in the world? Within the present month a boy has died from the effects of injury sustained by him in the cause of a like invasion to that threatened against the Park meeting. Giffen was brought all the way from Portadown to Dromore, in the heart of Tyrone, to fight against his own class as the mercenary of Orangemen such as Colonel Stuart Knox. The Orange landlords might as well organise a daylight attack upon their Nationalist countrymen's dwellings, and the Government would not be acting one whit more fairly, constitutionally, or like a Government whose duty it is to protect the peace and the subjects in the exercise of their rights if they ordered the Nationalists, whether Protestant, Presbyterian, or Catholic, to abandon their dwellings lest there should be a collision. There is a rumour that Colonel Knox is to be prosecuted. But it is as harmless as the warnings to the Orange Inspector of Fisheries, Mr. Johnston, of Ballykilbeg, and it would be as burlesque as the oathless inquiry instituted by the Government, and acted by the "two barristers of standing" in Derry, after the Orange fusillade from the City Hall. It is astonishing how either Lord Spencer or the Lord Chancellor can be parties to the prohibition of the Park meeting. The Lord Lieutenant has been insulted by the men whom his colleague in the Cabinet say "should know better," in a degree to which no Viceroy was ever subjected before. They have announced that they will boycott his levees in Dublin Castle, and that they will close their doors and draw their blinds in his face if he comes to Ulster. The levee time is now at hand. Is Lord Spencer playing for the patronage of his boycotters? He is not going to Ulster. They may call the new avenue in Belfast "Rossmore-row." He cannot go to christen it "Royal-avenue." But how about Sir Edward Sullivan? He, as Lord Chancellor and Chief of the Judiciary in Ireland, laid down the law with the precision which characterises all his utterances, with regard to the conduct of the magistracy in the matter of those very meetings. They scout himself and his direction. Mr. Deputy-Lieutenant M'Clintock is quite as reckless as Lord Rossmore. Lieut.-Colonel Lynam puts the question very fairly. If commissioned officers in a regiment disobeyed the orders of their colonel after such a fashion, would it not be a mutiny and be treated as such? And how can a magistrate, commissioned to keep the peace discharge the duties of an office requiring the nicest impartiality and yet write public menaces like those of Colonel Knox and Mr. M'Clintock? If insubordination in one class of commissioned officers is severely punished, why should it go unpunished in another? It is high time to get rid of all the trash about "loyalists" and "disloyalists." If the meetings held at Nenagh, Newport, and elsewhere on Sunday are loyal and legal, then the meeting announced for Park is loyal and legal; therefore the Government prohibit it at the dictate of the Orange Secret Society. Is this not a distinct encouragement to other secret societies, and a direct incentive to mutinousness amongst the people? When Parliament assembles the Irish Government will stand in a wholly indefensible position. They will appear in the House with the respect of no party—without a principle which they can say they maintained, and without a good which they can claim to have effected. Above all are they made absurd by the label which Mr. Chamberlain has affixed to them in an unfortunate or a malicious moment when he styled them "The Government of the Even Keel."

Mukhtar Pasha is instructed to arrange a concordat with the Pope to receive an Ottoman ambassador.

The Benedictines have opened an industrial school for coloured boys on Skidaway Island, near Savannah, Ga.

Mr. Chas. Curling, J.P., agent to the Earl of Devon, has addressed a circular to the tenants, stating that the offer of twelve, fourteen, and sixteen years' purchase for their holdings has been refused by his lordship. Of the three hundred tenants who sent in proposals, but a small number offered twenty years' purchase. The cases of these latter are under consideration.

On Thursday, Jan. 17, an enthusiastic demonstration took place on Mr. Parnell's demesne at Avondale. The farmers of the district ploughed 50 acres of land and carried home to the farm-house the produce of six acres of potatoes. One hundred and sixty ploughs and 100 carts were employed in the work. Mr. Andrew J. Kettle and James F. Grehan, Cabinteely, were the chief organisers of the demonstration.

The correspondent of the *Freeman*, writing from Birr on Saturday, Jan. 19, says:—A most important case was disposed of to-day at petty sessions. Some time ago a large number of tenant-farmers of North Tipperary and the King's County determined to put a stop to hunting, and with that view signed a document to the effect that after the first inst. all parties found hunting or coursing on their lands would be prosecuted according to law. Despite this notice, Mr. Kane Bunbury, Master of Hounds, and a large following, hunted certain lands on the 8th inst., the result being that the tenant in occupation instituted proceedings under the Petty Sessions Act. The plaintiff in the case was Miss Anne Houlahan, of Ballywilliam, and the defendants were Kane Bunbury, Michael Martin, whipper-in; William Carroll, James Regan, Edward Egan, Robert Lyons, and William Hanny; the alleged offence being wilful trespass on the lands of Kilyenamuck on the 8th January. Mr. Joseph Nolan appeared for the plaintiff, and Mr. Adam Mitchell, Sessional Crown Solicitor, for the defendants. The presiding magistrates were Mr. M'Sheehy, R.V., and Mr. William Woods. Lord Rosse, Mr. W. K. Marshall and Colonel Biddulph were also on the bench, but took no part in the proceedings. After hearing the evidence at considerable length, the magistrates consulted, and Mr. M'Sheehy said that taking into account the reading of the 8th section of the 14th and 15th Victoria, chapter 93, which held responsible everybody who goes on lands in pursuit of game, they would dismiss the case with 20s costs. In future the magistrates would not sign such summonses, as if a tenant-farmer felt aggrieved at hunting, he had his remedy in a civil action. Mr. Mitchell refused costs, and the proceedings terminated.

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# Supplement to the "NEW ZEALAND TABLET."

DUNEDIN, MARCH 21, 1884.

