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Current Topics

AT HOME AND ABROAD.

As the memories of the Reformation are now rife with everything that throws an additional light on that movement, and makes its nature more clearly apparent by exposing the lives of those who took a principal part in it is not without an interest for us. There is a special interest attached to a world newly reformed, and rejoicing in what the Bishop of Nelson thankfully calls almost a "new revelation"—and the lives of those who tore off the covering which the devil had placed thick and tight over the light that God had kindled and set on a candlestick for the salvation of the world must needs be an edifying study.—For it is not to be thought that Satan should be divided against himself, and that he would undo in a moment of time what it had taken him even a century or two to accomplish—he having at some period or another, though no one can very well tell exactly when, covered with a thousand superstitions the Gospel truth. And, surely, it was not God Himself who had done that which he had pronounced as too great a piece of folly for any man to perform—that is lighted a candle to cover it with a bushel—what, nevertheless, he must have done had he suffered the doctrines taught by his Apostles to be hidden under the weight of superstition. But the devil, who had hidden this great light under the bushel of falsehood, would not, in division against himself, have afterwards removed the bushel—that was, therefore the work of the children of light. We are interested, then, in finding a few particulars, given on high Protestant authority—that of the *Saturday Review*—concerning a lady whom we are forced to regard as one of the chief among these children of light, and whose part in freeing England from the superstitions that had overgrown the faith, so that, according to the Bishop of Nelson, almost a new revelation was necessary to restore the truth to mankind, was a very notable one. We allude to the Lady Anne Boleyn.—A lady who walked in the van when England was coming out of the house of bondage might well have had her place by the side of Mary, the sister of Aaron—might have ranked with the great women who were among the prophetesses and judges of Israel—of those holy ones who had their part in the beginning of the second dispensation. For surely this new revelation that has been, as we are told, the source of all modern prosperity, and of the progress and civilisation of the present day, can hardly be ranked as inferior to that which accompanied the giving of the law, or to that which so soon became useless, obscured, and encumbered by superstition! Anne Boleyn, then, to whom the Reformation in England owed so much, we must take as a perfect woman—a saint of the new revelation, and one whom we may point out as a pattern of sanctity to all our maids and matrons—however peculiar the sanctity may seem to some of us. "And Anne Boleyn," says the *Review*, "was willing to figure as Lutheran or anything else in religion so long as she could get her marriage with the King acknowledged as valid." But let us understand this in the proper spirit.—Was it not to the credit of the Lady Anne, that while Zwinglian and Lutheran were ready to cut one another's throats, and the Anabaptists were not only ready to do so, but were actually engaged pretty hotly in the action; while a war of religious tenets raged everywhere, she, with an angelic mind, was free from prejudice, and ready to be the friend of all who would extend to her the right hand of fellowship? But what can the writer mean when he goes on to contrast the conduct of the gentle Lady Anne—the enlightened daughter of gospel truth, and its prophetess among the women of England, with that of the dark Popish women Catherine of Arragon and her daughter of "bloody" memory? "The great misery," he says, "to which Catherine of Arragon and her daughter, the Princess Mary, were exposed, the dignified conduct and Christian forbearance of both, and the diabolical malice of Anne Boleyn, are shown in very broad relief. It is true the picture is drawn chiefly from the letters of the Imperial Ambassador, and we must make some allowance for such exaggerations as a person whose prejudices were all enlisted on one side may have been guilty of, as well as for the

evident desire he has to excite the Emperor to make war upon Henry, with the view of avenging the cause of his mother's sister the repudiated Queen of England—readily as Chapuys may have desired to see the King punished for his barbarous treatment of the Queen and her daughter, he honestly informed the Emperor that Catherine was daily charging him to persuade Charles not to think of making war on her behalf, as she would rather die; but he does not scruple to intimate over and over that the lives of neither the Queen nor the Princess were safe from the machinations of Anne Boleyn; and on this point it is clear that the Emperor sometimes feels a distrust as to what the King might be induced indirectly to sanction." "Anne Boleyn's influence was still very great," he goes on to say, "for very soon after the birth of Elizabeth she was again pregnant, and there were hopes of a male heir to the throne. Perhaps the most remarkable feature in the whole history of the protracted case for the divorce is the unbounded fascination this woman exercised over the King, not only during the time she had kept him at a distance, but after she had sacrificed her honour, if honour it could be called, to his solicitations and even subsequently to the marriage. Even during the year 1534, though at times there were considerable quarrels, and though there is abundant evidence to show that Anne Boleyn had real cause for jealousy as regards another young lady of the Court (who was not, however, Jane Seymour), she from time to time recovers her ascendancy, and is evidently at the bottom of all the ill-treatment which the Queen and Princess experienced."—The women, then, of the new revelation appear to have differed in some degree from those of the former one. They even appear to have differed somewhat disadvantageously from those who beheld only such faint gleams of the Gospel light as escaped from the bushel with which the devil had covered it—and, perhaps, it may be that their eyes being dazzled with the full blaze themselves helped in revealing, they stumbled a little in their gait.—But was not the former revelation also made at first to the harlots, the publicans, and sinners, and if these poor people altered their ways, and entered upon a new course of life, let us not forget that that revelation bore within it the imperfection that caused it almost immediately to become obscured and well nigh lost beneath a mass of superstition.—If the harlots, the publicans, and sinners of the new revelation saw no cause to alter their ways, they reasonably had a more perfect assurance in a stronger system, and in one that, in spite of all their peccadillos, must lead the world on to perfection and a salvation that could not fail or be repulsed.—Is not so much, indeed implied in their motto—*Pecca fortiter*? There is great edification, then, to be derived from these easy and most confident lives if only we study them aright.—We may add that the passages we have quoted from the *Saturday Review* occur in a review of a volume of State papers, arranged by the assistant keeper of the Public Records, and lately published in London.

STILL THE SAME.

BUT were we not told again, some years ago, that the Reformation, even in our own days, and before our astonished eyes, was about to spread still further over Europe. When, for example, Italy was in motion to Cavour's wire-pulling, and Garibaldi was being made use of as a hero to work out the purposes of the astute politician in question, and his unscrupulous king, Exeter Hall, and all the realms of Protestantism were loud in their approbation, and agog with hope as to the future of the Gospel in those regions where popery had hitherto held undisputed sway. When, moreover, the undertaking had been accomplished, troops of evangelical missionaries were poured into the emancipated country, and the "unaided Word" was distributed broadcast in all its quarters.—With what effect, then? Why, apparently with somewhat the same effect that seems to have followed everywhere in the traces of the Reformation—the increase of crime and increased demoralisation. The latest particulars of this we find are furnished by the correspondent of the *London Times* writing from Naples on Sept. 30th. He quotes the *Roma* as saying:—"While the material progress of Italy is undeniable, we cannot say the same of its moral progress. The number of those in prison remains inexorably the same, and we observe a most deplorable increase of crimes of blood. For a word, a slight

difference of opinion, the hand is directly on the knife or the revolver—an instant of bestial fury, followed by a wound and death. In comparison with all other people, it is well known that the Southerners give a fearful contingent to crimes of blood. Is it possible that, after 20 years of liberty and education, no remedy has been found—that no diminution at least has been obtained of those acts of barbarous ferocity which dishonour us? But let us at least acknowledge that, since the effects are the same, the causes also must be the same. Decidedly Exeter Hall was right, and with the success of Garibaldi the Reformation actually did make its way into Italy, and has progressed there.

ON October 7 the Basilica of St. Peter's was the

A GREAT DAY, scene of a very grand and impressive spectacle.

The Pope received there the Italian pilgrims, and delivered to them a weighty and spirit-stirring address. The correspondent of the *Times*, writing from Rome, describes what he witnessed as follows:—"At noon precisely loud cheers in the vicinity of the Chapel of the Sacrament announced that the Pope was approaching. He was not, as in 1831, borne aloft on the *sedio gestatoria*. He was carried in as far as the end of the transept in his elegant little sedan chair, covered with scarlet velvet and lined with white satin, preceded by noble guards and attended by the Swiss with their halberds. Leaving his chair at the foot of the platform, and wearing his customary white dress, with dark crimson *mozetta* bordered with white fur and richly embroidered stole, he ascended the throne followed by 20 cardinals, first of whom was Cardinal Howard, Archbishop of the Basilica, and the members of the Pontifical Court, and as he stood in front of it facing the people the cheers and *vivas*, which had continued unceasingly from the moment he entered the church, became positively deafening. I was fortunate in having obtained a place very near the throne, and the sight of the dense crowd of people assembled, the cloud of white handkerchiefs they were waving, and the unrestrained enthusiasm they displayed was most imposing. For the time being St. Peter's was no longer a church, or at any rate the people forgot the fact, and conducted themselves as if they were standing in a vast audience chamber. The crowd not only filled the whole of the transept, but, covering all the square under the dome, extended well on to the end of the transept opposite. Every point of vantage was taken possession of even to the high altar itself. It is difficult to estimate what the number present may have been, but it was certainly not less than 20,000." The great event of the day, however, was the Holy Father's address, in which, as the *Times* also notes, he renewed the appeal he had made in his letter of last August, and referred to history as that which must vindicate the Papacy from false charges brought against it, as well as explained the causes which had in truth led to the spoliation of the Holy See:—"It is well-known to all," he said, "what were the intentions of the sects and their followers in violating the sacred rights of the Apostolic See, and reducing the Roman Pontiff to an unworthy condition, which you, together with us, loudly deplore. It was not because, as untruly and foolishly has been said, the Papacy is the enemy of Italy. History, as we have many times said, has registered in indelible characters the signal advantages which have accrued to her at every epoch from the supremely beneficent nature of the Papacy, advantages to which time and the researches of the learned will ever give new splendour. It will always be more and more apparent that none of those things which truly deserve the name of benefits, not only in the religious and moral order, but also in the political, social, domestic, and private, are irreconcilable with the Papacy; on the contrary, all find therein life, vigour, and increment. Neither was it, as has been hypocritically repeated, through the desire of seeing the Church and the Pontiff as they say relieved from the troublesome charge of worldly cares; a desire which sounds a mockery in the mouth of those who in so many ways devised and devise how to vex the Church, even in her spiritual and divine mission. The real sectarian aim was to strike the Church and her head, depriving the Apostolic See of that which formed the guardianship of her liberty, the not illusory guarantee of her independence, and pushing audacity still further to snatch finally from Italy the inestimable treasure of faith and of the Catholic religion." The *Times*, in a leader commenting on this passage in the Holy Father's address, again admits, as it had done before when the letter to the Cardinals on historical research was published, that the Pope's claim to the benefits conferred upon Italy by the Papacy is undeniable:—"On Sunday, as in August," it says, "he had much to say in support of his new position, which is historically true. Without the Papacy the tradition of classical art and letters might have been extinguished. The Papacy combined Christendom, as no other Power could, against Islam. Its leagues against Saracens and Turks opened the way to Italian commerce in the East. In the darkest period of Italian anarchy and division the Papacy remained Italian and reminded Italians that an Italy somewhere existed." What, nevertheless, the *Times* denies, is that the Holy Father's appeal to the past will so change the course of the present, or influence the future, as to lead to the restoration of the

