

CANTERBURY CATHOLIC LITERARY SOCIETY.

Christchurch, July 19.

At the usual weekly meeting of the above society on Monday evening, July 14, one candidate was nominated for election on next meeting night. A discussion then took place as to the advisability of insuring the books and furniture, which resulted in the Council being directed to do so.

The programme for the evening was to be an address by Mr. Carr, but, as that gentleman did not put in an appearance, it had to be filled up with the reading of "original papers," which two of the members had kindly prepared in case of such a contingency.

Mr. O'Connor then read a very able and exhaustive paper on "Success," in which he showed that there was no royal road to prosperity, save by attention to business, sobriety, and integrity. The industrious and diligent are sooner or later bound to succeed, as it might be truly said that success is the child of perseverance. In conclusion, he impressed on the members the necessity of persevering in their efforts to make the Society the success which it ought to be—a result which could be only achieved by regular attendance, and inducing their friends to join its ranks.

Mr. Loughnan complimented Mr. O'Connor on the style of his paper, and the practical advice contained in it. He considered it was much to be regretted that young men, generally speaking, ignore the way to success by perseverance and industry, and leave the making of their fortune to luck, which rarely assists them.

Mr. Kennedy then read a paper on "Recreation," in which he showed that brain workers stand much more in need of relaxation from their usual avocations than those who employ the physical system. It was necessary for man's peace of mind and health of body that he should engage in labour of some sort, as no toil, however laborious, is so distressing as the *ennui* of the indolent among the wealthy classes.

Rev. Father Bowers, Messrs. Walsh and Loughnan favourably criticised the paper.

As there was yet some time before the close of the meeting, Mr. Scanlon suggested that the discussion regarding a paper on novels read some few weeks ago before the Society, be resumed. This was agreed to, and an interesting discussion then took place as to the effect produced on the minds of their readers by novelists, especially those of the present day. Messrs. Scanlon, Loughnan, O'Connor, and Kennedy took part in it; at the conclusion of which the meeting was closed with prayer in the usual manner.

THE EMIGRANTS OF IRELAND.

WE (*Nation*) take the following passages from the lecture on "The Emigrant Ballads of Ireland" delivered by Mr. A. M. Sullivan recently to the members of the Southwark Junior Irish Literary Club, of London. The chair on the occasion was taken by Mr. Justin McCarthy, M.P. We are indebted to the *Universe* for the report of the lecture which we use below:—

"Mr. A. M. Sullivan, on rising to speak, was greeted with great applause. He said he had consented most readily to speak to them that night, because his opportunities now were few to contribute something to educate the young to be good and true Irishmen and Irishwomen, and not the less good citizens of the land in which they dwell, because they loved their native land the better. Nearly every civilised country had a poetry of its own. Scotland was rich in the poetry of the people, as was Germany and France, but Ireland in popular ballad poetry was singularly deficient, because the rural homes of the people had been swept away, and what might have been a thriving peasantry had become a mere set of labourers. You do not find welling up from the hearts of that people, and taking shape in song and ballad, that loving for the forgotten land they have left behind them. That most singular fact singles out the Irish emigrant as having some cause peculiar to himself and a character that does not attach to the adventurous wanderer of any other nation in the world. When they gather round the fireside they whisper in song of another land that is far away. The Irish exile brings up his little children in the foreign land and teaches them half fabulous stories of his native land, for he tells him of the dreams of hope pictured in his heart. There are legislators, I am afraid I must say, in London at this moment, who could not pass a school board examination in Irish history, who believe Ireland belongs by right of conquest to England. They will find Ireland does not belong to her by any conquest. The treaty of Mellefont in 1601, Limerick 1691, and the inter-Parliamentary treaty of 1782, made certain terms to be granted to our countrymen, and if they had been kept there might be no Irish emigrant nation to-night, and there would not be singing in the hearts of twelve millions of Irishmen all over the globe the passion that fills them this evening. The terms of the treaty of Mellefont were considered too liberal by a certain party in Ireland at that time. We have specimens of the same class there to-day. If ever terms are offered to Ireland, supposed to be liberal, you will find those hungry vultures crying out that the Government has delivered the loyal subjects into the hands of the seditious. The speaker next proceeded to speak of the first military emigration of the Irish chiefs to Rome, the asylum and the refuge of the persecuted and the oppressed. There no English revenge could touch them, and there England's edict never ran. There the Sovereign Pontiff assigned them a royal allowance out of his own purse, but they pined under a foreign sky. The treaty was broken at home; their clansmen were now like sheep without a shepherd, and they with broken hearts soon sank into foreign graves. The Earl of Tyrconnell died on the 28th of July, 1608; his brother in the September following, and the son of Hugh O'Neill in 1609; and on July 20, 1616, the old chieftain himself, who had nearly won the total independence of his country sank into a foreign grave, and was buried with royal pomp in Rome out of the private purse of the Pope. Having briefly referred to Count O'Neill of Tyrone, who lives in Paris to-day, as the descen-