## CATHOLIC CEREMONIES AT WELLINGTON.

AT Wellington on the 16th March, 1884 (the eve of the Feast of St. Patrick), there was laid the foundation stone of St. Patrick's Catholic College—a ceremony not merely important as the establishment of a college must of necessity be, but doubly and inestimably fraught with significance for the future of the Catholic Church, her people, and, above all, her youth. With the institution of St. Patrick's College, a new era dawns for the youth of the present generation in the Catholic faith. They will receive the highest classical, literary and scientific education, and they will be instructed in the principles of the holy Catholic Church; further than that, at this college facilities will be afforded for the training of those who wish to embrace the ecclesiastical state, thereby obviating expense of a journey to Europe, and of a prolonged absence there. With objects such as these, the sympathy of no one will be denied to the Rt. Rev. Prelate and rev. gentlemen who have, by their energy and enterprise, conferred such an inestimable benefit on the Catholics of New Zealand. The advancement of education, the improvement and culture of the mind, no matter how or by whom organised, must necessarily be beneficial to the whole of a community, however large; and the College of St. Patrick aims at a high education, culture of the mind, and the glory of God. The building, when finished, will be classed as a grand addition to the architectural beauties of the Empire City. It stands in a pleasant and central part of the city, on spacious grounds off Cambridge Terrace, running back to upper Tory street, and commanding a magnificent view of the bay and its surroundings. The building will be built in the Gothic style, of an essentially utilitarian kind, in brick and concrete, and as at present proposed, it will be three storeys high, and will, cover an area of 110ft. x 80ft. but the design provides for future additions, and will, when completed, form a quadrangle. The heights of the storeys are 18ft., 13ft. and 12ft., respectively. The ground floor contains boys' study-room, with hat and cloak-room; at one end library and parlor, reception room, professors' and students' refectories, commodious kitchen, with waiting-room, scullery, pantry, etc. Outside, but convenient, are the wood and coal sheds, latrines, etc. The second floor contains a large dormitory for students, museum, study and class-rooms, with lavatory, toilet-rooms, and servants' bedrooms, in the south-west wing. The third floor has another large dormitory, the same size as the one below, the rest of the floor being occupied with sitting and bedrooms for the professors, and three special dormitories for students, with bath-rooms, lavatories, etc. Accommodation will be furnished for seven professors and a hundred and fifty students. The ground floor corridors, 12ft wide, and in the two upper floors, 9ft. wide, give access to the whole of the rooms. The very best description of timber—totara and kauri—only are used in the building, the walls and flooring of which are to be of brick and cement, cauded with hoop-iron and bar-iron. Throughout the whole establishment an inspection of the plans, so ably prepared by Mr. Thos. Turnbull, F.R.L.E.A., reveals the fact that comfort and cleanliness have been visibly kept in view. Nor is the college wanting in ornamental virtues. The front of the edifice presents an ornate and chaste appearance, commensurate with the objects for which it is being erected. Two side wings, with gables, both to be finished with all the ability of the builder's art, are surmounted and set off by a magnificent tower 76 feet high, in which there is, of course, a niche for a statue of St. Patrick. It will readily be conceived that the institution of a college like this, fraught with so much significance, not only to all members of the Catholic Church, not only to the city of Wellington, but to the colony as a whole, and to the cause of religion, created vast excitement and interest in Wellington. It had an additional importance, too, in the fact of the attendance of a very large number of the clergy of New Zealand, the following most reverend and reverend gentlemen being present:—Their Lordships Bishops Redwood, Moran, and Luck; Rev. Fathers Macnamara, Kerrigan, Lewis, Morrissey, Fauzeau, Le Menant des Chesnais (of Wellington) Mackay (Diocese of Dunedin), O'Gara, O.S.B. (Auckland), Coffey (Ashburton), Mulvahill (Hawera), Chastagnon (Taranaki), Foley and Lane (Blenheim), Mahoney (Nelson), Ginaty and Walsh (Christchurch), M'Guinness (Timaru), O'Connor (Lyttelton), Ahern (Rose), Chervier (Leeston), Binsfeld (Rangiora), Kirk (Wanganui), Tracey (Wairarapa), Grogan (Napier), and McManus (Palmerston North). This, it may be stated, is the first occasion on which all the Bishops of New Zealand have publicly met together, and on that account is noteworthy. On the day set apart for this great ceremony, a large number of Catholics from all parts of the diocese attended in Wellington, to assist and aid it with their presence. In the morning at 11 a.m. a solemn High Mass was celebrated to a vast and attentive congregation, which completely packed the cathedral of St. Mary's. The service was opened by an impressive procession in this order:—

Cross-bearer and Acolytes.

The Clergy, two and two.

The sacred ministers—namely, Father O'Gara, O.S.B., celebrant; Father Coffey, deacon; Father Mulvahill, sub-deacon; Father Kirk, master of ceremonies.

Their Lordships the Bishops, attended by their respective chaplains, as follows:—Bishop Luck, Father O'Mahoney, (chaplain); Bishop Moran, Father Mackay; Bishop Redwood, Fathers Ginaty and Fauzeau (assistant priests).

The celebration of the High Mass was at once proceeded with by Father O'Gara, O.S.B. (celebrant), Father Coffey (deacon), and Father Mulvahill (sub-deacon), Father Kirk acting as master of ceremonies. His Lordship Bishop Moran preached the following eloquent and edifying sermon, which was listened to with great attention:—

"We are the children of the saints and look for that life which God will give to those who change not their faith from him."—Tobias II., 18.