Temporal Power, or even to the surrender of the city of Rome to the Pope. The aspect of affairs, however, is not so completely hopeless as the *Times* seems to conclude. Italy has not prospered by the spoliation of the Holy See; poverty and misery of many kinds have distinguished the years of her unity,—and as to her social condition, we have published many proofs of the deterioration it has suffered. We even publish in our present issue an additional testimony to this, taken from an Italian newspaper. Those twenty thousand pilgrims whom the Pope addressed, and each of whom, we may well believe went out from his presence a zealous missionary, determined to advocate the Holy Father's views and obey his behests, will have in the state of the country an able seconder, and the minds of all men, capable of reason and common sense, we may rationally expect to be open to arguments that may be so powerfully supported. But even in the alliance with Germany, Italy will be drawn into the close consideration of the evil struggle she is engaged in, and its futile effects. Has not that great Empire itself been obliged to withdraw overcome from the contest, and does not all Europe acknowledge that the German Chancellor has approached almost to the towers of Canossa? If the strength of Germany, on which Italy relies for her position among European powers, was not strong enough to bear the combat with Rome, how much longer can she who is so much more weak, and who has offended so much more grievously, maintain it? But the very concession which the *Times* would make to the Pope, proves how much what it would deny is needed by him, and the impossibility of the fulfilment of what it acknowledges to be necessary, shows that the Pope only demands what he cannot with fidelity to his great and awful charge abandon.—"The Pope," it says, "has a right to be free to exercise his spiritual dominion. Italy has pledged itself to the Catholic world to secure him in the enjoyment of freedom of spiritual action." But who shall secure to Italy the power of doing this, or remove from all chance of coming upon her the innumerable obstacles that would hamper her action in the matter, and make her incapable of performing the task she had undertaken, let her will be what it might. Finally, there is a portion of the Pope's address which the *Times* has overlooked, and which, perhaps, would obtain its scorn, if any attention were given to it, that is the Holy Father's direction to his 20,000 hearers that they should pray earnestly for the right issue of this matter. If argument fails, if Statesmen continue obstinate, and all human means are vain to bring about a better condition of things, there is over all the power of God, to control, to alter, and direct, and in this is the sure hope of the Catholic world, as most evidently is also, and very firmly, that of their great head upon earth, Pope Leo XIII.—Let us pray, then, as the Holy Father directs us, for his intention in this, as in everything else. There is nothing in which he does not see further, and judge more clearly, than we do.

ANOTHER
PRIVILEGED
ONE.

ANOTHER sketch connected with the "new revelation" and of much edifying power, if it be rightly considered has been lately contributed by Mr. S. Herbert Burke to the *Catholic World*. It is that of certain events attendant on the death of that great champion and patron of the English Reformation, the first head upon earth of the English Church, and in virtue of whose established supremacy one of the royal dukes the other day, in the presence of certain distinguished prelates, claimed for Her Most Gracious Majesty the Queen, his mother, the headship of the Church in question. "The last day of Henry Tudor had now passed," writes Mr. Burke, "and the night of the dying agony commenced. It was a condition of fearful bodily suffering to the King, broken by intervals of remorse and prayer. Had human pride vanished? Had mercy returned to the royal breast? Was the King at peace with the world? No! another act of vengeance was to be consummated. For a year or so before the King's death the warrants for execution were signed by commission in consequence of the monarch's state of health. But in this special case the royal tyrant expressed his determination and pleasure to sign the Duke of Norfolk's death-warrant *with his own hand*." "Dean Hook," the writer continues, "justly remarks that nothing more terrible than this scene can be imagined: 'At the top of the clock, when the cold sweat of death covered his face, when in dreadful agony from head to foot, the awfully prostrated monarch was making a faint effort to sign the fatal document.' The action manifested the mastery of a ruthless spirit and evinced the domination of a final impenitence. In the very arms of death he would destroy the living; on the threshold of the grave he would turn from the presence of his God to make one more sacrifice to the enemy of mankind. Yet even that thirst for the blood of an illustrious subject, whose age he had left nearly childless, might not have been the last of the crimes of this unforgiving prince. A few hours more elapsed (two o'clock in the morning), and the shadow of death was casting a deep and solemn gloom upon the royal chamber. The end now came. The final contest was brief; and in a pulse's throb, the spirit of the long dreaded King Henry was wafted to the presence of that Omnipotent tribunal where so many of his iniquitous judgments deserved to be reversed. A death-bed has been described as

the altar of forgiveness, where charity and tears commingle as the spirit of prayer communes. These attributes were absent from the dying couch of Henry Tudor, whose last, despairing words, chronicled by Anthony Browne, 'All is lost!' expressed an awful consciousness of the retribution due to a merciless, selfish and remorseless career." So much for the death of the royal Apostle then,—the first substitute for the encroaching St. Peter over the English Church,—but of his burial we find the following particulars:—"The royal remains being carried to Wind-or to be buried stood all night among the dilapidated walls of the Convent of Sion, and there the leaden coffin being cleft by the shaking of the carriage along a bad road in heavy weather, it was placed upon a stand, and after a while the attendants discovered that the pavement of the chapel was quite wet from the stream of blood proceeding from the coffin. In the morning came plumbers to solder the coffin, which had burst, when suddenly the men discovered two dogs liking up the King's blood. The narrator—one of the royal household—says: 'If you ask me how I know this, I answer, William Greville, who could scarcely drive away the dogs, was my informant. The plumbers, who were greatly affrighted, corroborated the above statement, "The dismantled convent alluded to" adds the writer "had been the prison of Queen Catherine (Howard), whose execution took place five years before the corpse of her ruthless husband reached his temporary resting-place. The reader will remember the denunciation of Father Peto at Greenwich Royal Chapel (1533), in the presence of the haughty monarch and his then idolized Anne Boleyn, when the fearless friar compared the King to Achab, and told him to his face that 'the dogs would in like manner lick his blood.' Some Protestant writers question the above relation. Be it, however, coincidence or the verification of prophecy, the fact stands, and needs no further reference from me." It would then perhaps seem as if in some instances at least the circumstances attendant on the deaths of those who were engaged in the new revelation had been different from what we know concerning the men and women engaged in that more frail one, as was the manner of their lives.

We read now with a melancholy interest the letter

EL MAHDI, of a military correspondent of the *Times*, who writes from Khartoum on September 3, giving some particulars of the expedition under General Hicks, of which he himself was evidently a member. He mentions, also, as a "curious instance of the irony of fate," that 1600 of the men to accompany them consisted of Arabi's old regiment the first to mutiny, and which fought against the English at Tel-el-Kebir. The "irony of fate," nevertheless, had not as yet had its full illustration, but that was received when the regiment were cut to bits under, as he says, the "orders and direction English officers" instead of when fighting against them.—He further describes the troops generally as looking well and being in good spirits, and he mentions that they had been joined by a young Austrian officer, a Captain Herth, who had served in the Bosnian campaign, and been for some years in a Uhlan regiment.—Meantime we find some information about El Mahdi, the rebel chief, who proved so fatal to this expedition, in the "Annals of the Propagation of the Faith," for September. It occurs in a letter that had been received from a priest who was a missionary in the Soudan, but who, with his companions—another priest, two brothers, and three nuns, had been driven away from their settlement and required to apostatise on pain of death.—At the time he wrote two of the nuns and a brother had died, and of the four left, no tidings have since been received. The sentence of death passed upon them had not been executed, but they were threatened with a worse fate in being given as slaves to the Arabs, and in the publication we refer to the prayers of the faithful are asked for their protection and deliverance.—The missionary writes as follows:—"The rebel chief is called by the Arabs Mahdi or Iman. He is a sort of mussulman priest, of a bronze complexion, tall in stature, and with a rather genial physiognomy. Long ago he conceived the idea of restoring Islamism in the countries under the quasi-European influence of Egypt. The discontent engendered in the Soudan provinces by the too heavy weight of taxes afforded him a favourable opportunity. He began, therefore to raise the standard of revolt on the shores of the White River, in the name of God and the Prophet. According to a tradition of the Arabs the Mahdi or prophet shall, in the latter days, preach the Koran and spread Islamism over the whole earth, until the moment when Jesus Christ himself, merely a prophet in their opinion, shall come to join himself to the mussulman messiah, and invite all Christians to follow the religion of Mahomet. Mahommed Ahmed (this is the name of the Mahdi), has shown great cleverness in taking advantage of current traditions, the state of opinion, and the febleness of the Government. Insufficient and badly-armed troops were sent to Khartoum; and these became separated, suffered defeats, and were cut to pieces one after another. Thenceforth the enthusiasm of the mussulmans has gone on increasing."—The opinion that the chief cause of the Mahdi's success arose from the inefficient troops sent against him also prevailed among the officers of General Hicks, and we find the correspondent of the *Times* writing concern-

ing the matter as follows: "It is by systematically neglecting the elementary principles of the art of war that so many disasters have befallen the Egyptian troops in the Soudan, and this neglect has cost the Government 17,000 men, 18,000 stand of arms, several guns and rockets, and some 5,600,000 rounds of ammunition." Perhaps this belief may even have been the unfortunate cause of some less precautionary measures on the part of the General and his officers, and so may have helped in bringing about the catastrophe.—At any rate, from what the missionary says, it is evident the Mahdi is a very formidable foe; and one who may be expected to prove especially fierce in meeting any force representing, in any degree, a Christian power.—One, moreover, whose cause may gain the sympathy of the Mahomedan world generally, and in support of which a very dangerous outbreak is always possible in many places.

