

for the occasion, and the various sodalities were preceded by their distinguishing banners—the effect of the whole scene being very beautiful. On Sunday again, being the Sunday within the Octave of the Feast, Pontifical High Mass was celebrated as before, and exposition of the Blessed Sacrament took place until after Vespers.

THE meeting of the Dunedin Catholic Literary Society, announced in our last issue to take place last evening, has been postponed to next Wednesday evening in consequence of the Christian Brothers' Classroom having been occupied by the Confraternity of the Sacred Heart for the purpose of a retreat. As a number of persons are unaware of the amount of the subscription to the Literary Society, we are requested to mention that it is ten shilling per annum, payable quarterly.

THE *St. James' Gazette*, which seems to swallow, with even more than a common avidity, all the anti-Fenian rumours put into circulation, is responsible for the following:—"It would be hard to imagine a more diabolical means of terrorism, than the latest outcome of Fenian outrage. To cut a piece of linen from the bedding of a small-pox patient and post it to a woman merely because she happens to be the wife of the Home Secretary—not that Lady Harcourt was the only recipient of this insidious poison—is an atrocity beyond words. On Monday we published a note from a well-informed correspondent stating that this new method for procuring Irish independence had really been put in practice, and his statement is now confirmed. There is only one comfort in the consideration of this new departure in outrage: contagion is a political agent not easily handled, and it is possible that those who resort to this means of gaining their ends may find themselves well punished without the aid of the law." But possibly those guilty of this new departure in outrage were themselves already aware of the danger in question, and knew also that pieces of linen free from all infection would equally well serve their purpose of keeping up and increasing the panic and rage against the Irish people. The plan, moreover, hit upon is especially English, and dates from the time of the great plague of London, when infection was spread abroad by reckless and interested wretches in many ways.—Some student of English history has been doubtless accountable for this latest, though not new, and most horrible idea.

PRESSURE on our space obliges us to hold over to next week the conclusion of the Port Chalmers Presbytery subscription list.

SOMEBODY wants to know whether it is true that the Puritans of Maryland persecuted Catholics.—Indeed, then, it is true and without a shadow of doubt.—But persecution was much in vogue among the American Puritans in those days.—Here, for example, is a passage relating to it, we find in the letter of a certain Anglican, signing himself W.B.C., and which is published in the *Birmingham Daily Gazette*. In proof of his statement that when the Nonconformists had the power they persecuted all who differed from their religious opinions, he says:—"For instance, the laws passed by the Pilgrim Fathers in America provided that Quakers should be whipped, imprisoned, branded, mutilated, transported, and even executed. Accordingly godly men and women who taught Quaker doctrines were publicly whipped, imprisoned, branded with hot irons, sold as slaves, and at least two men and one woman were most barbarously executed for holding and teaching the views of the 'Society of Friends.' A few years before the Baptist Bunyan was imprisoned in Bedford Gaol 'fines, whippings, and banishment cleared Massachusetts of its Baptist population.' Mrs Hemens evidently had not studied all the chapters of early Nonconformity when she wrote—

Aye, call it holy ground,
The spot which first they trod;
They have left unstained what there they found,
Freedom to worship God.

Anyone who has read the history of the Quakers in the United States will be tempted to read the above lines in a very ironical sense."

OWING to pressure on our space, we are obliged to hold over to our next issue the report of an able lecture on education, delivered the other day to the Catholic Literary Society, Invercargill, by the Rev. Father McEnroe, S.J.

THE proposal of the Archbishop of Cashel very strongly and warmly made, for a national tribute to be paid to Mr. Parnell, in recognition of his great personal worth and splendid public services, was very readily taken up, not only by the Irish priests and people, but also by the bishops. The Bishop of Limerick wrote that Mr. Parnell deserved the testimonial. Through good and evil report, said his Lordship, he had continued to work with "matchless energy and noble devotion for his country's weal," and, he added, the bitter hatred of Ireland's enemies poured out upon him in Parliament and the Press gives the crowning proof of his patriotism. The Bishop of Achonry writes in ardent admiration of the great leader, and asks, "Shall it be said that Ireland is unmindful of the part referred to, and has failed to appreciate records and results inseparably united with the name of Parnell?" The Bishop of Down and Connor, and the Bishop of Dromore have written to a similar effect.

THE Convention at Philadelphia is said to have been the most representative of the kind ever seen. It was attended by clergymen,

lawyers, physicians, journalists, and mechanics from all parts of America. A letter was read from Mr. Parnell counselling the adoption of a platform which would enable agitators in Ireland to accept American help, and at the same time avoid giving a pretext to the British Government for the entire suppression of the National movement in Ireland. It is the duty of the Irish race (he wrote) throughout the world to sustain the Irish people in the movement for national self-government. A resolution of confidence and a cheer were ordered to be cabled to Mr. Parnell. A vote of confidence in Patrick Egan was passed for his careful custody and management of the Land League funds. A monster meeting was afterwards held at Chicago to ratify the proceedings at Philadelphia in connection with forming a National Land League in America.

