

tenants is clear. An elaborate battering-ram has been constructed for use by the police, which, though, in Mr. Balfour's pretence for their "protection," is employed for the utter destruction of the people's homes. The forces of the Crown are lent for the wreaking of landlord revenge, and the latest account is that a house has been deliberately fired by them. Relentless eviction is being proceeded with under Government patronage, and no assistance whatever will be given or even promised to Donegal in spite of the urgent and repeated appeals and remonstrances of its Parliamentary representatives. While Mr. Balfour taunts the Irish party with having offered no suggestion towards a solution of the difficulty of smaller tenants in such congested districts, and this in face of the frequent Bills they introduced and clauses they inserted in the Tramways Act, whose operation the landlords rendered impossible, temporary relief might even now be afforded and the threatened serious distress averted if seed potatoes were given to the people by way of grants; and it would entail very little extra expenditure on the rich exchequer to which Ireland contributes its quota of eight millions. But the Chief Secretary scoffs at the idea that there is any considerable destitution to be mitigated, and adopts a high philosophical position which depreciates grants as injurious to the morale of a people. What the Coercionists really desire is the extirpation of the Irish race, through famine, or through goading the people into desperate measures, which can plausibly serve as an excuse for their slaughter and extermination.

Correspondence.

[We are not responsible for the opinions expressed by our Correspondents.]

PARNELL DEFENCE FUND.

TO THE EDITOR N. Z. TABLET.

SIR,—Enclosed you will please find cheque for £19 17s sterling, being amount collected by me from the Irishmen of this district and the sympathisers with the cause of Home Rule as a protest against the manner in which the Irish people are treated by the coercive and brutal Salisbury Government. The amount is not large, but, considering that collections are made in all parts of the district for the same purpose, it is to be excused. Enclosed you will find list of subscribers, which you will please publish at your earliest convenience.—I am, etc.,

PATRICK CORCORAN.

Maheno, June 4, 1889.

TO THE EDITOR N. Z. TABLET.

SIR,—I have the pleasure of enclosing a cheque for £4, subscribed by the Irishmen of Riversdale in aid of the Parnell Defence Fund. Please forward it to Dublin with other subscriptions, and kindly publish names of subscribers.—I am, etc.,

Riversdale, June 6, 1889.

LAND LEAGUER.

CARDINAL WISEMAN ON IRELAND.

THE following words, uttered more than thirty years ago by the great Cardinal Wiseman, are of special interest at the present time. They breathed the same warm-hearted sympathy, the same true love of Ireland so conspicuous in the utterances of his successor in the See of Westminster, Cardinal Manning: "We know the old history of ejections and evictions and driving away from small holdings. That was the condition in which we remember that country, those of us, that is, who are past the middle period of life, when almost the whole country was in a state of outlawry, when the country seemed to be in the hands of a party of men who sought to oppress the other. That was the condition to which it was reduced. In the meantime while those poor creatures, for so I must call them, were starving in the midst of plenty—were flying away to a climate that seemed capable of sustaining the most stalwart, they clung to one thing, and that could not be taken from them. One thing remained to them. We all know from our childhood the story taken from ancient mythology, of the wonderful box, the casket, which contained every good gift, and how when it was opened by the unfortunate Pandora, all flew away and nothing remained but one thing, and that worth all the rest. There remained last of all (it would not quit) Hope—and what, I ask you, what is religion but hope brought home to the heart of the poor and afflicted? What is Christianity but the immense trust of man in God? What is the Gospel but the message of hope, of eternal hope, which teaches man to despise what is passing; to look forward to the end of every passing wretchedness? And it was this, and this alone that remained to these poor people. Now let me say boldly at once, so long as it was not taken from them, they were in possession of that pearl which it is well to sacrifice everything else to gain if you have it not, or to keep if you have it already in possession. You may get rid of learning and knowledge, and education, and culture, and civilisation almost. Oh! but if you can but preserve a steadfast faith and belief in God, and in His eternal mercies, and in His infinite rewards, you have secured for the heart of the poor man far more than all the efforts of statesmen or all the violence of enemies can possibly pluck from him. Well, then, during these 3000 years, while they were ridiculed because they dwelt in mud cabins on the edge of the bog, this supported them. Why, when the last spark had died out of the turf on the cabin floor, and when the steam was bearing around it in the cold winter, and the wind was penetrating through every chink and cranny, when the poor, desolate, frozen Irishmen said (as I have no doubt he did say again and again), "Glory be to God," there was a brighter light in that miserable one than all the lustres of the most splendid assembly-room could have communicated to him."

DUNEDIN CATHOLIC LITERARY SOCIETY.