THE exalted party of law and order in the United Kingdom,—the cream of all humanity, and the PROGRESS. model of mankind in perfection, in the persons of some of their chosen representatives, have been proving to an admiring universe what is in truth the nature of the glorious principles by which they are guided, and how desirable it is that the system by which they thrive should be re-established; and made finally and conclusively paramount. Sir Stafford Northcote, in a word, has made a brilliant tour in the North of Ireland, and left behind him monuments that very suitably commemorate the triumphal progress accomplished by him. The Conservative leader was, moreover, attended by a galaxy of the aristocracy who did honour to the cause that he and they represented in common, and which we have thus seen once more illustrated and vindicated as it deserves to be. A company of noblemen and landlords, then, whose interest it is that not only Ireland should continue in misery, but the poor of the whole three kingdoms, and that the old distinctions and the old ascendancies should remain intact, took this opportunity to play upon the bigotry of the Protestant lower orders, and by stirring up their ignorant prejudices, and exciting their religious violence to force them to do all that lay in their power to rivet the chains that they themselves also wear, and to abide in the degradation that is as inseparable from their own condition as it is from that of any of their fellow-countrymen.—But as to what the great world of England, and that sensitive public that cry out at every outrage committed in Ireland as a just cause for the condemnation of the whole people, will say to the presence of a man of Sir Stafford Northcote's standing at meetings in which the vulgar passions of the Orange mob were stirred up, so that they broke out into open tumult, and behaved in the savage way that is customary among them, we have not as yet had time to learn.—Probably, however, we shall find that, as circumstances alter cases, a great deal will be overlooked in connection with the conduct of the magnate in question that, were it reported of anyone connected with the Irish cause, would make the three kingdoms ring with horror.—Nay, had some of the speeches made at meetings attended by Sir Stafford Northcote or even some of the utterances addressed to him personally been made by members of the National party, there is no doubt but that those who uttered them would have been immediately imprisoned. From Sir Stafford, nevertheless, they obtained only approbation, and, in some instances, he warmly congratulated the speakers on their sentiments, and expressed his delight at the spirit shown by the Orangemen. He acted thus, for example, at Carrickfergus, in response to the assurance of Mr. Greer, M.P. that, were the Nationalist party to show themselves there they would be sure to meet with a warm reception—and we are forced to conclude that Sir Stafford Northcote was by no means so uninformed as not to know what a warm reception, as given by an excited Orange mob, would mean. Indeed, he had already had an opportunity of witnessing the Orangemen at work, or at play, as it may be, for, on his passage through Belfast, escorted by them, they had wrecked the office of the *Morning News*. Perhaps it was this very sight, moreover, that gave Sir Stafford so much confidence in the renowned body, and led him to declare his belief, in speaking next evening at Belfast, that they were not the men to take consolation for a temporary beating in mass meetings, processions, or shooting, but that they would "set their teeth and clench their hands, and determine to go to work with vigour, and with their whole heart to regain their position." He had evidently admired their powers in the demolition of the newspaper office which took place before his eyes. And for his further confirmation in the good opinion he had formed of them, it is to be regretted he was not also present when one of their valiant bands, next morning, beat and stoned in a brutal manner a poor little boy engaged as a messenger in the local office of the *Dublin Freeman*—but as he was in the town, let us hope he had an early opportunity of congratulating the brave assailants. Another proof of their prowess, nevertheless, Sir Stafford has been obliged in some degree to disapprove of; not, however, before a sufficient time had elapsed to shield him from any effects of their mortification, and not before some unfavourable comments had been made on his connection with the matter in quarters which he either feared or respected. It was

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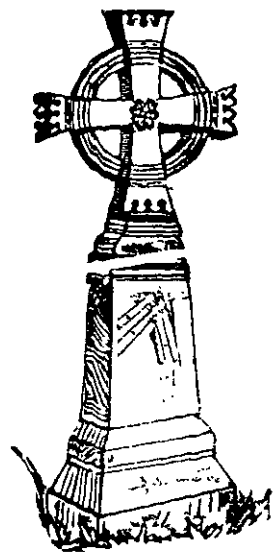
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that which occurred at Ballynafeigh, on the very evening that he was felicitating Mr. Greer on the warm reception to be given to the Nationalists on their daring to appear at Carrickfergus, when an Orange crowd displayed their valour, and showed forth the noble Protestantism that animated their hearts in terrifying a community of defenceless women by smashing in the windows of their convent,—thereby so frightening the Rev. Mother, who lay ill at the time, that in five hours after the attack she died from the effects of the shock.—The very remote share he had in this transaction Sir Stafford Northcote admits that he regrets, although he repulses his connection with the deed to the furthest distance possible from it—much further, in fact, than can be conceded to a man who had done his best to stir up the Orange mob to the expression of its usual very well-known ferocity. Sir Stafford, moreover, had certainly sufficient knowledge of what the Orangemen were to make him understand very fully what it was that the Marquis of Waterford meant when, in proposing a resolution at the Belfast meeting, he said with enthusiasm, seconding a voice raised among the crowd, in reference to the National League—"Yes, let them come to Belfast. He wished to God they would come to Belfast."—The most noble Marquis, in fact, called on God to witness his desire that the members of the National League might have their lives trampled out of them, and be torn limb from limb in the streets, and Sir Stafford Northcote, at that time, with full knowledge of the tragedy at Ballynafeigh, stood by consenting to the aspiration.—We see then what it is that the party of order are willing to do so that they may secure their ends.—We have proved to us the hypocrisy that cries out with counterfeited horror at every Irish outrage reported of, but which, judging from all these doings in the North, we may reasonably conclude, rejoices at even the worst outrage that can be made use of to blacken the national cause. We see the British respectability, in a word, that has brutalised the British masses and that will yet reap the fruits of what it has sown in some terrible revolution—for let us fancy what would be the *jaquerie* formed by clowns such as Dr. Jessop has described to us—unless Mr. Parnell in Ireland and men of liberal views in England and Scotland prevail, so that the necessary reforms may be brought about with moderation and quietness.—But Sir Stafford Northcote's progress in the North has shown us the Conservative system in its true light, and if it is to end in blood and fire as the *Ancien Régime* went down, it will be hard for historians of the future to prove that it also had not had its deserts.

CAREY'S ALLEGED CRIMES.

THE London *Observer* tells the following sensational story of a number of crimes in the commission of which it is alleged the informer, James Carey, took a leading part:—

Some of the terrible crimes which Carey superintended have since his demise, become public property, and it is stated that crimes imputed to him were acknowledged by him after his evidence had been accepted and when he was refusing to leave Dublin. At this time it was generally reported that the authorities had under their consideration a proposition to prosecute Carey for the assassination of a bricklayer named Behan. Apart from this I have been informed on authority which I unhesitatingly vouch for as strictly accurate that James Carey was the murderer of George Clarke, who was suspected of having, during the Fenian agitation, given the information to the police. Clarke was murdered on the 9th February, 1866, at the Pin Mills, on the banks of the Royal Canal. Clarke's information at the time was to the effect that while in Dublin city he was met by three men whom he knew. They said they wanted to speak to him on private business, and brought him to the lonely part of the canal. The four of them were proceeding along when suddenly they were aroused by footsteps after them. They turned round, and Clarke was met by two men, one of whom struck him on the head with a heavy instrument, which staggered him. While staggering he shouted, "Good God! what have I done?" Then the second man, who Carey acknowledged was himself, stepped forward and shot Clarke in the back of the head, the neck and back. He died a day after, and three men who were arrested for the murder were subsequently discharged. Another murder which I also have heard that Carey boasts of having taken part in was one committed on the night of the 20th February, 1870, at Usher's quay, Dublin. Andrew Mullen, gasfitter, was on that occasion shot dead while walking down the quay. One bullet passed through Mullen's heart and the other through his hip. This was also a secret society murder. Mullen was suspected. He was told that there were arms in a fruiterer's shop waiting to be removed, and some time afterwards the detectives searched the house but found no arms, as it was a trick by the society to find out who was giving information to the police. Mullen had been seen at the Castle, and on that night he was shot. Independent evidence alleged to have been given to the authorities by one of the Invincibles who is in prison is to the effect that in the year 1880 Carey, while on Sir John Hodgerson's quay at night in company with this Invincible, fought with a bricklayer named Behan, a young man. Carey struck Behan on the head, seized him round the waist, and threw him into the river Liffey near the Custom House. No person was ever made amenable for his death, though a verdict that death took place under suspicious circumstances was returned. Carey also, it is reported, stated that he was overseer of the attack upon two policemen in 1867—one of whom named Keenan was shot dead and the other, Kelly, was wounded. He also acknowledged—or, at least, boasted—

that he was present at the attempt to blow up the Prince Consort memorial in Leinster lawn, Dublin, during the visit of the royal family in Dublin, and that he was leader of the party who attempted to blow up Lord Carlisle's monument in the Phoenix park. He also stated that he was the man who pointed out Head-Constable Talbot to the man who murdered him in Herdwick street, and that he paid this man, who is now stated to be in America, for the murder at the rate of one pound per week for several months. Acknowledgments by the late notorious informer of these crimes were in nearly every respect corroborated by the evidence that had been collected at the time of the murders and outrages.

PARLIAMENTARY JOINT COMMITTEE ON EDUCATION.

MONDAY, 6TH AUGUST, 1888.

BISHOP MORAN EXAMINED—*Continued.*)

281. Are you conversant with the system of State education which obtains in England?—Partly I am. I have studied the question very much, but they are introducing so many changes that it is difficult to keep *au courant* with them, but from the speeches of the President and Vice-President of the Council who look into educational matters in England, I learn a good deal of the changes made from year to year. With regard to the system of education—or at least the administration of it, because the principle of it is fixed by Act of Parliament—I ascertain from these sources that there are two descriptions of schools under the educational code of England and Scotland. You have first of all the denominational schools, then the School Board schools. Each denomination has its own schools. These were built originally by contributions of the people, aided by the State. The aid given by the State until recently was a considerable amount. In each case what was granted was supplemented by voluntary offerings. Then, in addition to that, you have the Board schools. These schools are conducted by Boards elected by the ratepayers in the places where the School Boards exist, because they are not in every locality, only in certain places. These schools are built entirely by the rates, and are supported partly by the State, and partly by the contributions of the children. With regard to the denominational schools they are supported entirely by a certain capitation given by the Government, by voluntary efforts, and school fees; so that one set of schools have all the rates for their maintenance, and the other set of schools are obliged to do without any aid whatever from the rates. I found also that, whilst three millions of pupils or thereabouts attended the denominational schools, 800,000 attended the Board schools; and the Board schools, with 800,000 pupils in England and Wales, receive the rates, whereas the schools with three millions of children receive no aid whatever from the rates. And that is the state of things against which a considerable portion of the people of England are now rising in insurrection. They say it is exceedingly unjust that the Board schools should have all the rates. I consider that is unjust, and I fancy that public opinion is shaping itself in the direction of repeal of the law.

282. Would the English system meet the views held in this country?—No; because it would only be to a great extent a perpetuating of the present injustice.

283. Do you think that the impression throughout the whole intelligent portion of the Catholics would meet your views as now expressed?—I am quite sure it would.

284. The first clause of the petition of the Anglican Synod is as follows: "That your petitioners are convinced that any fully satisfactory measure for education by the State should contain a provision for grants-in-aid being made to schools set on foot by any religious denomination, provided that the attendance and secular instruction in such schools shall come up to the required standards, and satisfy the Government Inspectors."

285. Have you any objection to that?—None whatever.

286. The second clause of the petition says: "Your petitioners are further of opinion that the Education Act should be so amended that provision may be made for the communication of religious instruction in the public schools by ministers of religion or by persons duly authorized by them, to the children belonging to their respective communions within-schools hours."

287. Do you indorse that?—No; not in the public schools because I think it would be most injurious to the children. It would lead them to a contempt of all religion. Various conflicting religions would be taught there—religions under various conflicting principles.

288. You do not think a layman is a proper person?—Yes; I have no objection to laymen teaching children religion. It is on the score of the evils arising from the children seeing people going there and teaching conflicting systems, and the teachers being diametrically opposed to one another on many points.

289. The third clause is: "Your petitioners are also of opinion that local Committees should be empowered to direct that specified portions of Holy Scripture be subjects of instruction in the schools under their control, the rights of conscience being observed. What is your opinion on that clause?—I am opposed to it entirely. On the same principle—or nearly on the same—I am opposed to the previous clause, because I do not see how the thing proposed could be done. What religion would they teach? I do not see what religion they could teach? There is no such thing as a common Christianity in reality.