"My Lords, Rev. Brethren, and Brethren,—At the request of your venerable bishop, I come to-day to speak to you: and I have selected for the subject of my discourse the life of St. Patrick, Apostle of Ireland, and the fortunes of the church he founded. It is only natural that, under the circumstances in which we find ourselves to-day, this selection should have been made. To-morrow will be the Feast of St. Patrick, and to-day you—you, for the most part, the children in the faith of St. Patrick, will in this city lay the foundation stone of a college that will bear his name—a great college, I trust, it will be,—an institution in which education will be imparted under the guidance of that faith which he planted fourteen hundred years ago in Ireland. But before proceeding further I may be permitted to congratulate your bishop and his devoted clergy, and the laity of this extensive diocese on the beginning of this great work—a work which is an arduous undertaking, and that will test the faith and generosity of more than one generation before it is brought to completion. Every work, however, must have a beginning, and if we may judge as to the future of this one from the beginning that has been made, we can augur favourably as to its future. The noble idea of your far-seeing bishop has at once recommended itself to a unanimous clergy and has been applauded by a faithful, generous, and enthusiastic laity. Already, though only a few months have elapsed since an appeal was first made to this diocese for the necessary funds, a very large sum has been accumulated; and promises of still further contributions have been made, that give promise of a sufficiency of funds to complete the first part of this important and necessary undertaking. *Prosperè procedet.* Continue thus to act, my dear brethren, and success will crown your efforts. For when the buildings are provided and pupils in view, an able staff of professors will be forthcoming to grace the halls of St. Patrick's College, and earn for them a renown similar to that of Clonard, Armagh, Bangor, and many other celebrated colleges in the old land, which in former times sent forth myriads of learned men to every part of the continent of Europe, and by the fame of their learning and efficiency attracted students from every country of the West, even from Rome itself. It is usual in speaking of the life and work of an apostle to begin with the place of his birth. Unfortunately the learned are not all agreed as to St. Patrick's birthplace, and I have neither time nor inclination to enter into the arena of their disputes. But whilst I respect all well-grounded opinions, and admire the zeal and motives that prompt Scotland to lay claim to the honour of giving birth to St. Patrick, I hope I shall give offence to none in declaring my own opinion, which is that St. Patrick was born in the north of France, in the neighbourhood of Boulogne. But after all, this is but a small matter. St. Patrick is one of the most illustrious men the world has ever produced—one of those men sent at distant intervals to confer benefits on mankind, and when the vast and beneficent work he did, and the consequences of that work enduring as they do to the present hour, and extending over the whole globe, are considered, it must be admitted that our saint should be considered in the light of a great and holy man, a great benefactor of humanity, rather than as the son of any particular region. And what was this work, and what its consequences? In considering the work we cannot separate it from the workman, and he cannot be fully understood if sight be lost of his preparation for his work. This preparation was rough and full of trials—a preparation that bore an analogy to the office for which he was destined, and which may be regarded as prophetic of the destiny of the Church he founded. Towards the end of the fourth century, about the year 370 A.D., St. Patrick was born in the neighbourhood of Boulogne, of noble and Christian parents. Here he remained in the house of his father, and received a Christian education under the eyes of his father and mother, who instilled into his tender mind principles of faith and morality, and subjected him to such discipline as might be expected from near relatives of St. Martin of Tours whose niece his mother was. What a blessing was it not for Patrick in his subsequent trials to have been thus trained in tender youth. For these trials soon came, and were of a nature to demand a truly Christian education to enable him to bear them in the spirit of resignation to the adorable will of God. He was only in his sixteenth year when a band of marauders from Ireland descended on the coasts of France, as not unfrequently happened in those days, plundered the country, and carried off numbers of its inhabitants captive into Ireland, amongst whom was St. Patrick and one of his sisters. On arriving in that country it was the fate of Patrick to become the bond slave of a prince who resided in the county of Antrim in the province of Ulster. Here he spent the following six years, employed in tending his master's sheep, but whilst employed in this menial occupation, which he discharged with the utmost fidelity and patience, he devoted himself still more energetically to the serving of that heavenly master whom he had learned to serve and love whilst in his father's house. He murmurs not at his lot, utters no complaint, did

