

"down" on her; they drove her out of Ireland, and out of England and in America they influenced all our archbishops, bishops, priests and sisters to have nothing to do with her. And so she was left alone; and she had to publish this book. The reader learns from its every page what she does not know she has written—that the poor lady had made herself intolerable everywhere and to every one; that she was vain and insubordinate; and that she does not yet appreciate the fact that her book is only a peevish retaliation for necessary reproof. She wanted to be a law and an order to herself, and she was not allowed; that is all. A few years ago, she was a respected Sister in her convent in Ireland. That was the time for her to have written a letter to the Pope, as she does here, detailing the reforms necessary in church discipline in Ireland. It comes too late when it follows her own insubordination and desertion. She has said and done many kind and good things for Ireland and for poor Irish girls; and we refrain from using harsher words about her book than that it is 550 pages of feverish, egotistic, petty and tedious twaddle.

Colonial Notes.

The formal opening of St. Patrick's Seminary at Manly, near Sydney, took place on Wednesday, January 23rd. His Eminence Cardinal Moran presided, and there were present also the Bishops of Maitland, Goulburn, Bathurst, Armidale, Auckland, and Grafton, and a large assembly of the clergy, including members of the Orders of the Jesuits, Marists, Passionists, Redemptorists, Vincentians, Franciscans, Dominicans, and Missionaries of the Sacred Heart. There was also by special invitation of his Eminence, a numerous attendance of the laity. The building was first blessed by the Cardinal, who afterwards gave Benediction of the Most Holy Sacrament in the chapel. "With reference to the altar in the chastely furnished chapel," says the *Freeman's Journal*, "it may be mentioned that it was one of the most attractive exhibits in the late exhibition held at the Vatican to celebrate the Holy Father's Golden Jubilee. The altar, which is composed of the choice marbles of the Pyrenees beautifully blended in an elegant design, was, we understand, not only much admired, but much coveted during the Exhibition, and when it was known that the Holy Father would probably include it in his magnificent distribution of gifts to the churches and colleges of the Catholic world there were, we believe, numerous applications from all quarters for this particular altar. His Holiness, however, had, it appears, decided that the altar should go to Australia as a mark of his affection and admiration, and this decision he communicated to Cardinal Moran while his Eminence was in Rome. The money value of the altar is set down at £1,000, but the circumstances of the gift invest it with a value and an interest of a much higher order, for it is the first direct personal gift of the kind from the Sovereign Pontiff to the Church in Australia." In the afternoon the guests assembled in the principal hall of the building, where his Eminence declared the seminary open, and the Very Rev. Father O'Farrell, C.S.S.R., delivered an eloquent address, with which the ceremonies terminated.

The *Nis Calédonien* claims the beatification of the Blessed Chanel as a French glory. It is under this title, says our contemporary, that we would speak of the beatification of the Rev. Father Pierre Louis Marie Chanel, one of our fellow-countrymen, the apostle of an island which is French to-day, the martyr of his faith, and, because of his virtues as a man, a Christian, and a priest, because of his devotion reaching even to heroism, henceforth set apart for the admiration and imitation of the whole world. The name of the Blessed Chanel is a French glory; it is also a Caledonian glory, since Fatuna is one of the dependencies of this colony. His triumph is, again, for us what we shall call a domestic joy; since this apostle so justly and highly honoured is the brother of the apostles of this country and their joys are ours also.

The Bishop of Maitland left Sydney on January 3 by the *Mariposa* for San Francisco en route for Europe. A chief object of his Lordship's visit is to make a suitable provision of religious teachers for the boys' schools of his diocese. Previous to his departure from West Maitland the Bishop was the recipient of affectionate farewell addresses from his clergy and people. "On Tuesday," says the *Freeman's Journal* of January 26, "Dr. Murray came to Sydney, and on the following day he was a prominent figure at the opening of St. Patrick's Ecclesiastical Seminary. At the banquet which followed the blessing of the College, the Cardinal-Archbishop, in informing the company that Dr. Murray would be leaving by the mail boat for San Francisco during the afternoon, took advantage of the occasion to refer to his Lordship's departure in very feeling language. His Eminence spoke of the Bishop of Maitland as the oldest and most revered friend he had in Australia, and while he was happy to say his Lordship was not going away on account of failing health, but on important business, he (the Cardinal) expressed the hope that Dr. Murray would return with renewed energy and increased strength to continue the labours in his flourishing diocese which he had so successfully carried on for the past 22 years. All the other bishops present alluded in graceful terms to the Bishop of Maitland; and Sir Patrick Jennings, speaking on behalf of the laity, said that no bishop in the colony had made himself more beloved than Dr. Murray, adding that he did not think any ship leaving Sydney could be more heavily freighted with blessings than the *Mariposa* that afternoon."