290. HON. DR. GRACE: You stated that your schools refused no pupils?—That is correct as to our primary schools.

291. How do you manage in the case of what are ordinarily called ragged children?—We refuse no one. First of all, we refuse no Catholic, and no others as a rule apply to us. We refuse no Catholic, except a boy who has been at our school and has been committed to the Industrial Institution for ill conduct. We do not readmit him into our schools for a long time. That is the only

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institute in which we refuse any pupil admission to our primary schools.

292. In the practical working of your system, how do you manage to secure that children come clean in person?—Our teachers look after that. If it is a serious case the clergy re-monstrate with the parents, and ask that the children be sent clean to school; and if this is not done we have the children washed and made decent before they come into school.

293. Are many of the children educated in your diocese the children of poor parents?—Yes, I dare say the majority of my people are poor; but we have no abject poverty in the country any where. I am speaking of people of small means—labouring people, and with large families.

294. Can you say whether this weekly payment or payments for the education of the children is felt a severe financial strain?—A very serious strain. There are many with very small wages, comparatively speaking, and they have to pay the expenses of the Church, also contribute towards the erection of schools, and then support all these schools. It is a very serious matter for them.

295. Can you state, from your own knowledge and observation, whether the class termed "ragged children" are practically refused admission to the State schools?—I am not able to say from my own knowledge; but I have heard that they have been refused on what I consider fair authority; but I am not able to state it as a fact within my own personal knowledge.

296. Can you state, from your own observation, whether or not the ragged children in the city of Dunedin, for example, are being educated by the State?—I think some are educated by the State.

297. You have said you believe the standard of efficiency in your schools is equal to the standard current in the State schools?—Yes.

298. You arrive at that from personal examinations conducted by yourself?—Or that, together with the fact that we get pupils who have been at the Government schools, and who have not made much progress. At the same time I wish to qualify the latter statement. Their want of efficiency may not be the fault of the system; it may be the fault of the children themselves; but, judging from the percentage of marks made by the children of public schools at their examinations and the percentage gained by children of my own school, who are put through a more severe test and examination, I come to the conclusion that our children are certainly as efficient, and more efficient, in many instances.

299. Is there any system in operation in England which, if brought into operation in this Colony, would satisfy the Catholics of this Colony?—No system that would satisfy us. The Catholics in England are intensely dissatisfied with the present system, but the system there is very much more equitable and just than the system here, but it does not satisfy the Catholics or the Church of England.

300. Do you understand the system which is ordinarily defined as the system of payment by results?—I do.

301. How would you define that system?—It means this: that there should be first of all a certain allowance as an average attendance of pupils. I consider that only fair to the teachers, because children are not all equally clever, and parents are not always solicitous that they make progress, and it is very disheartening to a teacher to be placed in an unfavourable position through no fault of his own. I consider that the system ought to include payment on a certain average attendance, and then any further payment should be made in accordance with the results produced from his teaching in the school.

302. Would such a system meet the views of the Catholics of this Colony?—Quite; they would be very glad indeed to have such a system.

303. What average of attendance would you consider reasonable to form the basis of such a system?—The lowest average of attendance?—That would be decided entirely by the circumstances of the locality. An average attendance which would be fair in one locality would not be fair in another. The average attendance in a thickly-populated locality should be more, in my judgment, than that required in a sparsely-populated one. That is a mere matter of detail altogether.

304. I understand that you said that the payment by results will satisfy you as a petitioner?—Yes, fully.

305. Mr. FELDWORK: You said that the fee in your schools is 1s. per week per child?—That is the charge we have in our common schools.

306. Do you know of cases of special hardship if the charge were enforced?—I know many instances of special hardship, but we do not enforce it in cases of hardship. In cases such as men out of employment and helpless widows, we make up the sum ourselves in order that the teachers may not suffer. In one school I had I was obliged to pay £25 one year, £26 another year, and £27 4s. another year in order to make up for the fees, so that the teacher should not sustain a loss.

307. So that the teachers' salaries are precarious, depending on these fees?—We generally give them a fixed salary, and if the fees do not amount to the salary we have to make up the balance.

308. Do you think, in the event of State aid being given, you would have schools in the smaller towns?—Certainly; we have them in the smaller towns at this moment. We had a school for years at which there were only fifteen Catholics, and we paid a teacher for teaching these fifteen children.

309. What would you say in the case of sparsely-populated rural districts where there is a Government school?—That is an exceptional case, and must be treated exceptionally.

310. You are aware that in Mr. Curtis's Bill those not availing themselves of State schools should provide their own buildings. Would you be prepared to do that?—We are prepared to take an instalment of justice on the understanding that we are at liberty to demand full justice.

311. Have you formed any idea of what would be a sufficient sum to be paid per child based on payment per results?—My answer to that is this: I think we are entitled in justice and equity to the same capitation allowance as is given for other people's children.

312. Perhaps you have some idea of what would be sufficient?—I suppose we would be satisfied with what the other people got.

313. Then the amount would have to be fixed by the Education Boards, according to what was paid to other schools?—Certainly; we ask no more.

314. MR. DE LAUTOUR: I think you said you had eighteen schools in your diocese. I did not observe whether you told the Committee the cost of those schools?—For land and buildings for school purposes, £30,500, in the last twelve years. I am not able to give the statistics before twelve years ago, as I only came to the country a little over twelve years ago; but during my time in the country we have spent on the erection of schools, and providing sites and buildings for school purposes, £30,500. I cannot state accurately what the cost of maintenance has been during that period, but I could give a very good guess. I know what the maintenance would cost the Government—£5,500 a year. It does not cost us so much as it would cost the Government, owing to the manner in which we work; and I think I am speaking justly and truly when I say it has cost us about £3,000 a year. The way I arrive at that is this: we have at the present moment nine male teachers, independently of pupil-teachers and thirty female teachers, independently of pupil and assistant-teachers, and, taking one with another, all round, they cost us about £100 a year, and that would make about £3,000 annually, and that is about what it costs us; and the cost to the Government, for the same number of children, would be £5,500.

315. Is not the pressure upon your people more excessive in country districts than in thickly-populated districts?—I do not know that it is more excessive, because of the extra cost on the buildings and the enhanced value of the land in the thickly-populated parts.

316. In some country districts are there not a greater proportion of Catholics—for instance, at St. Bathans?—I am not prepared to say that Catholics are in the majority in some country districts. I am not prepared to say that even at St. Bathans they are in a majority; but I think at St. Bathans there are more children attending the Catholic school than attending the Government school. I am under that impression, but I am not certain.

317. MR. MUNRO: Is there any possibility of the bodies agreeing amongst themselves as to a class-book containing religious instruction?—None whatever; at all events, so far as we are concerned.

318. There is no common Christianity?—Not for us. We must teach our religion wholly and fully, or not at all.

319. You know the system agreed to—that of the Commissioners—in Ireland?—The Catholics were never a consenting party.

320. Would the Catholics be content with a capitation grant?—They will be glad of anything in the direction of justice, but they will never be satisfied with anything short of complete justice.

321. MR. SWANSON: I think you stated that the Catholics never received any endowment or monetary assistance from the Government?—None whatever in my diocese.

322. Do you say, as an absolute fact, that the Catholics have received no educational endowments?—Not in my diocese.

323. I am talking about the Catholics of the Colony?—They have some small endowments in other dioceses.

324. Do you consider it the duty of the State to see that its children are educated?—I do not think it is. I think the State is going beyond its function in becoming a schoolmaster.

325. Do you think the majority of the Catholics of the Colony are of that opinion?—Yes; those who are capable of forming an opinion, who are sufficiently educated and sufficiently instructed to understand the question.

326. Are you aware that some such proposition as you have made has been in practice in the Colony, where the money was divided amongst the different denominations?—Yes.

327. Are you aware that it broke down completely?—No, I am not; nor do I believe it either.

328. Are you aware that the people of your denomination in Auckland actually petitioned to have a different system?—That does not prove that the denominational system broke down. It proves maladministration in Auckland, if you will, but it does not prove that the denominational system broke down.

329. If the Government find the money for the different denominations to pay the teachers, will that not transfer the servants of the State—the teachers—to be the servants of the clergy?—No.

330. For instance, would you not claim the power to dismiss any teacher that does suit you?—Yes.

331. Then whose servant will he be?—I should be able to dismiss him, but I would not interfere with the State paying him. The State can watch over the expenditure of its own money, but under the denominational system I will not have a master in my school who misconducts himself.

332. Have you any objection to anything now taught in the State schools?—Yes; there are a great many things taught which are odious to Catholics.

333. Will you state an instance?—Take the histories. Any one acquainted with the histories will know that there are many things offensive to Catholics in these books.

334. Would it satisfy you if these histories were altered or dismissed from the schools altogether?—No; because I am opposed to the system altogether.

335. Would it be possible for the clergy to overtake the religious education by teaching on holidays, Sundays, and after school hours—if they were all energetic, and devoted as much time to it as you appear to do?—No.

336. If this system of education you propose were agreed to, would it not have the effect of breaking up the present system of education?—I will divide my answer to that question. First of all, even if it did, that would be no objection to my mind, because I am opposed to the system on principle. It would be a good thing, I think, to break it up. Secondly, I do not think it would do so, for everybody except ourselves is satisfied with the present system.

(To be continued.)

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Poets' Corner.

A R E B U K E.

[The Dublin *Nation* prints the following poem by Dr. Plunket, the Protestant Bishop of Meath. The design of the poem, says the *Nation*, is to rebuke the miserable flunkies, who, though born and bred in Ireland, affect to despise everything Irish, and strive to pass themselves off as English in all but the accident of birth, which they desire should be regarded as their misfortune and not their fault. We have, unhappily, far too many of such mean-souled creatures amongst us; they are not all of one religious creed; Protestants, no doubt, form the numerical majority, but the Catholic slaves are the most odious of the lot. Upon all of them Lord Plunket's patriotic "Rebuke" should fall with great force.]

YE sons of Erin! who despise
The motherland that bare you,
Who nothing Irish love or prize,
Give ear, I will not spare you!
The stranger's jeer I do not fear,
But can I pardon ever
Those who revile their native Isle?
Oh! never, never, never!

That persons so refined and grand
As you are, should belong to
This very low and vulgar land
Is sad, and very wrong too!
But 'tis too late to mend your fate,
Irish you are for ever—
You'll wipe that shame from off your name,
Oh! never, never, never!

Well then, what do you hope to win
In spite of all your labours,
By meanly cutting kith and kin
And courting prouder neighbours?
Ah, no! dear sirs, be sadly errs
Who tries to be too clever,
Mark what I say, it will not pay—
Oh! never, never, never!

From Irish soil you love to roam,
But let me just remind you,
You'll nowhere find a happier home
That what you leave behind you!
The world explore from shore to shore,
'Twill be a vain endeavour,
On scenes so bright you'll never light,
Ah! never, never, never!

