

The following order was observed:—First the crossbearer and acolytes, thurifers, girls in white, Children of Mary (in regalia), members of the congregation, pupils of the Brothers' school, the statue of the Blessed Virgin on a brancard borne on the shoulders of Brothers Pius and Damien, then the clergy, and lastly the Bishop in beautiful vestments and mitre, attended by Fathers Aubrey and Halbwachs in cloth-of-gold dalmatics. Every one in the procession carried lighted candles. The choir sang the "Magnificat," and other hymns to the Blessed Virgin. As the procession moved past the Bishop's house, red fire was burned, and the effect of the rich glowing colour upon the white dresses of the children, the blue cloaks of the Children of Mary, and upon the statue was very pretty indeed. On returning to the church after the procession there was Benediction of the Blessed Sacrament.

On Friday evening there was the usual monthly meeting of the Apostleship of Prayer. The Rev. Father Cummings gave an instruction upon the "Love of Mary," after which the intentions for the month were read out. About twenty-five new members were enrolled. The meeting closed with the Act of Reparation and Benediction.

At eleven o'clock Mass on Sunday, Father Aubrey preached a very finished sermon on the feast day—that of the Good Shepherd. Father Aubrey pointed out how perfectly in every detail Christ had fulfilled that character, and urged upon the people the necessity of their sustaining their parts as His flock by being obedient to his voice. This was the first time that I heard Father Aubrey in the pulpit. He is a graceful and fluent speaker, and has only a very slight foreign accent. His bearing in the pulpit is most dignified. As a speaker, as well as a priest, Father Aubrey is a valuable addition to the clerical force at the Pro-Cathedral.

WEBSTER'S AMAZING LIE.

(Pilot Correspondence, London, March 25.)

THE past week in Parliament has been one of turmoil, storm, and stress, from which the Liberal leaders and their Irish friends have emerged smiling, refreshed, pugnacious, and hopeful. The Tory leaders, discredited and disheartened, doubled up in debate, beaten in argument and bewildered by the merciless fire of questions to which they have been daily subjected, take comfort in the fact that their majorities have not been materially lessened, but in the most critical of the three divisions taken during the week the Tory-Unionist majority was reduced to 64, and Friday night it would not have exceeded half that total had not 25 Liberal lawyers, some of them engaged in the Parnell case, walked out of the House without voting, because the proposed censure of the Attorney-General involved matters of professional etiquette, but, as the Tories well know, the Liberals are forcing the fighting, with the whole country looking on. The people are noting the shameful admissions of duplicity and tyranny wrung from the Government, and at every election the ballot has shown what they think of it all.

The doubling of the Liberal majority at Gorton, in the election last Saturday, is as important in its way as the winning of the Tory seat at Kennington, for it proves that even in Lancashire, the greatest Tory stronghold out of London, the reaction in favour of Home Rule is beginning to be felt.

The election was held to fill the vacancy in the House of Commons caused by the death of Richard Peacock (Gladstonian), and resulted in the return of William Mather (Gladstonian), who received 5155 votes, against 4309 cast for Ernest Hatch, the nominee of the Conservatives and Liberal Unionists. At the last election Mr Peacock received 4592 votes, and Lord Grey de Wilton, the Conservative, 4135.

On Thursday the House occupied itself with worthy Mr. Secretary Balfour, Baron Henry de Worms, Parliamentary Colonial Secretary, read a telegram which had been received from the Cape in reply to inquiries concerning Captain Seagrave, who commanded the constables at the Mitchelstown riots, in 1887. The telegram said that Captain Seagrave was dismissed from the Cape infantry service in 1885 for gross neglect of duty and breach of trust.

The reading of the despatch was followed by a scene of great disorder. The Irish members rose in their places and cheered, and there were cries of "Pigott!" "Pigott!" "Remember Mitchelstown!" etc.

When quiet was restored Mr. Balfour, Chief Secretary for Ireland, said he had suspended Seagrave, but preferred not to dismiss him until documentary evidence of his guilt had been received.

On the vote on Mr. Balfour's salary Mr. Morley severely criticised the Government's action in carrying on a "furtive and clandestine battle behind its opponents' backs."

Mr. Bradlaugh's motion that Mr. Balfour's salary be reduced by 2,500 dol. was rejected—272 to 211.

In the House of Commons on Friday Sir William Vernon Harcourt wanted to know whether the Attorney-General had the letters in which Pigott admitted his inability to stand cross-examination. If Mr. Soames had that letter and kept it from the knowledge of the Attorney-General he (Harcourt) had no hesitation in saying that the name of Mr. Soames ought to be struck off the rolls.

The Attorney-General declined absolutely to say whether he had advised the Government on any point. In regard to Sir William's statement that the *Times* apology could only have been written by a pettifogging, cozening knave, he said that knave stood before them at the present moment.

Messrs. O'Connor and Labouchere having spoken, Mr. Parnell said he should not have intervened, but that in the language of Attorney-General Webster and in the shouts of his supporters there had been some faint echo of Lord Salisbury's equivocal language in respect to the forged letters. If Lord Salisbury still chose to pin the relic of his faith to the letters the consequences would be upon his own head.