CHRISTCHURCH.

(From our own correspondent.)

May, 28, 1883.

THERE is often, as is well known, a pretty considerable difference between the utterances of a candidate for parliamentary honours and those of the same gentleman when he considers himself fixed in his seat; or perhaps has some troublesome constituents whom he cannot afford to alienate, and yet finds it difficult to conciliate. I do not happen to have at hand the speeches addressed by Mr. O'Callaghan last year, when seeking the suffrages of the electors of Lincoln and its neighbourhood, but I am very sure that the attitude he assumed in the matter of Catholic claims *re* education was such as to draw forth the approval of fair-minded and justice-loving men. A change has, however, come o'er the dream of the hon. gentleman: he has just addressed a meeting of his constituents at Prebbleton, and in so doing seems to have got the wrong side of them in more ways than one, so much so that the mover and seconder of the vote of thanks to him have thought it desirable to publish an explanation that they did so simply as an act of courtesy to their member, but that they do not agree with his views respecting the nationalisation of the land, etc. and that they also believe those views not to be those of the majority of his constituents. However, this does not so much concern Catholics generally, as does Mr. O'Callaghan's explanation of his reasons for voting in favour of Mr. Pyke's Education Amendment Act last session. True, he says, that he voted for the bill simply as a matter of justice, and to satisfy those who were discontented, but he expressly states that, as introduced, the bill, in his opinion, went farther than it should by placing denominational schools in the same position as Government schools. He was only in favour of a capita-tion grant to children who passed the inspector from one standard to another, and he voted for the bill in the hope that this would be put to rights in Committee. He accepted the Educational Act as it stood, would be very sorry if any danger occurred to the existing system, and if he thought that by voting as he did, he would in any way shake it, he would not have so voted. He did not wish any return of the former system, under which they had suffered and groaned; and then the exceedingly liberal gentleman—who, be it remembered, is still a clergyman of the Church of England, although he does not appear to hold a living—expressed his conviction that people should be allowed to worship a man, a monkey, a blue-bottle, or anything else they please. Catholics will do well to keep a strict eye on the doings of so unstable and eccentric a champion of their cause.

Mr. Pearson's speech at Ohoka, in which he said he thought it might be well to give Catholics £20,000 or £30,000, "to allay their strong feeling" (I am at a loss to know why he draws the line here, considering they pay some £70,000 or so annually for the blessings of secular instruction), has aroused the ire of the good Protestant lion, and in particular that of the redoubtable theologian and controversialist, Mr. Alfred Saunders, late M.H.R. for Cheviot, and once upon a time, I believe, Superintendent of Nelson, who addressed a letter to the *Press* by way of criticism, which for depth of erudition, brilliancy of imagination, breadth of thought, keen historical research, and general accuracy and profundity is positively marvellous and unapproachable. I was so overwhelmed by the consciousness (which suddenly burst on me after the perusal of this wondrous effusion) of my shameful ignorance and deficiencies, especially in the matter of Reformation history, that I almost made up my mind to address a humble enquiry, as to what would be the lowest terms on which the distinguished author might be induced to impart a few fragments of his invaluable lore to a miserable ignoramus. Seriously, I did at first think of answering this immensely ludicrous "comedy of errors," but refrained, thinking so ignorant and contemptible an exhibition of spiteful bigotry must surely prove its own antidote. I am the more glad that I kept silence, as Mr. Saunders has been more than answered—in fact, has been utterly routed and exposed by a writer who, under the name of "Rathkealeensis," has often written admirable letters to the daily journals (or to the *TABLET*, also, I fancy), and has in the present instance devoted much time and trouble towards the enlightenment of this self-constituted Protestant historian, who amongst other unfounded charges against the "Church of Rome," accuses her of burning Servetus and his books! It is a pity that the letter with the reply cannot be published in every Protestant newspaper in the Colony; they might open the eyes of many well-meaning but ignorant people, who firmly take for gospel the facts of the infamous Mr. Saunders.

The Queen's Birthday was kept with the usual loyalty, or perhaps the usual avidity with which an opportunity for holiday-making is seized in our city. The miserable weather having spoiled much of the merry-making, the Volunteers had skirmishing and battalion drill at New Brighton, and in the evening the Artillery Corps had a fairly successful *fête* in the Drill-shed.

The electric light at Lyttelton is only a very partial success so far, and the system is on two months' trial by the Harbour Board.