Go point me out on any map
A match for green Killarney,
Or Kevin's bed, or Dunlo's gap,
Or mystic shades of Blarney,
Or Antrim's caves, or Shannon's waves,
Ah, me! I doubt if ever
An Isle so fair was seen elsewhere—
Oh! never, never, never!

Where will you meet with lads more true:
And where with truer lasses?
Those genial hearts, those eyes of blue,
Pray tell me what surpasses?
You may not grieve such joys to leave
Or care such ties to sever,
But friends more kind you'll never find,
Oh! never, never, never!

And now, my friends, go if you will
And visit other nations,
But leave your hearts in Erin still
Among your poor relations;
The spot of earth that gave you birth
Resolve to love for ever,
And you'll repent that good intent
Oh! never, never, never!

MR. DAVITT IN WATERFORD.

MR. MICHAEL DAVITT on coming forward received an immense ovation from the multitude. Having congratulated the people of Waterford on the magnificent demonstration which they had been able to organise, and expressed a hope that the lesson of it—viz., that until Irish landlordism was dead they would never cease agitating—would not be lost upon England, Mr. Davitt proceeded to reply to the criticisms which his speech at Cappamore on the previous Sunday had called forth. On this subject he said—I have been denounced in the choicest language of abuse by the landlord papers of Dublin, because of a speech I made in Cappamore on last Sunday. It seems that when we are discussing the question of compensation we are standing upon the corns of the Irish landlords, and it is quite natural that they should cry out before they are hurt again. Their specific charge against me is that at the Cappamore meeting I enunciated certain principles of compensation. The fact is, I simply laid down the doctrine of compensation as applied by

the House of Lords and the land courts of Ireland to the improvements of the farmers; and for the benefit of these Dublin papers, and of the Irish landlords in particular, I will just enumerate the doctrine of compensation again. The landlord House of Lords, in order to destroy the Healy Clause in the Land Act, inserted a provision which, interpreted, means: "We grant that the improvements made in the land of Ireland have resulted from the expenditure and the labour of the farmers, but we expect the length of enjoyment by the farmers of those improvements constitutes an equitable compensation for having made them." This, mind, is the doctrine of compensation laid down by the House of Lords. It is precisely as if a banker should address those who deposited money with him and say:—"You have received from me during the past 20 years 3½ per cent. interest upon your invested money. Now, having enjoyed that income at my hands, the principal sum deposited in my bank becomes my property" (laughter). Very well, I want to insist upon the fact that this doctrine of compensation is the landlords' doctrine, and I mean if I can to turn this doctrine against themselves, because what is justice for the farmer goose must be meted out as justice for the landlord gander (applause). If they will pay the tenant-farmer compensation for the improvements he has made by length of enjoyment of these improvements, Ireland will pay them by-and-by by taking into account the length of time they have enjoyed improvements which they never made (cheers). And if they quarrel with such a scheme, or take umbrage at such a proposal, let them be reminded that they themselves were the first to lay down this immoral and unjust doctrine. If the landlords of Ireland were men remarkable for wisdom they would no longer live in a fool's paradise. That superstitious belief in the so-called sacred rights of property in land which existed previous to the Land League has disappeared, and such a creed is consigned to the limbo of exploded political doctrines, where that other monstrous creed, that property can exist in human beings, lies buried for ever. When an honest English official here in Ireland a generation ago reminded the landlords that property had its duties to perform as well as its rights, he was only scoffed at and denounced as an intermeddler. Even recently, when Lord Monteagle called upon his class to become one in sentiment and in interest with the Irish people if they wished to retain their position, the only response was a louder cry for coercion, and a resort to the old inhuman cry of eviction. The landlords of Ireland are like the Bourbons, they never learn either from experience or from misfortune; but the people of Ireland do learn, and are studying these great social problems, and the spirit of popular intelligence in this country is scouring the kennel of Irish landlordism, and will soon read a funeral oration over its dishonoured grave (hear, hear). It may be said that I am preaching a relentless crusade against this class, but in order to show how the people of Ireland can treat a man that was once their enemy, I will give to the landlords of Ireland an example, which, if they are wise men, and true to their own interest, they will follow. You all know the services which Captain Boycott rendered to the dictionary (laughter). You also know the plucky and manly fight which he made in the neighbourhood of Lough Mask against overwhelming odds, and you know that the fight ended as every contest must end that is fought by a united people. Well, Captain Boycott left Ireland, went to England, and discovered that the English Government could not afford to keep a regiment of soldiers in Ballinrobe to mind the captain's pigs and potatoes. Having made that discovery, the captain, like a sensible man, submitted to the inevitable, came back to Lough Mask, resigned his unpopular position of agent, and is now living on the best possible terms with every man, woman and child in that locality (laughter and applause), and I am sure there is not a single individual within the four corners of Ireland who will not wish Captain Boycott long life and prosperity, as one of the citizens of this country no longer hostile to its national sentiment. Let the landlords of Ireland resign their unpopular position, follow the example of Captain Boycott, and nobody will molest them. But if they do not they will be grievously surprised by-and-by, for they will make the discovery which Captain Boycott has made, that the English Government will find it does not pay, from an Imperial point of view, to support a worse than useless class against the Irish nation (applause)—against a people who have resolved that even the force of an empire will not be sufficient to sustain a system of spoliation and of enmity against everything that is cherished in Ireland (hear, hear). Now, in proportion to the length of time which it takes the landlords of Ireland to realise their real position will be the terms of settlement which they will finally get. Time is not friendly to the old systems that bar the way of progress, and when the only claim which Irish landlordism can make upon Ireland is that of being the cause of its poverty and its misery, and being the gaoler of its liberties as well, it cannot expect generous treatment from our hands if the day of settlement is indefinitely postponed (applause). I would advise the landlords to read the signs of the times aright. The lifeboat for the landlords, as Lord Derby once called the Land Act, has rescued landlords from the rocks upon which they were hurled by the waves of the Land League, but they have not reached the shore of safety yet; there are other breakers ahead (laughter) that will do more damage to their rotten system than even the storm of the Land League (applause). Let us bring to this contest for our country's rights the courage of our fathers, that never quailed before the worst tyranny of the worst oppression, with judgment and experience purchased by past defeats, and with persistent energy which a people who have fought the cause of striving nationhood for a right which, if seven centuries of a struggle against alien domination did not entitle us to, truth and justice, history and nature, would proclaim to be our right—the right to be the arbiter of our own destiny (cheers). With religion, truth, justice, nationality, courage, and perseverance how can we fail!

"These are the forces of conquering power.
Chains to sever, if slaves we be;
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Kind Catholic readers, help us in this our endeavour, and the Blessing of the Infant Jesus will be upon you.

FATHER EDMUND COFFEY.

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News of the Week.

FRIDAY.

A FATAL accident occurred yesterday at Lyttelton, at the excavation works in connection with the new road to the ocean steamer's wharf. A solid lump of earth weighing a ton struck Benjamin Gregory and H. Rider, who were working with pickaxes below. It killed the former instantaneously, and the latter's leg was broken. Deceased was a married man, with three children. He was resident in Christchurch.

A plot to blow up the Manor House at Mayo, in Ireland, has been discovered by the Irish Constabulary. A large number of persons are believed to be implicated in the conspiracy, and 30 suspected persons were to-day arrested on the charge of being concerned in the projected outrage.—Meantime it would be interesting to learn what manner of building the "Manor House at Mayo" may be. Mayo the county is a large place, possessing many large houses; Mayo the village is a very small place, where the only thing in the shape of a residence worth speaking of—some years ago at least, was the Protestant rector's glebe and even that was no great things.

The supplementary Bazaar in aid of the Dunedin Cathedral building fund was opened with a tea party yesterday evening. There was a good attendance, and a pretty brisk trade was done afterwards. The Maypole dance, by pupils of Convent school, was very much admired, and some good music was given by St. Patrick's Band, and a number of performers on the piano.

SATURDAY.

The rain that fell so heavily yesterday evening and last night was unfavourable to the bazaar in aid of the Dunedin Cathedral Building Fund.—The attendance, however, was fair, and the business pretty successful. The chief feature in the musical performances were some selections on the chamber organ, given by Mr. C. Waud.

As it commonly happens when any unusually interesting turn of events is expected to take place in Europe, the cable has been interrupted, and we are left to conjecture as to what is taking place in the Soudan and Egypt, as well as in Madagascar, France, and China.

The *Timaru Herald* says:—"The Government did not consider Mr. Mitchelson's juvenile acquaintance with the carpentering a sufficient qualification for the post of Minister of Public Works; for they have apprenticed him to Mr. C. Y. O'Connor, C.E., Under-secretary for Public Works; and he is immediately to enter on a course of study in the outlines of engineering. Mr. Mitchelson, we are informed, has not yet seen a railway, except toys like the Auckland and Drury and the Wellington and Hunt lines; and with his mechanical turn of mind, it will no doubt be a great treat to him to be shown the real thing, and to ride in a fast train and have the principle of the locomotive explained to him."

The series of resolutions tabled by the Hon. J. Service at the Annexation Conference were in effect as follows:—1. That it is necessary to prevent New Guinea and the islands from the equator to New Hebrides falling into the hands of a foreign power. 2. That to preclude such a disaster, it is desirable to urge the Imperial Government to annex or establish a protectorate over those islands. 3. That the Colonies are willing to bear a reasonable proportion of the cost of such annexation or protection. 4. That the Colonies protest against the proposal of the French Government in regard to the recidivists, and appeal to the Imperial Government to prevent such a dire calamity as is threatened. 5. That in view of the foregoing and many other important matters, the time has arrived for binding the Colonies in federal union on such matters as the Convention may determine.

A report from Auckland, dated yesterday, says:—The Shaw, Savill, and Albion Company's direct steamer *Triumph*, which left for the South last night, was observed this morning hard and fast on Shearer Rock, which is about half-a-mile east of Tiri Tiri lighthouse at the entrance to Hauraki Gulf, 20 miles from Auckland. The rock has 2ft. of water on it at low tide, is steep, and marked by a buoy anchored in 14 fathoms of water. The *Stella* and other steamers have gone to render assistance. The local *Star* says:—"The disaster to the steamer *Triumph* is certainly one of the most extraordinary casualties we have ever read of. By what conceivable error the vessel's head could have been pointed on a fine night straight for a large island with a lighthouse on it we cannot conjecture; and until the official inquiry has thrown some light on the subject, it would be improper to make any comments. The fact, however, remains that the ordinary course of a steamer bound south should have taken it at least six miles from Tiri Tiri in a perfect open passage with no dangers anywhere. Why the vessel was driven headlong on Tiri Tiri within an hour after the pilot left her is a mystery which the officers of the vessel have as yet declined to explain to anyone who has visited the ship in her present dangerous position."

MONDAY.

The members of the Irish National League at Auckland applied to Bishop Luck for the use of one of the Catholic schoolrooms for an evening meeting for the transaction of business of the League. Bishop Luck replied to the request that the Society was a political organisation, and required the schoolroom for a political purpose, and that therefore he could not grant the request.

