

on the intellects, morals, and physical condition of a people sinking in degeneracy from age to age, till all manly spirit, all virtuous sense of personal independence and responsibility, was nearly extinct, and the very features, vacant, timid, cunning, and unreflective, betrayed the crouching slave within."

In the presence of the terrible facts he is called upon to chronicle, the generous nature of the Protestant historian whom I am quoting warms into indignation, unable to endure the reflection that they who thus laboured to deform and brutify the Irish people are for ever reproaching them before the world for bearing traces of the infamous effort; he bursts forth into the following noble vindication of the calumniated victims of oppression:—"Having no rights or franchises, no legal protection of life or property, disqualified to handle a gun, even as a common soldier or a gamekeeper, forbidden to acquire the elements of knowledge at home or abroad, forbidden even to render to God what conscience dictated as his due, what could the Irish be but abject serfs? What nation in their circumstances could have been otherwise? Is it not amazing that any social virtue could have survived such an ordeal? that any seeds of good, any roots of national greatness, could have outlived such a long tempestuous winter?"

"These laws," he continues, "were aimed not only at the religion of the Catholic, but still more at his liberty and his property. He could enjoy no freehold property, nor was he allowed to have a lease for a longer term than thirty-one years; but as even this term was long enough to encourage an industrious man to reclaim waste lands and improve his worldly circumstances, it was enacted that if a Papist should have a farm producing a profit greater than one-third of the rent, his right to such should immediately cease, and pass over to the first Protestant who should discover the rate of profit!" "This was the age," says an Irish writer, "that gave to Irish topography the 'Corrig-an-Affrion,' found so thickly marked on every barony map of Ireland, 'The Mass Rock!' What memories cling round each hallowed moss-clad stone or rocky ledge on the mountain side, or in the deep recess of some desolate glen, whereon, for years and years, the Holy Sacrifice was offered up in stealth and secrecy, the death penalty hanging over priest and worshipper! Not unfrequently, Mass was interrupted by the approach of the bandogs of the law; for quickened by the rewards to be earned, there sprang up in those days the infamous trade of priest-hunting, 'five pounds' being equally the price for the head of a priest as for the head of a wolf. The utmost care was necessary in divulging intelligence of the night on which Mass would next be celebrated; and when the congregation had furtively stolen to the spot, sentries were posted all around before the Mass began, yet in instances not a few, the worshippers were taken by surprise, and the blood of the murdered priest wetted the altar stone." Well might our Protestant national poet, Davis, exclaim, contemplating this deep night-time of suffering and sorrow:—

"Oh! weep those days, the penal days,
When Ireland hopelessly complained!
Oh! weep those days, the penal days,
When godless persecution reigned."

"They bribed the flock, they bribed the son,
To sell the priest and rob the sire;
Their dogs were taught alike to run
Upon the scent of wolf and friar.
Among the poor,
Or on the moor,
We've hid the pious and the true—
While traitor knave
And recreant slave
Had riches, rank, and retinue;
And exiled in those penal days,
Our banners over Europe blaze."

(To be continued.)

INVERCARGILL CATHOLIC LITERARY SOCIETY.

September 27, 1887,

The ordinary meeting of the Society was held this evening, when there was a large attendance. The Rev. Father Dooley entered the room, and received a hearty welcome. The President expressed a hope that the rev. gentleman would often be seen at the meetings. The Secretary remarked that without the patronage of the clergy it was almost impossible for a Catholic society to flourish. The Rev. Father, in replying, remarked that he had always regarded literary societies as useful adjuncts to the Church, and he would be most happy in assisting them in any way. The programme for the evening, which consisted of competitive essays on "Home Rule," for which two prizes were offered, was then gone through. First prize was unanimously awarded to Mr. J. Kennedy, for what, in the opinion of all present, was a most able production. The essayist treated the subject exhaustively from historical, patriotic, and commercial points of view. He strongly condemned the Coercion Bill, which he characterised as the most atrocious Act that ever disgraced the annals of legislation—an Act which virtually meant the stoppage of all law, all right, and all justice in Ireland, and that in a country that showed less crime for its population than any nation in the universe. Mr. Kennedy also strongly censured those who strove to keep alive religious ill-feelings between those of different denominations in Ireland, and declared that he was unacquainted with language sufficiently strong to stigmatise those bigoted and fanatical firebrands who periodically visit Ireland for the purpose of working on the religious passions of men, and creating strife which often ended in bloodshed. Mr. Kennedy concluded his exhaustive and meritorious paper by paying a high tribute to the genius and candour of Mr. Gladstone, a name that would be read of in history as the benefactor of mankind, when the names of those who were opposing him with every vile means in their power would be buried in

oblivion. Mr. Kennedy was frequently applauded, and at the conclusion was warmly complimented by the Rev. Father Dooley, Mr. Gilfedder, and most of the members present. The second prize taken by Mr. B. Bradley, was also deservedly applauded for his able production, which, though short, contained some good thoughts on the subject. In conclusion he referred in glowing terms to the leaders of the movement, and said we knew not the hour or the minute the news would be flashed to us that the Salisbury Government was defeated, and that the Grand Old Man was again in power. The essay was favourably criticised by the rev. gentleman and several of the members present. Both gentlemen returned thanks for the prizes, Mr. Kennedy remarking that he would feel amply rewarded if his efforts were the means of directing the attention of even a few of the members to the study of that most interesting of all history—the history of Ireland. The meeting then closed with prayer.

