

agrarian crime, agrarian offences in Ireland, in the month after the lapse of the Crimes Act, showed a considerable diminution upon the month prior to the lapse of the Crimes Act. Is not that a token of the power in the Irish people when they resolve that there shall be no crime in their midst? (Cheers.) And I hope that next month will show a still further diminution. There was a great conspiracy—another conspiracy—raised amongst the English newspapers to exaggerate the amount of crime in this country. They failed in proving that there was any increase in outrages, agrarian offences, although they unblushingly asserted that there was. Their assertion that there is has been nailed as a lie by Lord Salisbury in his recent speech (cheers), and they now fall back upon talk about boycotting. They say there is a boycotting conspiracy in this country, and that it is impossible for any honest man to live there. By the honest man they mean the rack-renting landlord (laughter). Now, in former times I remember the late Chief Secretary (cries of "Bucksbot"), my late lamented friend, Mr. Forster, used, when he was talking about boycotting, to say that he would not mind the boycotting, but that it was the sanction of the boycotting that he objected to—that without the sanction of the boycotting the boycotting itself would fail in its effect. And the sanctions of the boycotting, according to him, were the outrages, very lamentable and very deplorable outrages, which I am glad to say have disappeared from our midst—Moonlighting and maiming of cattle in some instances, and the shooting of obnoxious individuals in others. I hope they will never return to us (cries of "never"). According to Mr. Forster it was these deplorable occurrences that made the sanction of boycotting. But in the present case I call the world to witness that the public opinion of the people among whom wrongdoers exist, the public opinion of the honest people of every locality, has asserted itself. That it has on the one hand kept down outrages, and on the other hand it has kept down that worst form of felony, the stealing of one man's land by his neighbours (cheers), so that they are obliged to admit that public opinion has been sufficient to deter the evildoer on the one hand and on the other. And now I wish to say Kildare claims this much from the present Government, and I claim no more. I claim that where a combination—and I have not advised such a combination—I have in no case during the last few years advised any combination amongst tenants against even rack-rents—any combination that may exist in the country is a combination of an isolated character—it is confined to the tenants of individual estates, who of their own accord, without any incitement from us—on the contrary, kept back by us—without any urging on our part, without any advice on our part, but stung by necessity and the terrible realities of their position, may have formed some combination amongst themselves to secure such a reduction of rent as will enable them to live in their own home (cheers)—now I claim from the Government that if such a combination exists they should treat it as they would treat a combination in England amongst workmen against an unjust employer of labour, or an unjust capitalist; and if they put their weight into the scales against the Irish people, if they unjustly come to the assistance of the oppressors, then all I can say is that I believe that the strength of determination of our people will survive this further unjust conspiracy between the Government of England and the rack-renting landlords of Ireland, and that at the close of our struggle our people will not be the defeated (loud and prolonged cheering).

ARRIVAL OF THE BISHOP OF DUNEDIN.

His Lordship the Bishop of Dunedin returned from Sydney on Tuesday, by the s.s. Ringarooma, which reached the Rattray street Wharf at a few minutes after 9 a.m. In compliance with a resolution passed at a meeting held on Sunday, Mr. F. Meenan in the chair, a number of gentlemen belonging to the Catholic congregation were present to receive the Bishop, who was also met by the Venerable Archdeacon Coleman, and the Rev. Fathers Walsh, Lynch, Burke, O'Neil, and Purton, O.S.B. His Lordship was driven by Mr. Fitzgerald in a carriage and pair to St. Joseph's Church where the ceremonies directed by the rubric for the return of a bishop to his diocese were carried out.—A procession was formed consisting of cross-bearer, acolytes, the clergy, and the Bishop wearing the cappa Magna, and which entered the church by the front door and proceeded to the sanctuary, a choir especially formed by the Dominican Nuns for the occasion, singing meantime Webbe's "Ecce Sacerdos magnus," after which they sang a very beautiful "Te Deum," which is the particular property of the nuns, and which was also given with exquisite sweetness and finish. The Bishop meantime had assumed the vestments of the Mass, and begun to offer the Holy Sacrifice assisted by the Ven. Archdeacon Coleman, the Rev. Fathers Walsh, O'Neil, Lynch, and Purton, O.S.B., being also present in the sanctuary. On the conclusion of the Mass the Blessed Sacrament was removed from the tabernacle, and Mr. J. B. Callan read the following address:—

"Lord Bishop,—Although we understand it to be your Lordship's desire that the capabilities of the Catholic congregation should be reserved for the reception to be given to his Eminence the Cardinal Archbishop of Sydney, and the other prelates who have promised to attend the opening of your new cathedral, as well as for the ceremonies themselves, we still think it right that we should make some recognition not only of your Lordship's claims to our gratitude and confidence, but also of the importance of the business that called you hence, and of the submission and fidelity due by us to the decisions of the Plenary Council. Therefore, we have come to greet you, and to assure you that your return to your diocese is the occasion of unfeigned joy to your people, and of their thankfulness to Providence Who has prospered your journey.