The publisher of the *Tyrone Courier* has been arrested for printing and issuing placards proclaiming the views of the National League.

The trial of O'Donnell for the murder of Carey, the informer at Post Elizabeth, has commenced at the Criminal Court.

A mysterious robbery is reported from Makara. William McKelvie, a settler there, had 547 sovereigns, the savings of years, deposited in a wooden box under a bed, and between 4.30 and 6 o'clock on Thursday evening, while the family were absent looking after cows, the house was entered and the money abstracted. The police think they possess a clue to the discovery of the robber.

The Emperor of Germany states that the relations between Germany and Russia are of a perfectly cordial nature.

While standing in the yard in the railway-station at Timaru on Saturday, the dome, with safety-valve, of one of the locomotives blew up with a terrific noise. The driver and stoker escaped without any injury whatever, and the only damage done was by the dome, in descending, smashing several planks of the platform.

Prince Bismarck is seriously ill with jaundice.

One half of a large body of Egyptian gendarmes recently despatched to Souakin, deserted when only half-way on their journey. The news has caused some alarm for the safety of the people in Upper Egypt, who are menaced by the rebels. The *Times* advises that the surrender of Mosowah should be offered to Abyssinia on condition of that Power checking El Mahdi's career in the south.

Mr. Dawson, town engineer of Livercaigill for many years, and an old resident in the district, fell down in his office at the Council Chambers on Saturday forenoon. He speedily became insensible. Medical aid was secured, but he never rallied, and died during the afternoon.

It is expected that the French Chamber of Deputies will approve of the amendments made by the Senate in the Recidivists Bill, and that it will consequently become law.

Mr. Bryce had an interview with Wahanui, Rewi, Taonui, and other leading Ngatimaniapoto chiefs on Friday at Rewi's house. Kihikihi urged them to have their titles investigated in the Native Lands Court, and they agreed generally to do this, but when asked to sign an application for a hearing they asked further time to consider. It is believed that these negotiations will result in the opening up of the King country for settlement. Mr. Bryce has told the Kingites that to facilitate the investigation of titles of blocks of land they bring before the Native Lands Court, he will undertake to send two judges to the Waikato district, to remain two years, if necessary, and move about from place to place.

Messrs. Hamilton and Chapman, Dunedin, supply the following gold returns for the week:—Keep-it-Dark Co.: 205oz. of amalgam from 160 tons of quartz.—Premier Co. crushed 485 tons of quartz, which yielded 517oz. of retorted gold.—United Alpine Co. (Lyell): The reef in the new low level (No. 6) is 4ft. thick, showing gold.—Messrs. J. and W. Gage report:—Hopeful Extended cleaned up, result 240oz. retorted gold from 194 tons stone.

The *Lake Wakatipu Mail* says:—Reports to hand from the Macetown reefs continue favourable. The yield of gold in the aggregate may not come up quite to that of last year, but there is every probability of its being more equally distributed. The Keep-it-Dark has now a good-looking reef, fully 3ft. wide, between two solid walls, and showing gold freely. This fact removes the doubt that once existed as to there being a regularly-defined lode in this mine. The Premier Company have finished crushing a considerable quantity of stone at the Maryborough battery. The Gladstone, who had been crushing at the Public Battery for some time past, will cease crushing for a time, to enable the All Nations to put about 200 tons through the mill. The contractors who are engaged in driving a cross tunnel in the United, have made capital progress, and expect to strike the reef soon. I am also happy to hear that matters in the Howeward Bound look more promising than they have done for a long time. This plucky company deserve great praise and success for the courageous manner in which they persevered under so many reverses and difficulties.—Messrs. Hazlett and Baxter, two well-known Dunedin business men, have just paid a visit to the Macetown reefs in some of which they have an interest. They were kindly shown through the Garibaldi, Tipperary, and other workings, and express themselves highly pleased at the prospect of the mines generally, and with the very satisfactory progress made by many of the companies there.

TUESDAY.

The Government have received a very satisfactory telegram from Mr. Bryce of his interview with the chiefs belonging to the Ngatimaniapoto tribe. He says that the whole of them are willing to allow their lands to be brought under the Native Lands Court.

The principal gold returns of the Thames district for the month of November are as follows:—New Prince Imperial, 1596oz.; Deep Level Cross, 400oz.; Moanatairi, 139oz. 13dwt.; Thames Golden Crown, 214oz.

France having asserted claims in the Pacific beyond the recognised area, Sir F. D. Bell has asked Lord Derby to state how far the English Government agrees with those claims.

Further information from the Soudan states that General Hicks was killed by a lancer on the third day of the battle, after all his cartridges had been expended. Soldiers were offering four dollars for a drink from their comrades' flasks.

The trial of Michael O'Donnell for the murder of James Carey at Port Elizabeth was finished on Saturday. The prisoner was found guilty, sentenced to death, and was removed from the dock shouting "Hurrah for Ireland!" and "Down with Queen Victoria!"

At the Rakaiia Gorge a gold-bearing reef has been traced cropping out along the west bank of the North Creek—a stream flowing into the Moa Creek, a tributary of the Wilberforce, across a saddle 4200ft. up the ranges, and to what is called Unknown Creek, covering a distance of about three or four miles. Samples of the quartz, showing gold, have been obtained from the hills near the North Creek, and are on view in Christchurch. The Glacier Quartz-mining Co., which has been formed to work this reef, has applied for the lease of 13½ acres near Browning's Pass.

The ill-feeling which has prevailed for some months past in the north of Ireland between the Orange and the National parties continues to increase, and especially in the province of Ulster, where the tension is now very severely manifesting itself. In consequence of fears being entertained that serious disturbances may occur, a proclamation has been issued by the Executive forbidding the meetings which were announced to be held at Newry, County Down, by the Orangemen and Nationalists.

The Christchurch *Press* says:—Gold prospecting is being vigorously carried on in the Canterbury district, and it is satisfactory to know that there is every probability of successful results being

A. & T. INGLIS

GREAT SALE

of

PARIS NOVELTY CO'S STOCK

Now going on.

WALTERS & CO.,

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FURNISHING UNDERTAKERS

Funerals Conducted in Town or Country at Moderate Charges. The Trade supplied with every requisite at the lowest current rate.—W. W. STEVENS, Manager.

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(FIRE AND MARINE.)

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With Unlimited Liability of Shareholders.

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FIRE INSURANCES

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Kakanui	...	Robert Morton
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Naseby	...	Robert Glenn
Otepopo	...	Chas. Beckingsale
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This Company has prior claims upon the patronage of New Zealand Colonists, as it was the first Insurance Company established in New Zealand; and being a Local Institution the whole of its funds are retained and invested in the Colony. The public, therefore, derive a positive benefit by supporting this Company in preference to Foreign Institutions.

JAMES EDGAR,

Manager for Otago.

NEW ANNUALS.

ALEXANDER SLIGO,

Has just received "Boy's and Girl's Own Annuals," "Every Boy's and Girl's," "Chatter-box," "Child's Companion," "Prize," "Children's Friend," etc.

New Diaries! Diaries! Diaries! 1884,

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MRS. N. MURPHY ... Proprietress.

On and after 3rd December, Mrs Murphy will OPEN her DINING-ROOM for LUNCHEON to the General Public from Noon Daily, and trusts by attention, civility, and reasonable charges to merit a share of Public Patronage from her many friends, as well as from the merchants and others in Dunedin and neighbourhood.

A Separate Room for Ladies, with Waitresses in attendance.

The Prices of the various Articles will be attached to the Bill of Fare for the day.

Tea, Coffee, Chocolate, etc., at all hours.

Board and Residence in the Hotel as per arrangement.

CITY HOTEL, DUNEDIN.

November 22, 1883.

[A CARD.]

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"LAYS OF THE LAND OF THE MAORI AND MOA."

By Thomas Bracken.

With an introduction by the Rev. Rutherford Waddell, M.A.

NOW IN THE LONDON PRESS,

And will be issued in New Zealand about the middle of December.

This new volume will contain all the best of MR. BRACKEN'S POEMS, carefully revised.

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The book will be elegantly bound in cloth, and will contain portrait of the author.

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FIVE SHILLINGS,

And as the issue will be limited, those who desire to obtain copies should make early application to the undersigned.

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Early application is necessary to

JAMES WILKIE AND CO.,
DUNEDIN.**SHAMROCK HOTEL**

SPEY STREET,

INVERCARGILL.

THOMAS SCULLY ... PROPRIETOR

The above hotel is centrally located in the principal business part of the town, and within five minutes' walk of the Railway Station. It has undergone thorough renovation. The Bed Rooms are lofty and well ventilated. The accommodation is second to none in Southland. Nothing but the best Liquors sold on the premises.

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MICHAEL BOHAN . . . PROPRIETOR

COACHSMITH, WHEELWRIGHT, FARRIER, AND GENERAL

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Good Workmanship Guaranteed. Estimates given

Orders from any part of the colony will receive prompt attention.

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OVER 2000 VOLS. TO SELECT FROM.

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Orders promptly attended to.

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WINTER COMFORTS.

KAITANGATA COAL.

THIS favourite Household Coal continues to improve as the workings deepen, and the quality at present is superior to anything previously delivered.

The Small Coal, which is delivered under lignite prices, is specially suited for Stoves and Ranges.

Sold by all Coal Merchants.

obtained in some cases. We were shown on Saturday some specimens of quartz containing gold, which have been obtained by the party prospecting on account of the Premier Company, and although the locality has not been disclosed it is stated to be in the Canterbury district.

Lord Derby having requested Sir Dillon Bell to explain the reason why the Colonial Governments are pressing renewed objections to the French Recidivistes Bill, the latter has replied proving it has been repeatedly officially declared in the French Chambers that the recidivistes are to enjoy absolute liberty on the islands; that the measure expressly permits officials to authorise convicts to leave the islands, and there are no real restraints, but rather a strong temptation to facilitate escapes; that a scheme of this kind would be alike cruel to the Australian Colonies and to the island natives, and that the Colonies have a right to protest against it.

The disaster which has befallen the Egyptian troops in the Sudan has caused the greatest excitement throughout Europe. It is feared that Mr. O'Donovan, the special correspondent of the *Daily News*, who was with the forces, has been killed. The *Times*, in an article on the disaster, insists that England shall send troops to assist the Khedive in suppressing the rebellion.

It is reported that gold-bearing stone has been struck in the drive and shaft at Johnson's United mine, Collingwood.

The measure before the French Senate for the deportation of criminals to the Pacific has been adopted. It gives the judges discretionary power to banish criminals.

WEDNESDAY.

Serious faction riots between Orangemen and Parnellites have occurred in Newry, and also at Wexford. The members of both societies assembled in large numbers, and continuous rioting, lasting several hours, occurred in both towns.

Mr. Murray Smith is vigorously supporting Sir F. D. Bell's action in warning the Government that in the event of the Recidivistes Bill becoming law, the Colonies would resort to defensive measures. It is believed in official circles that a proposal to permit convicts to leave their settlements at a period of six months is intended to facilitate labour in the New Hebrides.