Mr. Lewis, solicitor for the Parnellites, writes to call attention to an "amazing and important misstatement," with reference to Pigott made by Attorney-General Webster in the House of Commons. He

said that the letter referred to by Mr. Webster as having been placed in Sir Charles Russell's hands five days before Pigott's appearance in the witness-box, was a letter from Mr. Soames, solicitor for the *Times*, to Pigott and that two other letters from Pigott to Mr. Soames, in which Pigott admitted that he feared to undergo a cross-examination, were withheld by the *Times*' lawyers. Mr. Lewis says it is a fact that neither the counsel nor the solicitor for the Parnellites had notice of the existence of these two letters until Pigott had decamped. Mr. Soames' letter to Pigott contained a promise that no harm would come to Pigott through the latter's testifying before the Parnell Commission. There was no allusion in the letter to the character of the evidence to be given by Pigott.

Mr. Lewis has secured Richard Pigott's diary and will produce it before the Parnell Commission.

A number of policemen who were protecting a party of Emergency men engaged in serving tithes distrains in Penbryn, Cardiganshire, Wales, last Wednesday, were attacked by a mob, and a fierce contest took place, during which many men on both sides were injured.

A number of tenants at Townarville, County Donegal, were evicted from their holdings on Thursday. It is probable that the evictions would have been resisted had not the authorities furnished a force of 300 policemen and troops to assist them.

Mr. O'Mahoney, editor of the *Tipperary Nationalist*, has been sentenced to two months' imprisonment under the Coercion Law for intimidation.

THE CATHOLIC MAORIS.

(From the *Catholic Household*.)

THE following extract from a letter received from Father Madan will give some idea of the efforts now being made to revive and intensify the faith of the Catholic Maoris of New Zealand, who were first converted to Catholicity some forty years ago by French Marist Fathers, and have ever since continued wonderfully attached to it, although for years deprived of the ministrations of a priest until the close of 1886, when Father Madan and Father Becker from St. Joseph's College, Mill-hill, London, were sent out to assume the apostolate amongst this interesting race. "The Dominican 'Rosary' comes in very useful, giving me stories to tell the Maori. We are very busy passing the new edition of the Maori prayer-book through the Press; and adding to it the Latin of the Mass and several devotions not in the old one—as the Seven Joys, etc., of St. Joseph, Litany of the Saints, instructions for the Last Sacraments, and some additional hymns. All the old copies had just run out on our arrival, and we have nothing to give the younger Maori now growing up, nor the 'enquirers' and catechumens. In some settlements it had gone so far that, the few copies of the Catholic prayer-book having got broken and lost, they had taken to say the Protestant prayers out of a prayer-book given them; and they, innocently supposing that it was the same, owing to the "Our Father" and the "Credo" being found in it, took to them permanently. 'Broken the Book, broken the Church,' said one of them to me in their expressive idiom. They said they would pray again the Catholic prayers if we gave them books. It will be out by Easter, I hope. From this you will also see how the absence of priests has been the cause of the loss of the proper idea of the position of the Mass and Sacraments in the work of the Catholic Church, and how common prayers—or, rather, prayers in common—is, in cases, the prominent feature of their Catholic life; and thus not wholly different externally to the Protestant life, barring Rosaries and medals, which are the distinctive mark. We had a grand funeral a little while ago, which so impressed the Maoris that they had a grand meeting afterwards, and they determined to try and live better lives, so as to be worthy themselves to be buried in such state—a curious motive! In another settlement the Catholics would not allow the Mormon ministers to say their prayers in any of their whares, telling them to say them outside."

DON PIATT'S "PLEA FOR THE PARENT."

DON PIATT has a very good article in *Balfour's Magazine* asserting the right of the parent against that of the State to control the education of children. The home, the school, and the Church, form the triunity of factors which should work harmoniously together to shape the moral, the intellectual, and the religious nature of man. To violently disrupt the harmony, to remove the child, for the greater portion of its time, entirely from two of these influences, is likely to cripple him in a number of ways. Any sane man can see that the present system of public schools has a bad influence on the people at large, because it excludes religious teaching and is a gross injustice to Catholics and other sincere Christians. Mr. Piatt very well says:

The increase of crime and insanity in the United States within the last half-century is something appalling. They have not only kept pace with our much-vaunted prosperity, but have been, and are, forging ahead at a rate that fills all thoughtful minds with alarm.

But it does not follow that these grave evils are to be laid to the "communism" of the New England common-school system. Perhaps not; but how much has this wonderful system done to arrest those evils? According to preachers, poets, editors, and stump orators, we are safe in leaving all to its care and keeping. It has certainly accomplished little in behalf of the Republic. Penitentiaries and asylums for the insane are increasing at a fearful rate; divorces follow fast upon the heels of marriage; and it may safely be said that not a single trust-fund has been left untouched by the hand of fraud throughout the entire country.

A further investigation, however, will lead us to yet another conclusion. The "communism" of the common school accompanies the evils. In those parts of our country where it is most rigidly enforced crime and madness have increased. In those sections yet new to the system these ills are less; and as there must be a cause for the difference, is it not safe to attribute it to this usurpation of the State, this insidious assault on the parent, and through both a weakening of religious faith and moral conduct?