not feel himself the victim of injustice or harsh treatment by Divine providence; but on the contrary, looked upon his present trials as merciful chastisements sent to purify him and prepare him as a fitting instrument for the designs of heaven. His own description of the way in which he spent these six years is at once the most complete and most authentic that can be given. "When I came to Ireland," he says, "I fed my master's flocks, and prayed frequently in the day. The fear and love of God were gradually increasing in me, and His faith and spirit gaining such ground, that each day I said a hundred prayers, and as many by night, so that I stayed in the woods and upon the mountains, and rose to prayer before the light, through the frost, and the snow, and the rain; and yet I felt no inconvenience, nor was there any sloth about me, because the spirit was fervent within me." Now simple the narration, and yet what a graphic description of Patrick during the years of his captivity. He was, indeed, a remarkable youth, one on whom Providence had manifestly great designs. In his frequent communications with God, how many favours did he not receive, how many graces and blessings. What a preparation do we not here behold for the future apostleship of Ireland. His obedience and patience were also perfected and tried in the service of a hard, exacting, and capricious master—virtues which he should hereafter find so necessary for the success of the great work in store for him. At the end of six years Patrick was restored to liberty in a way that must have impressed him with the conviction that he was under the care of a special Providence. And his confidence in this Providence was illustrated and strengthened by events that happened during his subsequent journey to his father's home. He and his companions had to pass through a howling desert for many days, and were on the point of perishing from hunger. But Patrick animated the drooping spirits of his companions, exhorting them to put their trust in the God whom he adored, and the event justified his trust and confidence. At length he finds himself once more under the paternal roof, happy in the bosom of his family. But this happiness did not last long. He is soon carried away again into captivity. This, however, did not continue for any great length of time, and at the end of six months he is again restored to liberty. His family now beseech him to take measures to prevent separation any more, and to settle down in their midst to be the light and joy of his parent's eyes, and the hope of their posterity. But Patrick was destined to be the hope of a very different posterity. It may be, indeed, that the passionate solicitations of his parents and friends caused some hesitation as to his final resolution. But if so, this hesitation was soon dispelled by a vision of the night, in which he beheld a venerable old man of the name of Victor standing on the Western shores of Ireland in the Barony of Tyrawley, who handed him one of many letters he held in his hand, inscribed with these words—"The Voice of the Children of Ireland," during the reading of which he heard the collected voices of many children, crying out to him with outstretched arms, "holy youth come and walk amongst us." Then his mind became fixed in the determination to devote himself to the religious instruction of the people of Ireland, which was at that time a Pagan nation. But though clearly enough called to this work, he did not consider himself justified in undertaking it at once. He knew that long, careful, and laborious preparation was necessary for him who would enter on the apostolic ministry, and that he should, moreover, be sent into the vineyard of God by the authority of the Vicar of his Divine Son. Accordingly he sought out the most illustrious and holy bishop of the time, and putting himself under the direction of St. Germain, of Auxerre, that he might be instructed, trained, and ordained in the ordinary way, devoted himself for many years to the acquisition of the learning and virtues so necessary for an Apostolic man. This preparation must have continued for very many years, for we are assured on the highest authority that when in 432 he landed in Ireland to begin the evangelisation of that country he had already attained his sixtieth year. At length his preparation was thought to be complete, and then, accompanied by a suitable witness to his learning and virtue, he proceeds to Rome to ask for authority to preach the gospel in Ireland and for the blessing of the Vicar of Christ. Pope Celestin then sat in the chair of Peter. This Pope had just a year previously sent Palladius, with the character and authority of Bishop to evangelise Ireland, and now he authorises Patrick to go and help in the work, directing him to receive episcopal consecration at a suitable time. Thus empowered and blessed by the Vicar of Christ, Patrick returns into his own country in order to make immediate preparation for his voyage to Ireland. Whilst sojourning in Gaul he hears of the death of Palladius in Britain, who, not having succeeded in Ireland, abandoned that country in about a year after his arrival in it, and soon after passed to his great account. Patrick, who had received a commission from Celestin to succeed Palladius on the event of his death, lost no time in receiving episcopal consecration, and he must have felt that all the events that had led up to this, indicated that to him it was Divine Providence that had reserved the conversion of Pagan Ireland. Patrick, accompanied by some chosen companions landed in Ireland in the neighbourhood of Dublin in the year 432, a memorable epoch in the history of the human race. . . . After a very short time spent in this region near Dublin, Patrick, with his companions directed his course to the county Down, and after visiting the scene of his captivity in Antrim, and making a few conversions, he determined to confront Paganism in its stronghold. Accordingly, like an able strategist he comes south into the county Meath intending to go directly to Tara, the seat of the Supreme Monarchy, and the centre and stronghold of Druidism. It would be manifestly impossible in this discourse to enter into the details of the preaching, miracles and success of St. Patrick during his first visit to the royal residence. It will be enough for us now to call to mind that here he met Druidism face to face in the presence of the Monarch who had been taught to regard the stability of his throne as inseparably bound up with the stability of Druidism, and who had been urged by the men he most trusted and loved to at once destroy Patrick and his companions as the only means of saving his dynasty; and that Patrick, notwithstanding

this and the many wonders they did, came off victorious, having put his enemies to silence by his doctrine and baffled their power by the miracles God enabled him to perform in the presence of the court, and assembled thousands; and although the King himself remained deaf to the invitation of God, many members of the royal family, together with the chief amongst the Druids themselves and a countless multitude of his subjects embraced the faith and were baptised. From Meath, where Patrick spent some time in establishing the Church our Apostle went Westward into the kingdom of Connaught, converting thousands as he proceeded. After spending some time in retreat, prayer, and praise on that mountain on the shores of the Atlantic which still bears his name, he comes into that Barony of Tyrawley where he seemed in the vision to hear the children of Ireland calling to him to come and walk amongst them. And here, after reconciling the children of the chief, who had been at enmity with each other, he baptised them and twelve thousand of their people. After spending some years evangelising this province, he goes through Sligo, Leitrim, and Donegal into the North, whence he had several years before come to Tara, and then returns to Meath, the first scene of his great successes, and preaches in various parts of Leinster. By this time his fame had spread far and wide, and his authority was so firmly established as to be recognised by both people and princes. Lastly he enters Munster and proceeds to the royal city of Cashel, whose king, with his court, comes forth to meet him and receive him as the messenger of God. He is baptised together with vast numbers of his subjects. In this province Patrick spent many years, spreading everywhere the light of the Gospel. Having now visited every part of the country, and, by the blessing of God, converted a Pagan nation into a Christian commonwealth, his next care is to provide for the permanence of his work. He takes measures, therefore, to provide the Church he had founded with bishops and priests, to establish religious communities and found schools, and raise up churches to meet the spiritual wants of the innumerable converts he had made, and of their children and their children's children. It must be left to your imagination to fill in the poor outlines you have now heard. What labour, what virtues, do we not discern in all this, what self-denial, what burning zeal, what disinterestedness, what dangers—yes, dangers there were, although the days of martyrdom in Ireland were not yet, and more than once the life of St. Patrick was endangered, and only saved by a wonderful over-ruling Providence. Nor shall I now speak of the numerous and striking miracles of St. Patrick. It will be enough for my present purpose to say that they were numerous and well attested, and to remark with St. Augustine, speaking on a similar topic, that had a pagan nation been converted to Christianity without the performance of miracles, this would have been the greatest of miracles. Now, at last, as the century closes, comes the end of St. Patrick's great, and holy, and beneficent career. Full of years,—he has attained his one hundred and twentieth year, full of merits, this Apostle of Ireland, and spiritual father of a nation that has ever remained faithful to the Church he established and the faith he brought from Rome, of a nation that soon after paid back with interest to the continent the debt it owed for Patrick, and in subsequent ages overflowed its boundaries into vast regions in the West and South, and in a sense invaded countries near at hand, goes to receive his reward from his Heavenly Master amidst the tears, and love and veneration of millions. His obsequies lasted for nine days, and were attended by bishops, priests, religious, and vast numbers of the laity from every part of Ireland. And this expression of gratitude and love has been re-echoed in every age, and in many lands from that day to this. For three hundred years after the death of St. Patrick, the Church he founded, and the nation he converted were renowned throughout the world for the purity of their faith, their piety and their zeal, as in the centuries that followed they were celebrated for the same purity of faith, their sufferings, and their devotion. Ireland soon became too small for the Christian energies of her children, and after having cultivated faith and science to the highest pitch, and attracted the youth of all lands to her schools, she sent forth swarms of bright scholars and holy missionaries into all the countries of the West of Europe. Columba in Scotland, Aidan in Northumberland, Livinius in Belgium, Coleman, the Patron of Austria, Virgilius of Salzburg, Columbanus and Gallus, Donatus of Fiesole, Fidigianus of Javeca, Cataldus of Tarentum, besides many other great apostles, with their countrymen, Irish monks, stand out most illustrious on the page of history. Nor do I wish to appeal to Irish records, which might appear too partial, in testimony of this. No, the proofs that establish the fame and glory of the ancient Irish church are also to be found in the luminous and generous pages of great writers of other lands, such as Bede in England, Bernard in France, Muratori (Muratori) in Italy, and the well known Mabillon and Tillemont, not to mention other great names. But a reverse came, and a day of gloom—a long and dreary, and at times a terrible day. Need I dwell upon it. No, its history is too well known; it is written in the ruins that strew the landscape of Ireland, in the legislation that is without a parallel in the history of civilisation, in the sacred and military annals of the nations of Europe, in the records of what may be called new lands, in the memories that have burned themselves into the soul of every son of St. Patrick, no matter where his lot may be cast, no matter in what country it may be his lot to dwell. It is not necessary I should even give an epitome of all this, if I allude to it, it is to point to the sustaining principle of a people whose career has been so chequered, at one time so glorious, at another so sad and depressed, of a people, however, and a Church that in weal or in woe never swerved from the teaching of their great apostle, and that principle is to be found in the words of my text, "We are the children of the saints, and we look for that life which God will give to those who change not their faith from Him." This truth, this faith and hope, they have always kept steadily in view, and in accordance with Patrick's teaching, they have been ever loyal and obedient to the Chair of Peter, the Prince of the Apostles, and Vicar of Christ, and consequently their Church has continued through all these ages past the same as it was in the days of Patrick, and thus their fidelity has been enabled to triumph over every trial and persecution. Passing over many considerations which now present themselves,