dant of the great Owen Roe O'Neill, Mr. Sullivan proceeded to say that the military emigration from Ireland subsequently had grown to such an extent, and the Irish filled such high positions in the courts, the governments, and the cabinets of Europe, that the English Government became alarmed. The Irish emigrant in that hour was found as the companion of kings, not as the delfer and toiler on the railways of America or England, but as commander in the armies of Continental Europe. Mr. Sullivan then enumerated some of the ballads that have found their origin in the wanderings of the Irish race throughout the world, and recited with much elocutionary skill and amidst deafening applause Thomas Davis's "Battle-Eve of the Brigade." In concluding, Mr. Sullivan said: What is to become of this great emigrant land beyond the shores of their own native isle? Will the statesmen never see that not without a great purpose has the great God implanted so deeply in the heart of a virtuous race a love so imperishable as ours? Will there never come a day when true statesmanship will see in this marvellous fidelity of a people to the home where their lot was hard and their suffering severe something pointing to a great task which will be for the benefit of liberty throughout the whole world? My faith is strong and my convictions invincible that from the fidelity, the self-sacrifice, and the devotion of that emigrant Ireland beyond the Irish shore, as well as of that of our countrymen at home, will come the resurrection of that beloved isle. I believe if I am spared even a few years more I and you shall live to see a great step taken towards that happy consummation. I have hope if those who teach the little children of the Irish race in England, in Columbia, in Canada, and in Australia teach that only virtuous and righteous men can work out a cause so just and so holy as the Irish cause, and that the love they bear their mother land in nowise hinders them from a true and loyal companionship, neighbour, shopmate, or friend, in the countries where their lot may be cast—my hope is strong that the Irish in England and in foreign climes may each, by his own personal character, so win the confidence and respect of those around you that no longer shall the finger of scorn be pointed at the exile as he passes by, but that the stranger may say there goes a man from whose heart the struggles with adversity or the greed of wealth have alike failed to eradicate the love of his native home. Let us respect him and feel a kindly sympathy for the land he loves so well; and from Ireland, in morning and evening, a prayer of constant loving thought will go forth with a feeling of sympathy to our exiled countrymen in the foreign land, and to you here in England, "Hail to our exiled brethren."

GUILTY?

FATHER HANLEY writes as follows to the *Melbourne Age*:—"In asking the prayers of the congregation for the happy repose of his (Cordini's) soul, I took occasion to notice the statements in some newspapers questioning whether he had been at Confession, and otherwise insinuating his dying impenitently. I stated he went to Confession several times before his death, attended at the holy sacrifice of the Mass, and received the Holy Viaticum on the morning of his execution, and that he waited death with the fortitude of a martyr (whether he is one or not God alone knows). I referred to his dying declaration, which helped to strengthen my previous conviction as to his innocence; but I was most careful to distinctly point out that this conviction was not the result of his being at Confession, as what transpires between the penitent and his confessor is stamped with the sacred seal of secrecy, which cannot be tampered with in any way—can only be known to Almighty God; and the knowledge disclosed as such under the sacramental seal cannot be used either for or against the penitent. I supposed a case in the abstract, and explained to my congregation that every penitent, however badly instructed, is fully aware that the hope of obtaining pardon of his sins or the remission of guilt, by means of Confession, must be based on a heartfelt sorrow (grief of soul) and detestation of the sins committed, in which is essentially implied a firm resolution of avoiding sins for the time to come, so that the former cannot exist without the latter. The fact, then, of Cordini asserting his innocence just as he was about to be launched into eternity and ushered into the awful presence of his Omniscient Judge, having a sincere regard and reverence for the institutions of his holy religion, helped to remove every doubt on my mind as to his innocence."

A Berne correspondent writes: The English papers have brought us an account of the death of an eccentric character in London, who maintained voluntary silence. The history of this singular man is well known in Switzerland. He used to perambulate the country, dressed in grey blouse and large hat. He was believed to be dumb, for he only communicated by signs. His name was Wettstein, and many years ago a rash speech on his part caused terrible mischief. A young girl, who was the victim of it, was rejected by her intended bridegroom, and committed suicide. Wettstein, who was the author of the mischief, took a vow that he would speak no more for 20 years. He has kept his word, and died in the 14th year.

Speaking of the spoliation of the Propaganda the Rev. Dr. Horstman, of St. Mary's parish, Philadelphia, says: "If it were not for the fact that the Church in Philadelphia is without a bishop, a meeting to express sentiment on this subject would have been held long ago. It is an American question. The reasons that applied to the American College in Rome to exempt it from confiscation apply to the Propaganda. I may say all countries are interested. It is cosmopolitan property, dedicated to the service of religion. Young men are educated there for missionary work in America, just as they are at the American College. Indeed, previous to 1865, when the American College was started, the Propaganda was the only place, and it is there that most of the older clergy of the Church in the United States who have received higher education have been instructed. A sentiment ought to be aroused sufficient to stop this piracy upon religion."