THE usual weekly meeting of the above Society was held on Wednesday evening, 5th inst., in the Christian Brothers' School, Rattray street. The attendance was better than the previous evening, and Mr. John P. Hayes (Vice-President), occupied the chair. The minutes of the last meeting were read and confirmed.

The items on the syllabus for the evening consisted of papers by Messrs. J. J. Dunne and P. Leahy, and a dialogue between Messrs. M. J. Staunton and N. Griffin.

Mr. Leahy's paper, which was entitled "Progress and Poverty," was very much appreciated by the members present, although some adverse criticisms were made upon it. The composition was good, and the delivery excellent, though not sustained till the termination of the paper. It was apparent to all that Mr. Leahy was thoroughly conversant with his subject, which was compiled from the works of Henry George. Altogether, the paper gave very great satisfaction, and was listened to with attention. It was concluded amidst applause.

Messrs. Staunton and Griffin were then called upon, but through some misunderstanding these gentlemen had not prepared the dialogue which they were down for. Mr. N. Griffin, however, gave the recitation entitled "The Burial of Sir John Moore," and was criticised favourably.

Mr. Stephen Cronin also gave a recitation, which, by a strange coincidence, was a parody on "The Burial of Sir John Moore." Placed side by side with the original, this latter contribution was, of course, not so favourably received as it would otherwise perhaps have been, and, therefore, the critics "dropped upon," to use a vulgarity, Mr. Cronin without any mercy.

A vote of thanks to the several contributors, proposed by Mr. Cantwell and seconded by Mr. T. Drumm, was carried unanimously.

The Chairman, in referring to Mr. Leahy's paper, said that the question involved in Henry George's work, "Progress and Poverty," was now a burning question of the nineteenth century, and that he did not approve of the Land-Nationalisation scheme as put forth by Henry George.

Mr. C. Columb contributed a very interesting discourse on Japan. He reviewed the people's manners and peculiar customs, and his remarks caused much amusement at times. Whenever this gentleman contributes any item the members may look out for something original and novel, for he never confines himself to the stereotyped, worn-out paths, but strikes out into something that is at once original and interesting.

Mr. J. Hally gave a short *resumé* on the life of Oliver Goldsmith, and Mr. D. Falkner treated on the life of Richard Dalton Williams.

Mr. H. Griffin, proposed and seconded at the previous meeting, was unanimously elected a member of the Society.

It was arranged that Messrs. Rogers, W. Woods, R. A. Dunne, L. Pavletich, and M. J. Staunton should give impromptu discourses on Wednesday, the 12th inst., the date of the next meeting.

A vote of thanks was unanimously accorded the Chairman. The meeting then went into committee.

PROTESTANT "SISTERHOODS."

THE experiment made by the Protestant Episcopal sect to establish "Sisterhoods" in imitation of the Female Religious Orders in the Catholic Church, is everywhere meeting with disaster. The new idea flourished among certain females of that peculiar persuasion as long as it was new, novel and interesting, but the moment Love's dart made a dent in the fair maiden's heart, that instant she fell from grace, left the mock cloister, cast aside the borrowed costume, and gave her hand and heart to some Henry Jenkins Jones.

The latest disruption of these make-believe Sisterhoods occurred in St. Louis, and the *Western Watchman* of that city thus describes the causes which led to the final fiasco:

"The papers last Wednesday contained the announcement that the Episcopal Sisters of the Good Shepherd had given up St. Luke's Hospital and would henceforward devote themselves exclusively to the work of teaching. The one all-sufficient reason impelling them to this step was the physical impossibility of six sisters doing twenty sisters' work. They came here a dozen, and now their number is reduced to six. They had not in the fifteen years of their residence in St. Louis received a single recruit. What better evidence could one receive that the soil of Episcopalianism will not grow monastic institutions? As well expect snakes to propagate in Ireland. There is no life in Protestant monasticism. It has no authority for its existence, or the power to perform the functions of organic life. Celibacy is one of the conditions of monasticism; and as long as the bishops and ministers of the Anglican Church continue to wed, "Sisters" will continue to be simple old maids. A virgin church, with a virgin priesthood and a code of morality that places virginity above matrimony and declares it is the glory of humanity, can maintain sisterhoods and brotherhoods and communities; for under the dispensation of her laws and in the atmosphere of her divine economy celibates feel themselves at home. In Protestantism monasticism is simply a queer fish out of water."—*San Francisco Monitor*.

Mr. J. Breen has taken the White Horse Hotel, Ngabauranga, where every attention will be paid to the comfort and convenience of visitors and boarders. The house is in every respect well kept and furnished, and deserving of patronage.

We have to remind our readers of the ample provision made for their wants in the way of Catholic and Irish National literature by Messrs. Whitaker Bros., whose establishments at Wellington and Greymouth will be found equal to all their needs.