there is one, however, which forces itself on our attention to-day. It is a remarkable fact in the history of Ireland that her people have never permitted the education of their children to be divorced from religion, and that, although as their history proclaims, they had a passionate love of learning and contributed lavishly in the days of their independence to the maintenance of free schools and colleges for all, they in the day of their sorest trial gave up their human learning, when it could not be had without loss of faith, or even danger to it. Like Tobias whose relations and kinsmen mocked at his life, and jeering, asked "Where is thy hope for which thou didst give alms and buriedst the dead," the children of St. Patrick were blamed, insulted, and derided, their trust in Providence was mocked, but they held and held steadfast in the faith, for "they are the children of the saints and look for that life which God will give to those who change not their faith in Him." And, again, like Holy Job, over whom kings insulted, they have remained immovable in the fear of God giving thanks to God always. Nor is it in Ireland alone that the children of St. Patrick have continued loyal to his teaching. All lands where they are to be found testify that the faith and loyalty of Ireland are not confined to the shores of that faithful land, but have accompanied her sons throughout the world. Even here in the remotest country of the world the sons of St. Patrick differ in nothing from their brethren in the old land in their faith, in their loyalty to the Roman Pontiff and in the abhorrence of Godless schools, which ignore faith and religion, and would consequently endeavour to blot them out from the thoughts of men. If a proof were wanting of this, it would be found in our assembling here to-day in such numbers to lay the foundation stone of St. Patrick's College, where faith and science shall ever go as they ought, hand in hand, and where its alumni shall never be permitted to forget that they are the children of saints and look with assured hope for the life that is to come. As I have already said the work you have undertaken is an arduous one, and will test the generosity and perseverance of more generations than one, but I make no passionate appeal to you to aid it. It seems to me, to do so would be to pay you the bad compliment of suggesting that you may be degenerate sons of saintly fathers, and that a spur was required to goad you into following the example of men who made sacrifices even to the death to transmit to you the most precious of all blessings—the Holy Catholic Faith. No, I shall make no appeal, but I shall content myself with saying, there is the object, this is the purpose. It is for your children this work is begun. You know it is your duty to help it, and we all feel assured that as you have never failed to do your duty to religion and education, so you will not fail to do so now when you are called upon to aid in one of the most important works that can engage your attention. In this, as in all other undertakings, bear in mind the words of my text, "We are the children of the saints and look for that life which God will give to those who change not their faith from Him." And that you shall possess that life is a blessing I wish you all.—Amen.

Excellent and appropriate music was performed during the service, the choir being under the direction of Mr. Putnam. The parts of the choir were distributed as follows:—Soprano, Mrs. Swift; alto, Miss A. Cemino; tenor, Mr. Rowe; bass, Mr. Widdop. Miss M. Cemino performed at the organ. Gounod's Mass "Messe Solennelle," and the offertory Mercadante's "Ave Verum" were performed, and Bellini's solo, "Veni Creator," was brilliantly rendered by Mr. Rowe. The ceremonies were concluded with the return of the procession to the strain of Mendelssohn's "War March of the Priests."

The laying of the foundation stone was fixed for 3 o'clock in the afternoon of Sunday, and long before that hour people of all denominations, including Catholics from all parts of the Colony, flocked in thousands to witness the important ceremony. At 3 o'clock a magnificent and representative procession, comprising the Catholic children of the city arrived in this order:—

Marist Brothers' school-children, with banner.

The Children of Mary, attired in blue and white, with banners.

School-children of the Convent of the Sisters of Mercy,

attended by the Rev. Sisters.

Members of the Hibernian Australasian Catholic Benefit Society, with banner.

Members of the Society of St. Vincent de Paul, with regalia.