October 4.

The usual weekly meeting of the Society was held this evening. The Rev. Father Dooley was present, and there was a large attendance of members. The programme for the evening was competitive readings, for which two prizes were offered, the first being a silver medal. There were seven competitors, and on a vote being taken, first prize was awarded to Mr. D. Bradley, second to Mr. P. Reid. A short discussion took place regarding the difference between a reading and a recitation, most of the competitors being of the opinion that the piece given by Mr. Bradly, "Tells 'address to his native mountains," is a recitation. All the competitors were frequently applauded, and altogether a most enjoyable evening was spent. The prize winners having returned thanks, the meeting concluded in the usual manner.

At the meeting of the Society held on the evening of October 11, the Rev. Father Dooley was present, and there was a large attendance of members. The programme was a debate, "Moderate Drinking versus Total Abstinence." The Rev. Father Dooley opened in favour of moderate drinking, and commenced by explaining what he meant by the moderate use of liquor. He was astonished that here people who visit and drink in every hotel in the town, were classed as moderate drinkers, he called those persons tipplers. The rev. gentleman spoke long and forcibly in favour of the moderate use of wine, and quoted from Ecclesiasticus, xxxi chapter, in support of his views, and showed that from time immemorial, wine had been used by all civilized nations. The rev. gentleman concluded his forcible arguments by giving all praise to teetotalers for their efforts in the direction of stamping out drunkenness. But some of their arguments could not apply to those who used liquors temperately and who partook of them as nourishment. The rev. gentleman was supported by Messrs. Cameron, Hishon, and Kennedy, all of whom made some hard hits against the Blue Ribbon men, the last-named gentleman remarking that only those who worked labouriously, knew the full value of a stimulant. He also declared that the wholesomest drink on earth for a working-man was a glass of good beer.

Mr. D. Bradley opened in favour of teetotalism. This gentleman was supplied with a carefully written paper in support of his principles. He maintained that all drunkards commenced as moderate drinkers. He was supported by Messrs. B. Bradly, P. Reid, and O'Brien, all of whom spoke strongly and stoutly in favour of teetotal principles. As is usual with Mr. O'Brien he came well loaded with Press cuttings, poetry, etc., all dealing heavy blows against drink. He concluded by stating that did time allow he could convince all present of the wickedness of even smelling strong drink.

The Rev. Father Dooley replied in a somewhat crushing manner and cleared away some misapprehensions that existed regarding fermented and unfermented wines. Referring to the statement that non-drinkers were intellectually superior to, and more honest than, drinkers, he mentioned the peculiarities of those non-drinking races, the Hindoos and Mohammedans, as a striking contrast to that wild statement. The rev. gentleman mentioned the Spanish, French, and Italian method of using wines as his ideal of moderate drinking, and concluded by stating that the greatest warriors, poets, statesmen, and writers the world ever saw used wine moderately.

The debate concluded, a show of hands was taken, when the numbers were—for moderate drinking, 19; for total abstinence, 16. Much interest was taken in the debate and a most enjoyable and instructive evening was brought to a close by the President thanking the rev. gentleman for his attendance, and for the pains he had taken in making himself clear on all points.

Mr. Kennedy concurred, remarking that it was plain to be seen that more interest was now being taken in the meetings of the Society. This he attributed to the presence of the reverend gentleman, who had so enlightened them that evening. The meeting then closed with prayer.

"BUCHU-PAIBA."—Quick, complete cure all annoying Kidney Bladder, and Urinary Diseases. At chemists and druggists. Kempthorne Prosser and Co., agents, Dunedin.

Mr. T. M. Healy, M.P., speaking at a Home Rule demonstration at Hawick on Saturday evening, referred to the proclamation of the National League, and said that if members of the League were dangerous before they would be ten times more dangerous now. It was said the Government did not intend to put the proclamation in force, but he held they must act upon it or it would become a dead letter. They would kick against it, and compel them either to abandon or enforce it.

NO MORE HARD TIMES.

If you will stop spending so much on fine clothes, rich food and style, buy good, healthy food, cheaper and better clothing; get more real and substantial things of life every way, and especially stop the foolish habit of employing expensive quack doctors or using so much of the vile humbug medicine that does you only harm, but put your trust in that simple, pure remedy, Dr. Soule's American Hop Bitters; that cures always at a trifling cost, and you will see good times and have good health. "Chronicle."