Intelligence is to hand of a serious revival of fanatical aggression among the native tribes of Central Asia. A large force of Turcomans is now threatening Meshed, a city in north Persia, containing 70,000 inhabitants. It is feared that an attack in force will shortly be made. A disturbance has also occurred at Khakaha, where a party of British surveyors were attacked by the natives, who were, however, driven off, six of their number being killed. Twenty of the surveyors' party lost their lives, but none of the British were injured.

Letters have reached Kordofan reporting that in the recent engagement against El Mahdi only a third of general Hicks' army were killed, including the English officers. The remainder of the troops are said to be encamped at Kahad awaiting reinforcements.

The *Bruce Herald* says:—"It cannot be doubted that the labour market is considerably overstocked, and it should be regarded not only as a good thing for the men, but a relief to the country when a few hundreds are able to find employment in another colony."

THURSDAY.

The *Trapeka Times* says:—"We learn that four or five parties of miners are busy at work on the Old Man Range, sluicing the alluvial dirt overlying the quartz, and are making good wages. Very little has been done lately towards developing the quartz reefs. It is expected, however, that work in earnest will be commenced shortly after the Christmas holidays. Rumour has it that several Roxburg gentlemen have been speculating largely in shares in some of the reefs in the neighbourhood of the Old Man Range, and are not loathe to express the opinion that they have bought into a good thing. Let us hope so.

The United States Congress was formally opened on Tuesday. In the customary message on the occasion, President Arthur announced that the Government had decided to extend the relations of the Union with Eastern nations, and that it might possibly become necessary to co-operate with other Powers with a view to secure liberty of trade in the Congo valley. He suggests that a policy of retaliation should be pursued towards countries levying taxes on the importation of American products. The message announced that the Budget shows a surplus of 39,000,000 dollars, and concludes by urging that steps be taken to reconstruct the navy of the Union, and at the same time to proceed with various coast defences which are necessary.

There has been snow on Advance Peak since Sunday, and there is six inches of snow in Sawyer's Gully.

An expedition, sanctioned by the Royal Geographical Society, is now being organised for the purpose of exploring New Guinea, and it is expected to start at an early date.

Telegrams from Zanzibar report that the bombardment of the Malagasy coast towns has been resumed by Admiral Gallibet, and that the war-vessels have shelled several places in the north and south.

Fears are entertained respecting the safety of Father Julian Tension Woods, who left Sydney some time ago en route for Singapore. Father Woods disembarked at Java, and it is believed by several of his friends that he was destroyed during the late volcanic eruption, whilst he was engaged in scientific observations. The misgivings of some of Father Woods' friends are strengthened by the circumstance that they have not heard from him since he left Sydney, whereas he would certainly have written, if possible, either from Java or Singapore.—*Sydney Freeman*.

Mr. Alexander Sligo, George street, Dunedin, has received all the popular annuals of the year, and numerous publications for children and young people. He has on hand also a large and select stock of Christmas cards, and books suitable for prizes.

CANTERBURY CATHOLIC LITERARY SOCIETY.

Christchurch, Nov. 31.

At the ordinary weekly meeting of the above Society on Monday evening, Nov. 26, one candidate was balloted for and elected. The programme consisted of papers by Messrs. Perceval and Nolan, but as the first named gentleman's contribution was very interesting and created a good deal of discussion, it was found necessary to postpone Mr. Nolan's until some future occasion.

Mr. Perceval said that about ten years since, after a very pleasant journey by way of San Francisco, Chicago, Montreal, New York, etc., he arrived in Liverpool, the first town of the United Kingdom that he had ever been in. He was astonished at the poverty and wretchedness of the lower orders, such misery as he had never conceived the faintest idea of. The same thing met his view in London—men, women and children clothed in rags, with attenuated frames, and wizen faces impertuned the passer by, at every corner, for a copper. This misery, which seemed so dreadful to a colonist, is almost unnoticed by the wealthy classes, who say it does not exist. Even the new arrival gets used to it after a while and hardens his heart against the mendicant's appeal, as if he were used to such scenes all his life. On the other side, no country can boast of such wealth,—a fact which can be verified by going into the Park in London, and there seeing the magnificent equipages of the wealthy, on a fine afternoon. The Park is crowded with these well-appointed carriages, every one of which represents an owner with several thousands per annum of an income. Another way to see the wealth of the metropolis is by attending a musical "at home" or a social gathering of some sort. There is no place in which the two extremes—great wealth and the most degrading poverty—are seen so prominently. This state of things led a great many persons to suggest various antidotes for the increasing evil, Malthus said the population doubled itself in a fixed period, whilst the produce of the soil increased at a more moderate proportion, from which he concluded that, unless the land was made to grow more prolific crops, the production would not keep pace with the consumption. Then other politicians suggested as a cure the education of the people, reform of the land laws, extension of the franchise, liberal governments, and lastly, came Major Atkinson's scheme of national insurance. The most startling aspect of the question is the broad gulf between the classes, and also the increasing irreligion of the masses. Each government becomes more liberal than its predecessor still, instead of matters improving, they are driving from bad to worse. The outlook is dreary, and would be more so were it not that there remains the Church where the classes meet on an equality.

Mr. Leahy complimented Mr. Perceval on the style of his papers although he would prefer pulling it to pieces, but the writer did not leave much room for doing that. Mr. George disposed of the Malthusian theory, as he said that every man was born with two hands and a head, and was therefore competent to make a living. Education was a great factor in helping to improve the condition of the people. Land nationalisation would be most conducive to the welfare of the masses, but national insurance he considered to be a chimerical idea.

Mr. Kennedy was pleased with the paper just read, which opened up a very wide field for discussion. He was rather disappointed, as he was led to believe from the opening remarks that the writer was about to give his impressions of the various towns and cities of the United Kingdom he had been to. He hoped Mr. Perceval could give them soon a paper on his travels through the States from San Francisco to New York.

The president disagreed in a few points with Mr. Perceval, one of which was that the Church should take no part in politics. He was of opinion it should, but not in party politics. Politics were the essence of morals, and good government included the morals of the people. There was a growing feeling nowadays, of separating Church from State. In past times, when England was in close communion with the Catholic Church, there existed not that amount of wretchedness which is there at present, nor that tremendous gap between wealth and poverty.

Mr. Nolan considered the duty of the Church was not so much to lessen poverty, as to mitigate the sufferings entailed by poverty. We have no such misery here as can be found at Home, but we will, if we sit idly by and allow land monopolists to seize the best part of the country.

Mr. Milner thanked Mr. Perceval for his interesting paper, but disagreed with him in dealing with the position of factory hands in Lancashire. Since the passing of the "Factories Act," the lot of the people who are employed in those places is much improved.

Mr. O'Connor regretted he did not hear the first part of the paper, but what he did hear convinced him that it was the best original contribution read before the Society for some time.

Mr. Dobbin said that people were born and died in the large cities at Home, who never saw a green field in all their life. These people were born in misery, lived in it, and were incapable of getting out of that state.

At the conclusion of the meeting, Mr. Maskell said that he received a note from Dr. Bakewell, at the close of the previous evening's meeting, enclosing that gentleman's resignation as a member of the Society. He remonstrated with him at the time, and pointed out that it would not be a reasonable course for every member to take, who found his ideas opposed by the majority. He would not have allowed such a motion to be introduced, had it not been a direct censure on himself and on the Council, and he therefore could not see his way in opposing its introduction.

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T E N T H A N N U A L F E T E

To be held at the

CALEDONIAN SOCIETY'S GROUNDS, KENSINGTON,
ON

BOXING DAY, WEDNESDAY, DECEMBER 26th, 1883.

SPORTS TO COMMENCE AT HALF-PAST TWELVE O'CLOCK SHARP.

President: Mr. S. Whitty. Vice-President: Mr. R. Walsh.
Hon. Treasurer, Mr. M. Connellan.

Judges:—Messrs. C. O'Driscoll, M. Fagan, J. Brennan, M. Connellan,
S. Whitty, P. Keligher, E. Carroll, and W. Cunningham.

Stewards:—Messrs. A. Toal, J. Dillon, T. Heffernan, J. Kehoe,
B. Whitty, R. Walsh, B. O'Driscoll, J. Burke and W. Carr.

Handicapper: Mr. A. Austin. Starter: Mr. P. Fagan.

OVER £50 GIVEN IN PRIZES.

PROGRAMME.

	1st PRIZE.	2nd do.	3rd do.
1.—Handicap Foot Race, 120 yards (beats), entrance 2s 6d	£3 0	£1 10	£1 0
2.—Youths' Handicap Foot Race, 352 yards, (beats), entrance 1s.	1 0	0 10	0 5
3.—Hibernian Handicap, 300 yards (beats), entrance 4s.	6 0	2 0	1 0
4.—Youths' Handicap Walking Match, 1 mile, entrance 1s	1 0	0 10	0 5
5.—Wrestling, Collar and Elbow, open to all comers, entrance 4s., when championship held for 3 years in succession against all comers a gold medal, value £10 10s., will be presented by the Society, and	4 0	2 0	1 0
6.—Handicap Walking Match, two miles, entrance 3s.	4 0	2 0	1 0
7.—Wrestling, Cumberland Style, open to all, entrance 5s.	8 0	3 0	1 0
8.—Hop, Step, and Jump, entrance 1s.	1 0	0 10	0 0
9.—One Mile Handicap, entrance 3s. (Handi- cappers, Messrs. Fagan and Connellan,	4 0	2 0	1 0
10.—Consolation Handicap, 300 yards, en- trance 1s.	1 10	0 15	0 10

Entries for all Events will be received at Fagan's Rainbow
Hotel, George Street, on or before Tuesday, December 18, between 8
and 10 o'clock p.m.

The above Sports will be under the supervision of the Stewards.
The Judge's decision to be in all cases final.

A Correct Card of the Sports, containing Names, Handicaps,
and Colours of All Competitors, will be published by order of the
Society, and sold on the Ground.

The Naval Brigade Band will be in attendance—Bandmaster, Mr.
C. Coombes—and play a Choice Selection of National and Popular
Music.

**REFRESHMENTS OF ALL DESCRIPTIONS PROVIDED ON
THE GROUNDS.**

Admission to Grounds, One Shilling; Grand Stand, 1s. extra.

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market.

B R U N N E R C O A L gives out a greater heat upon less
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B R U N N E R C O A L is equal to Scotch coal and lower in
price; is cheaper than Newcastle, and lasts longer.

B R U N N E R C O A L should be tried by all, for if once used
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Swan, McFie, and Coal Merchants generally.

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T H E Undersigned are now Booking Orders for Season
1883, and as the demand exceeds that of any previous year, it
is desirable, in order to prevent disappointment as to time of delivery
that parties requiring Machinery should lodge their orders without
delay. The latest improved "Colonial" Thresher has given all parties
who had it last season the greatest satisfaction.