Shortly afterwards their Lordships the Bishops of Wellington, Dunedin, and Auckland arrived, attended by the reverend clergy. In honour of the arrival of the prelates and reverend gentlemen, the Convent school-children sang very sweetly several hymns while their Lordships and the reverend clergy took their seats upon the platform specially erected. Prayer was then offered, and selections from Mozart's "Twelfth Mass" were performed by a band of musicians. His Lordship the Bishop of Wellington now laid the foundation stone, and proceeded back to the platform. The stone bore the following inscription, engraved on a brass plate:—

"A.M.D.G. et S.P.H."

Hic lapis mole parvus spe grandis a Francisco ep. Wellingtonensi coram Patritio ep. Dun. Joanne ep. Auck. et magno clericorum fideliumque concursu hac die 16a Martii rite positus est."

The bottle put under the stone contained newspapers, coins, etc., and the following:—

"In honorem et gloriam Æterni Dei Omnipotentis, Patris, Filii et Spiritus Sancti, in honorem Jesu Christi Filii Dei Unigeniti Redemptoris Nostri, hac die XVII. Kal. Apr. Anno reparate salutis MDCCLXXXIV., Leone Papa XIII. sedem sanctam occupante. Revisissimo Francisco Redwood, S.M. annos quidem nonos ad Episcopatum evecto, nono autem anno diocesium Wellingtonensem regente Victoria Britannia magna et Hibernia Regina necnon Indiarum imperatrice Anno XLVII. regnante: Equite Guilielmo Jervois Novae Zealandia gubernatore generali: ministro vero primario domino Atkinson, coram Revisissimo Patritio Moran episcopo Duneduni necnon Revisissimo Joanne Luck, episcopo Aucopolitano, atque magna parte totius Diocesis Wellingtonensis, sacerdotum, populique magno concursu: lapis iste Angularis Collegii Sti Patritii

juxta formam a Thoma Turnbull Armigero excogitatum aedificandi, a Revisissimo Francisco Redwood, S.M., episcopo Wellingtonensi benedictus et positus.

"To the honour and glory of the Eternal Omnipotent God, Father, Son, and Holy Ghost, and of His only Son, Jesus Christ our Redeemer, this foundation stone of the College of St. Patrick, designed by Thomas Turnbull, Esq., was blessed and laid to-day, the 16th of March, 1884, by the Most Rev. Francis Redwood, S.M., Bishop of Wellington, assisted by the Most Rev. Patrick Moran, Bishop of Dunedin, and the Most Rev. John Luck, Bishop of Auckland, and a large number of the clergy of the Diocese of Wellington, in the presence of a vast multitude of people of all classes, in the Pontificate of Pope Leo XIII. in the ninth year of the Episcopate of the Most Rev. Francis Redwood, and the ninth year of his administration of the Diocese of Wellington, in the 47th year of the reign of Victoria, Queen of Great Britain and Ireland and Empress of India; Sir William Jervois being Governor-General, and Major Atkinson Premier of New Zealand."

His Lordship Bishop Redwood then said:—My Lords, Rev. Fathers, Ladies and Gentlemen,—Our Blessed Saviour, in whose hallowed name this foundation stone has just been laid, once said to His disciples, "Where there are two or three gathered together in my name, there am I in the midst of them." Now, it is no illusion, no stretch of the imagination, to believe that He is indeed with us to-day; for we are gathered together, not in twos or in threes, but in thousands, in His holy name, to do His work. We are founding an institution the vast possibilities of whose future be far beyond the reach of our keenest conjectures—an institution in which Christian faith and true science will go hand in hand, and where youth will be trained in the doctrine and law of Christ required for the attainment of their eternal destiny, and in such an amount of secular knowledge as will fit them for their various careers in life. The importance of such an undertaking can hardly be exaggerated. Allow me, then, to dwell for a few moments on the significance of the ceremony which we have just performed. Our first object is to supply a great want which is keenly felt by the Catholic body in this diocese and in the whole Colony. It is, indeed, a fact that numbers of non-Catholic colleges stud the length and breadth of the Colony, erected out of funds of which we are partially robbed, and they hold out worldly advantages to induce our youth to attend them. But it is also a fact—as experience fully shows—that such colleges are no fit places for the education of Catholics, because their atmosphere, their associations, their books, their tone, their company, are all non-Catholic, all very dangerous to our rising generation. Their teachers may be unbelievers, their books are always uncatholic, often unchristian, and not rarely anti-Christian, and the most advanced theories against the very foundations of religion and society are but too apt to find among their students a sympathetic and often active following. Our youth require a strong antidote against the subtle and deadly poison which they are exposed to imbibe in society at large in our proud and sceptical age. They require to be equally equipped in secular knowledge and sound Christian doctrine. Hence the necessity of a Catholic college for the higher studies of Catholic youth. Another object of paramount importance is to afford numbers of our Catholic boys who are inclined to devote themselves to the service of the Church in the sacred order of priesthood, an easy opportunity for studying such matters as are indispensably requisite as a preparation to that holy and exalted state. Hitherto such boys have had to leave their homes and go to Europe at great expense and inconvenience. St. Patrick's College will meet this difficulty, and, pending the foundation of an exclusively ecclesiastical seminary, it will serve meanwhile as a substitute, and ultimately as a feeder for so desirable an establishment. Such is a brief statement of the main objects of this great undertaking. But the highly suggestive proceedings of the day naturally lift the mind to loftier themes, and invite us to take a broad survey of the attitude of the Catholic Church towards literary and scientific progress in the long course of her wonderful and chequered career. History, in its bright and dark pages, proclaims her the instructress of nations, the ever wise and faithful friend and foster-mother of science, literature and art. Even during the first three centuries of her existence, in the fiery ordeal of persecution, we find her, in the brief intervals of breathing time during that tremendous conflict with heathenism, exhibiting distinct and luminous traces of her esteem for what was good in the scientific and literary culture of Greece and Rome. She taught her youth to join human culture and refinement in a happy synthesis with Divine Revelation, like the cunning bee which extracts sweet honey from noxious flowers and leaves their deadly poison. On emerging from persecution she devoted her energy with great success to the cultivation of science and literature. Witness the schools of Ephesus and Edessa, and Antioch, and Tarsus, and Damascus, and Caesarea, and Alexandria, and Rome. Look at those grand figures of St. Clement of Alexandria, of Origen, of St. Basil the Great, of St. Gregory Nazianzen, and a host of others, the pillars of the temple of science, the glorious luminaries of the East, whose light has lit up the path of ages down to our day. And, again, St. Jerome, St. Chrysostom, and St. Augustine, those towering giants of the holy Catholic Church, who all drank deep in the fount of science, making the most finished culture redound to the glory of religion. Then came the downfall of the Western Empire, the great crash of Roman civilisation. Imperial Rome lay prostrate in the dust, her world-wide sway broken and gone. The tide of barbarians swept the vast empire from end to end. The Goth, the Hun, and the Lombard did their work of blood and havoc with a thoroughness unparalleled in the annals of mankind. Wave after wave pressed far and wide the ruins of Roman civilisation, until the proud queen of nations sat desolate and in chains on a pile of stones and smouldering ashes. O, where was Science then? Where her learned works? her libraries stored with the wisdom of ages? Where her hopes in the darkness of universal desolation? Her only hopes, her only remnants were found in the Catholic Church. She, like the ark, rode sublime over the deluge; she did not sink in the gulf of destruction. Standing face to face with brute force, by the ascendancy