The annual meeting of the Sydney branch of the Irish National League was held on Tuesday January 22nd. The President's report gave a favourable return of the year's proceedings. A sum of £1100 had been remitted to Dublin, and a further sum of £666.15s 11d, to be

remitted in due time, remained in the hands of the treasurers. In addressing the meeting, the President dwelt particularly on the necessity of making the approaching visit of the Irish delegates a success—particularly from a financial point of view. Mr. J. B. Freshhill was re-elected president. Messrs William Walsh, J. G. O'Connor, and Charles O'Neill were elected vice-presidents, and Mr. James Ward secretary.

The necessity for the old precept "Man know thyself" was never more strikingly illustrated than by Sir Henry Parkes in the course of a speech recently made by him. The speaker contradicted the current belief that he was an autocrat and tyrant, and, on the contrary, claimed credit for extreme gentleness of disposition—the distinguishing and creative characteristic of the gentleman. "What I mean by gentleness," said he, "is a tender regard for those who are weaker than yourself which I have shown in hundreds and thousands of instances, as those who know me best know; a compassionate consideration for those who are suffering, and a combination of these qualities with a sense of public justice." It would, indeed, need an intimate acquaintance with Sir Henry Parkes to know anything of the kind. In fact a minute examination of him with a powerful microscope could only reveal the very rudiments of such a disposition in him—if even such exist. If self-knowledge be necessary to repentance, Sir Henry's case is plainly hopeless.

Two miners, named respectively Pearce and McEvoy, who were working an old claim at Jones's Creek, near Dunolly, came the other day on a compact solid nugget of 99oz 2dwt. The find was made in a small corner of a dividing wall in the middle of ground that had been well worked. It came as a welcome surprise, as the men were on the point of leaving off in despair, and turning their hands to something else.

Scotch Notes.

LORD SALISBURY'S forlorn hope of aid from the women of the kingdom in maintaining the existing condition of things, if not of succeeding in measures that are positively retrogressive, has been rapidly adopted by the Unionist party generally. At Kelso, for example, Mr. Seton Karr, M.P., enlarged on this theme at a meeting of the Primrose League, held there the other day in the Corn Exchange. This hopeful party, however, appear to forget how ardent women have always been in the cause of beneficial reforms, and it should be the object of the sex now to show them that they are conservative only in what is good and just. If Lord Salisbury and his party, relying on the noise made here and there by a handful of fine ladies in connection with the Primrose League, introduce and carry a Bill to confer the franchise on women, they may find to their cost that they have made a mistake. There will be a new application of Edmund Burke's famous simile of the oxen and the grasshoppers when the influence of the women of the masses is openly manifested. If they have kept silence while the Primrose dames have been chattering they have still been something more than nonentities.

A great deal of interest attaches to the approaching election for the Govan division of Glasgow. The constituency is looked upon as a Conservative stronghold, and a Gladstonian victory there would be an event of great importance. The Conservatives, it is believed, will put forward as their candidate Sir John Pender. The Gladstonian candidate is Mr. Wilson, who has already taken his stand boldly on the Home Rule platform, and declared himself determined to advocate justice for Ireland. He is actively supported by Mr. Campbell Bannerman who, for a short time, was Chief Secretary under the Gladstone Government. This gentleman, in a speech recently made by him, called on the electors to restore the light of Liberalism in Govan, and show themselves worthy of those principles of freedom and the spirit of nationality which were the common heritage of Scotchmen.

An organ contest is at present being conducted in a rather lively manner at the West Free Church, Broughty Ferry. There is a majority in favour of the introduction of the instrument. A strong minority, however, resists. As a sample of the arguments used, the following written on a voting-paper by a protesting member is worth recording:—"The West Free Church being a well sung church, there is not the slightest excuse for getting the help of a machine to do the praise of God for the congregation. The deacons may as well propose a speaking machine to be put on the pulpit to do the praying and preaching. Possibly they may consider the present services too vulgar and unattractive. So why not also go in for a little millinery and ask the choir to dress in their bed-gowns, as some genteel churches do. However, all this tomfoolery would not be plain and simple worship of their fathers, but possibly some of the present generation are wiser than those gone before."

The Lord Advocate, replying to Dr. Clark in the House of Commons, has put an end to all hopes of compensation on the part of Hugh Matheson of Clashmore. The argument used was rather a curious one. It was to the effect that, although Matheson had been arrested and punished in mistake for a man named M'Leod, several men had been engaged in the riot, and Matheson was very like M'Leod. There were no adequate grounds, therefore, for admitting that a miscarriage of justice had taken place. As to the 13 jurymen who had expressed their opinion that the man had been unjustly punished, they were not specially qualified to pronounce on the matter.

Service at St. Giles' cathedral, Edinburgh, the other Sunday was interrupted by a would-be confessor who cried aloud, "Prince Albert