"We saw with particular pleasure that the illustrious President of the Council, recognising your Lordship's standing as a notable champion of the cause of Catholic education, requested you to define and explain that chief part of Catholic duty before the assembled prelates, and in presence of a crowded gathering of the laity. We

have read with much profit the comprehensive, exhaustive, and solid argument in which the matter was set forth by you with such lucidity and strength, and we are persuaded that the opponents of the cause have nothing to advance that can in any degree invalidate your admirable reasoning. Were the question to be decided on the grounds of justice, your Lordship's plea could not fail to secure an immediate victory.

"We wish to congratulate you, as a Catholic Bishop, on the evidence of the Church's growth and importance in this part of the world, so strikingly given by the sitting of the Plenary Council. No greater proof could be produced of the high position to which Catholicism has attained in these colonies, and we are convinced that not only has an eloquent testimony been borne to the past, as well as to the present, but that an assurance has also been afforded regarding the prospects of the future.

"The wisdom of the Council has certainly provided for a still more vigorous Catholic life, and given a fresh impetus to the progress of the Church in these colonies.

"Not only, then, Lord Bishop, do we welcome your return, and assure you of our undying affection and esteem, but we also desire to express our confidence in the decisions of the Plenary Council, and our gratitude to the Sovereign Pontiff, by whom, in his paternal solicitude for our spiritual welfare and that of our fellow-Catholics in this hemisphere, the Council was appointed to be held.

"Signed on behalf of the Catholic congregation.

"JOHN B. CALLAN."

On Mr. Callan's concluding, five pupils of the Christian Brothers—Masters Lynch, Columb, Falkner, McIlroy, and Pavletich—presented an address on behalf of their fellow pupils, which was read by Master Lynch as follows:—

"May it please your Lordship, We, the Pupils of the Christian Brothers' Schools, Dunedin, desire to join in testifying our joy for your safe arrival.

"We congratulate your Lordship on your having been chosen Chairman of the Committee of Education at the great Plenary Council of Australasia; and we congratulate ourselves on having such a champion for our Bishop and our Father.

"Our Examinations for the Scholarships lasted nearly a fortnight. We hope you shall be pleased with our efforts, when looking over our papers.

"The Examinations being concluded, the thought occurred to us that you would not be here for the Distribution of Prizes on Friday next. This thought made us sad. Had you not arrived in time, we should have been deprived of your paternal advice and blessing on our vacation. Thank God, however, our hopes are realised.

"We have observed daily the progress the Cathedral was making—calculating how much would be done,—knowing how glad your Lordship would be to see it far advanced on your return.

"In conclusion, we humbly beg your Lordship's blessing for ourselves, our parents, and our teachers,—and wishing yourself and your good priests all the blessings of the holy, happy season which is approaching, we remain your Lordship's devoted children in Christ.

"(Signed on behalf of the pupils)

"CHARLES J. COLOMB, ALEXANDER J. MCILROY,
"DANIEL J. FALKNER, LEONARD J. PAVLETICH,
"THOMAS J. LYNCH."

Eight pupils of the Dominican Nuns' schools—namely two from St. Dominic's Boarding school; two from St. Catherine's day-school; two from St. Joseph's school; and two from St. Patrick's, South Dunedin—then presented the address of the Girl's schools. It was the following:—

"My Lord,—Though you have not broken your fast after your long and weary journey, we think you will not be displeased with us for delaying you for a moment while we welcome you home, and tell you we are very proud to hear that our dear bishop was chosen by the great Australian Cardinal and the other prelates to be in Australia what he has been for 15 years in New Zealand—the champion of the religious education of youth. We have been told that to your Lordship was entrusted this office of preaching at the synod on this subject so dear to your heart, and that yours was the honour of presiding over the committee appointed for the purpose of drawing up the decrees regarding primary education. We thought the bishops were all very wise in their selection, and we gratefully recognise the distinction conferred on our beloved father. Begging your blessing for us all, for our parents, for our kind teachers, and thanking your Lordship for all your unwearied efforts in the promotion of our true interests,—We are your Lordship's very grateful and devoted children, Mary Hanning, Kate Cameron, Maggie Martin, Hannah Dennehy, Helen Columb, Mary Drumm, Ellen Tresider, Bridget Heffernan."

The Bishop replied as follows:—He said that he was sorry he had not received copies of the addresses, as in that case he would have written a reply to them. The demonstration made was quite unexpected by him. It was true, as they said, that he had wished the strength of the Catholic congregation to be reserved for the reception to be given to the Cardinal Archbishop of Sydney and the other prelates who had promised to come to the opening of the cathedral, and to whom they would give a right royal reception. No proof was needed by him as to the estimation in which he was held by his people; they had given him too many proofs already of their affection for him to require anything more. He was glad to see the demonstration made, not for his own sake, but because it spoke highly of the disposition of his people towards their religion, and of their fidelity to the Church. They must not expect him to say much concerning the Plenary Council. Its decrees had no force whatever until they received the sanction of Rome, and until then none of them would be published. They would in a few days, however, have the joint pastoral of the bishops of Australasia, which would give them a little information as to what had been done, but a very little. The Council had given the Church in Australasia a certain standing. It consisted of sixteen Bishops, a Vicar Apostolic, and the representative of another prelate who was absent, with their theologians, and other members—