of her moral and celestial beauty, by the magnet of her Christian charity, she first won the barbarian's heart, and then gradually filled his mind with divine and secular knowledge. Her schools and monasteries sprang up apace. Each cathedral, each church, each abbey became a radiating focus of learning, both sacred and profane. Their wise and patient copying preserved those literary treasures, those admirable exemplars of the past which enrich our libraries. Without them Greece and Rome, nay, Judea and Galilee, would be but a name and a shadow. The countless monasteries and schools which dotted Europe were havens of rest to the wearied mind, and centres of education for the young. At York and Jarrow, at Paris and Lyons, and Tours; at Fulda and Richman and Ferrières, and Rheims and Cluni, the purest Christianity was inculcated by precept and example, whilst Greek and Latin and the curriculum of the seven sciences formed the course of an active and studious youth. What might I not say, did time permit, about the schools of Italy, flourishing under the very eye of the Popes, and thence spreading their influence and light to France, England, Spain and Germany? But details are superfluous. One notorious fact is sufficient, attested by the history of all European nations: all the great universities from the 13th to the 16th century were founded under the auspices and with the blessing of the Popes. Oxford was no exception; Oxford owed its prestige, nay, its existence to the Holy See. Was it not founded by the Papal blessing? Did it not derive its greatness, if not exclusively from the Popes, certainly from their representatives? Where would Merton College, now be, had it not been for the munificence of Walter of Merton Catholic Bishop of Rochester? Where Exeter College, without Bishop Stapleton? Where the renowned Oriel, without the presence of Adam of Brome, Archdeacon of Stone? And so on for numbers of other colleges. With such historical testimony glaring in our face, is it not alike vain and vulgar to pretend that the Catholic Church is hostile to learning and culture, or that she looks with cold indifference on the enlargement of the human mind? The Catholic Church dearly fosters culture and learning, but not divorced from religion. In this she resembles the God who founded her, the Lord of sciences, both in the natural and supernatural spheres. She approves science, but as the subordinate sister and ally of faith. It must, indeed, be admitted that in the Middle Ages the experimental sciences were not cultivated with as much ardour and success as in modern and recent times. But the explanation is obvious. Their comparative neglect arose partly from the want of the means of observation—such as the telescope, the microscope, etc., etc.—and partly from the indefinite state of Europe, produced by the destruction of ancient civilisation through the barbarian invasions. Another charge against the Catholic schools of medieval times is that they wasted their time, and spent the forces of the intellect in idle and frivolous disputations. No doubt there were some abuses of the kind, but they were checked rather than provoked by the action of the Church, and they were exhibited most conspicuously in those very men, such as Roselin, Abelard, Gilbert de la Poirée, Amaury, who are often held up as champions of progress and victims of the extinguishing policy of Rome. The Church silenced their errors, discouraged their science. All honour to her for resisting a false and counterfeit erudition which usurped the place of true knowledge! All honour especially to those two great minds, St. Bernard in the 12th century, and St. Thomas of Aquin in the 13th, who are the sublime personifications of the Catholic Church in her struggle for the free march of the human intellect in the path of truth! Again, the Catholic Church is charged with opposing the so-called Reformation, which is hailed as the revival of literature and science in Europe. The true facts of the case are that such a revival had set in before the Reformers came, and that their disastrous advent retarded learning, particularly in Germany, the very cradle of the Reformation, for more than a century. So we are informed by the eminent German Frederick Von Schlegel, by the English historian Hallam, and by Erasmus, who lived in the 16th century, and corresponded with the leading Reformers. Luther bad his followers burn the works of Plato, Cicero, Aristotle, and all the ancients. They destroyed hundreds of flourishing colleges, schools and academies; and when Luther, appalled at his havoc, strove to arrest the torrent which he had let loose, his efforts resulted in signal failure. Fired with Vandalic fury, the early Reformers consigned to the flames, deliberately and triumphantly, extensive libraries and innumerable works of art. So it was at Erfurth and Munster, so it was at Zurich. Again, who could calculate the enormous injury done to learning by the prejudices and contentions sown in men's minds by the Reformation, and still more by long and disastrous religious wars which it stirred up. When nation after nation was deluged with blood, and Germany in particular was one vast scene of turmoil, confusion, and bloodshed, how many monuments of ancient literature and art were swept away! How many cities desolated, libraries burnt, and men of eminence slain! What leisure had men for scientific pursuits? One luminous fact settles for ever the whole question. It is this: when learning in all non-Catholic lands was almost a nonentity, Italy, the land of the Popes, produced those orators, poets, and writers of every kind, who, in subsequent ages, were universally received as models. Catholic Italy led the way in literary improvement. To Italy under her Medici, her Gonzagas, her Estes, and above all her Popes—and more especially Nicholas V., and Leo X.—we are in great measure indebted for the revival of learning. No person of any information can deny the fact. Read Roscoe, read Hallam, both non-Catholic and English writers, and they will tell you that a bright light shot up in Italy, having Rome for its most dazzling centre, and that it illumined the world. Under this genial sunlight, Europe, in a literary point of view, was like a beautiful garden, fragrant with fruits and flowers, when the ruthless storm of the Reformation swept over it, blighting its fair crop, and changing it for a time into a wilderness. If literature was still reserved it was in spite of the Reformation. We do not deny that non-Catholics may justly claim illustrious literary and scientific men, but we say that they cannot compare either in number or in weight with the host of sublime geniuses in every line produced in all ages

by the Catholic Church. A list would be tedious: we refer the candid student to the scroll of history. But our time is short and precious; and the sight of these rising walls of St. Patrick's College recalls me to my theme. Some may ask why we have called it St. Patrick's. The reason is obvious. No name could be more appropriate, no patron more fitly chosen. For are not the vast majority of our Catholic youth the sons of Erin, and is not St. Patrick their great apostle and patron? O what thoughts, what fair visions start up in the mind on pronouncing that beloved name! We are carried back to that period when Ireland played so great a part in the education and civilisation of the world, when she enjoyed the sweets of peace while the flames of war were blazing around her, when she shone with vivid intellectual light, while the rest of Europe was in comparative darkness. Did she not become the school-mistress, as it were, of well nigh every country in Europe? Were not her doctors renewed equally for their wit and the depth of their learning? Did not the Gael and Cimbri, the Pict, the Saxon, the Frank, the German, the Italian, and the Dane flock to her schools renowned throughout the then civilised world? Her cities were rather schools than cities. Had you been able to stand on the verdant slopes of Armagh, you would have heard the sound of the early bell, and you would have seen two or three thousand students pouring into the silent street on their way to matins, mingling as they went, the tongue of Gael, Cimbri, Pict, Saxon, and Frank, or hailing and answering each other in the universal language of the Roman Church. And these schools covered the land. From them scholars spread into every part of Europe, helping to illumine and convert the world. "From Ireland," says the mellifluous and eloquent St. Bernard, "as from an overflowing stream, crowds of holy men descended upon foreign countries." "There is scarcely an island on the west side of Scotland," says a modern writer, "which does not acknowledge an Irishman as the founder of its church." From the sixth to the eighth century nothing could exceed the activity of such men. By tens and hundreds they went to Germany, Gaul, Belgium, England, Italy, Norway, and remote Iceland, carrying the torch of faith and science, and oftentimes watering the land with their martyr blood. Thus the great city schools of Ireland did their work. How beautifully they rise and sit on the banks of many a dear and far-famed stream! Armagh and Bangor, and Clonard and Clonmacnoise; Tagmahar and Beg Erin, on the Slaney; Lismore, on the Blackwater; Mungret, on the Shannon, with the Isles of Arran in the Western Ocean—all these were homes of learning and religion to which England and the world owe debts of gratitude beyond their power to adequately pay. Then add the monastic centres of Mellifont, and Beveie, and Glendalough, and others too numerous to tell—add all those religious and intellectual glories into one, and then be proud of your patron saint, the glorious Patrick, from whom such marvels sprang. The devotion of Ireland to education at all times, in weal and in woe, has been admirable, and I feel confident that all who hail from the Emerald Isle will give another bright specimen of it to-day. Remember, my friends, the greatness, the far-reaching influence of this undertaking; remember that you are in perfect accord with the reiterated wishes of the Holy See, and with all your fellow-Catholics throughout the world; remember that you are laying deep the foundations of good citizenship, you are insuring ministers for the altar of God from the midst of your children, while you are safeguarding the faith of your sons who will hold high and influential stations in colonial life. Remember all this, and be true to yourselves, and to the dear old land which gave you birth. What more need I say? Emulate, crown, surpass the generous donations which have already poured in from various parts of the diocese. You, people of Wellington, in particular, set a noble example which shall be outdone by none. Even our non-Catholic friends and well-wishers—and, thank God, we count them by thousands—even they, without breach of principle, can contribute, and I hope they will, to the great and paramount cause of Christian education, to an honest emulation between college and college, to the furtherance of the cause of civilisation, and to the building up of a great nation in this new land. Let none then be deprived of the privilege of contributing. The defence of truth and religion is incumbent on us all, clergy and laity, and success depends in a large measure on the pecuniary means at our command. Give then liberally, give perseveringly, until this noble structure is entirely out of debt, and really our own. (Loud applause.)

His Lordship then introduced Bishop Moran, who said:—

My Friends,—This is an occasion of such joy and hope to us all, that I am indisposed to dwell on grievances. Were it not for this I should remark, in perhaps strong language, on the injustice that compels us, after providing at our own sole expense for the education of our children, to contribute largely to pay for the free education of other people's children. But let this pass for the present. And I the more readily adopt this course from the consideration that after all it is fortunate for us that we have been driven to provide Catholic schools for ourselves. From this necessity has arisen the establishment of many schools which would not have otherwise existed, in which our children receive an education so good in a secular point of view and so thoroughly Catholic that under these points of view nothing more can be desired. The machinations, therefore, of those whose object is the undermining of the Catholic faith have not only been defeated, but have resulted in unmixed good to us. And so it is in many lands as well as here. In Belgium, for example, between five and six hundred thousand children who came out from Government schools, because these had become godless, are now receiving in thoroughly Catholic schools such a Catholic education as they could not have received during the last thirty years. You see, then, that for Catholics, out of evil has come the greatest good. And, as it is in Belgium, so also it is in France, and to a great extent even in Italy; and the result will be that whilst in the near future, good Catholics will be still more thoroughly Catholic and devoted to the

(For continuation see page 17.)