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NEW SPRING GOODS,

Consisting of New Dress Stuffs in Cashmeres, Foulies, Costume Cloth
French Merinos, Pompadours, Galateas, Sateens, French Cambrics
etc., etc. Novelties in Fancy Goods. Novelties in Millinery. No-
velties in every Department. Also,

SPRING CLOTHING,

In endless variety. Special value in Boy's and Youth's Suits; special
line of Mens' Geelong Tweed Trousers and Vests (all wool), 21s 6d,
worth 27s 6d. Newest Patterns in Regatta and Oxford Shirts. Soft
and Hard Felt Hats, in all the latest shapes. New Shapes in Linen
Collars, Scarves, Bowes, Studs, and Ties, Handkerchiefs, Gloves, Brace
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N I C H O L A S S M I T H,

The Cash Draper,

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C H R I S T C H U R C H .

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and Clergy.

Pure Wax Candles for Church purposes always in Stock.

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Catholic Schools and Societies Liberally dealt with.

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N O T I C E .

The drawing of the Port Chalmers Presbytery Art-Union, which
was to have taken place on the 30th of November, has been postponed
to 30th January, 1884.

J. BURK,
J. MORRANE, } Hon. Secs.

	£	s.	d.
Mr. John Cosgriff, Nightcaps	1	0	0
M. J. McCarthy, Waihoa, S.C.	2	0	0
Mr. E. Slattery, Blenheim	2	0	0
Miss S. Kelly, Deepstream	4	0	0
Mr. J. Crowley, Ballarat	2	0	0
Mr. M. Holly, Rimu	2	0	0
Mr. J. O'Sullivan, Seacliff	2	0	0
Mr. J. Casey, Timaru	1	10	0
Miss Lewis, Waipori	2	0	0
Mrs. E. A. O'Kane, Mosgiel	2	0	0
Mr. Thomas Flannery, Ida Valley	2	0	0
Mr. J. Hickson, Clyde	0	12	0
Mr. A. Reilly, Oamara	1	12	0
Miss N. McNally, Hyde	2	0	0
Mr. E. Fitzgibbon, Arrow Junction	2	0	0
Miss B. M. McDonnell, Arrowtown	2	2	0
Miss A. Power, Palmerston	3	10	0
Mr. T. Rickard, Roxburgh	2	0	0
Mr. P. Shields, Miller's Flat	2	0	0
Mrs. T. Ambrose, Gore	2	0	0
Mrs. W. Fisher, Ashurst	1	0	0

In our issue of the 16th ult, £2, accredited to Mrs. M. Green,
Waipori, should have been entered to the credit of Mr. Edward
Clifford.

C O L L E C T I O N I N A I D O F T H E I N V E R C A R G I L L
C O N V E N T B U I L D I N G F U N D .

	£.	s.	d.
Mr. P. Ryan	1	0	0
Catholic Literary Society	3	0	0
A Friend	1	0	0
Per Rev. Father Burke:			
Mr. Thomas Hughes	0	10	0
Mr. P. Rowan	0	10	0
Mr. P. Shannon	0	10	0
Mr. T. O'Brien	0	10	0
Per Rev. Father Fitzgerald:			
Mr. J. Fitzgerald	1	0	0
Per Mr. Rooney:			
Mr. J. H. Smith	1	0	0
Per Mrs. Trainor:			
Mrs. M. Leonard	1	0	0
Mrs. Hayward	0	5	0
Mrs. Trainor	0	5	0
A Friend	0	5	0

O A M A R U C A T H O L I C A R T U N I O N .

Blocks and remittances have been received per Mrs. Roche, and
the Misses Roche and Fitzmaurice.

The drawing will take place after Christmas.

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Recommended by Mr. J. E. Redmond, M.P.

One Shilling. By Post, 1s. 3d.

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141 George Street, DUNEDIN

WANTED—A Catholic Head Teacher (Female) for St.

Mary's Ladies' College, Ahaura. Must hold First-class Certificates—one who has Matriculated preferred. Teacher will be required to live in the College and take full charge of the Boarders. Salary, £100 per annum with Board, Lodging, etc. Increase according to results guaranteed. Applications, with Certificates and Testimonials, should be sent to the Rev. Father Rolland, Ahaura, before he 1st November next.

WANTED.—Male Teacher for a Catholic Boys' School.

Must have first-class Certificates and Testimonials. Salary—£160.

Apply Parish Priest, Timaru.

FEMALE TEACHER WANTED for a Catholic school.

Salary £90. Testimonials to be sent to J. F. Perrin, Esqr., TABLET Office, Dunedin.

WANTED a Male Teacher for a Catholic School. Salary,

£140 per annum. Application, with Testimonials, to be made to the

Rev. J. L. O'DONNELL, Waimate.

CATHEDRAL FUND.

I BEG to acknowledge the receipt of the following subscriptions towards the Cathedral Fund:—

Additional from Bazaar £105 10 0

WEEKLY SUBSCRIPTIONS.

		£	s.	d.			£	s.	d.
Per Rev. P. Lynch		7	0	0	Per Mr. W. Hall		2	7	0
" Mr. N. Smith		1	2	6	" " Hamilton		0	9	0
" Mr. Dillon		0	12	0					

✠ P. MORAN.

BIRTH.

BYRNE.—At Lawrence, on the 22nd November, wife of Francis M. Byrne, teacher, of a son.

MARRIAGE.

FOGARTY—MOORE.—On the 22nd November, at St. Patrick's Church, Tinkers, by the Rev. J. Sheehan, Denis Fogarty, eldest son of M. Fogarty, Longford-Wood, Tipperary, Ireland, to Katherine Josephine, second daughter of M. Moore, Dunedin.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, DECEMBER 7, 1883.

PROGRESS AND JUSTICE IN THE NINETEENTH CENTURY.

The Catholics of New Zealand provide, at their own sole expense, an excellent education for their own children. Yet such is the sense of justice and policy in the New Zealand Legislature that it compels these Catholics, after having manfully provided for their own children, to contribute largely towards the free and godless education of other people's children!!! This is tyranny, oppression, and plunder.

SAVE HIM FROM HIMSELF.



E publish to-day a letter from Dr. BAKWELL, together with the speech he delivered at a meeting of the Catholic Literary Society at Christchurch. It would appear that the Doctor entertained a doubt as to our publishing this speech, and, indeed we would not publish it had he not really requested us to do so—not, however, for the reason assigned by him, but out of tenderness for his good name. We have never

given any reasonable man just cause for charging us with being anti-English. We have never wantonly assailed England or Englishmen. But in self-defence, and in defence of the cause of the Church and of Ireland, we have, though with reluctance, told the truth in reference to England, particularly when English writers have unjustifiably attacked either. But this, it appears, is a crime in us. We are expected to shut our eyes and arrest our pen when to tell the truth is to endanger the reputation of England and Englishmen; to be silent as to the notorious injustice and cruelty of England's government of Ireland, and her dire persecution of Irish Catholics. And because we have not kissed the hand that smote our Church and our country, and fallen prostrate at the feet that spurned both as things most vile, we are accounted anti-English.

Why, and how is this? Are the haughty and boastful English writers, statesmen, and politicians to be allowed to heap insults and injuries on all other nations, to trample on their fellow-subjects in the sister Island; is the English Press to be permitted to designate Irish priests as surpliced ruffians and Thugs, to loudly proclaim to the world the crimes of Irishmen, whilst passing over without comment the more numerous and atrocious crimes of its own countrymen, without animadversion from anyone, particularly an Irish Catholic? Yes, thus it is. This is precisely what is expected from us.

Irish Catholics, simply because they are Irish Catholics, are expected to tamely submit to every insult and every injury rather than disturb, and by agitation render uncomfortable, the social relations of English Catholics. This statement will, we feel assured, be made to serve as another proof of our anti-English sentiments. But we know from personal experience that the statement is true. If, indeed, we were only personally concerned, we should have little difficulty in adopting the course expected of us; and the only thing we should have to guard against would be the mingling of contempt with Christian charity. But our position is a public one. We are the guardian of the interests and honour of thousands who trust us, look to us for guidance, and call on us to defend what they not only value, but hold most dear. No matter, then, what our private and personal views and feelings may be; whether we condemn such folly as we have spoken of, or would wish, in accordance with the highest example, to be patient, as an individual, under gross injury and almost unbearable provocation; as a journalist we must fearlessly speak the truth, let who will be pleased or vexed, and defend the just cause.

And, if there be one thing more than another that we have cause to regret, it is our silence on some occasions when, had we acted on our sense of justice, and not permitted deference for the prejudices and national antipathies of others to sway us, we should have spoken out boldly, and hit hard when hard hitting was certainly called for.

Without circumlocution, without even the interposition of a kindly word, with rude and unfeeling bluntness, without a particle of evidence, Dr. BAKWELL broadly charges the Land League and the National League with participation in the assassinations and other crimes which have, though provoked by barbarous laws and a most partial administration of them, disgraced the name of Ireland. It is nothing to Dr. BAKWELL that both of these organisations have successfully defied Government to prove their illegality or their participation in crime of any sort. It is nothing to him that they have from first to last denounced crime, not only because it was crime, but also because the crimes that disgraced the country were calculated to inflict on these organisations the greatest injury. But it was expected that men busily engaged in an effort to preserve the lives of hundreds of thousands, should suspend these efforts, and devote their entire energies to the suppression of crimes that had been provoked by shocking misgovernment, and which a little wise legislation and administration by those who were bound to provide both, would have put an end to at once. This parrot cry against the Land League and the National League is only an adroit attempt to fix on innocent men the responsibility and odium of a state of things which was, and is, the direct outcome of centuries of bad government and cruel laws,—an attempt that it is our duty to stigmatise as not only unjust, but as barefaced impudence.

The truth is that English government and English legislation are the criminals and the traitors, whilst these Leagues have been, in reality, the most loyal of organisations, and the best friends of the integrity of the Empire. Whilst the misgovernment that, in effect, laboured hard to undermine the

loyalty of an entire nation, obstinately perseveres in evil-doing, these Leagues pointed out to an almost hopeless, and consequently desperate, people the road of legal redress, and inspired them with the hope of obtaining justice in a peaceable and constitutional way. For this they deserve the thanks of all law-abiding, peace-loving, and just men. It is not to the purpose to point to an interview between Mr. PARNELL and French republicans. We fail to see in this a crime. We freely admit, indeed, that there was, under the circumstances, an error of judgment, but where is the evidence that Mr. PARNELL advocated any wrong principle, or compromised any right one. Surely he was at liberty to hold an interview with a foreign politician, and even discuss political situations so long as he kept his honour untarnished and his principles intact. And it has yet to be proved that Mr. PARNELL compromised the one or abandoned the other. Besides, it is not for the admirers and patrons of GARIBALDI and MAZZINI, their helpers and friends, to endeavour to draw political capital from the comparatively innocuous action of an Irish politician.

Dr. BAKEWELL seems to be indignant with us for publishing a report of his speech, and broadly asserts that he did not say the Land League and National League were condemned by the Pope. The speech referred to is now before our readers, and it will be for them to judge whether his assertion is borne out by the speech. For ourselves we must say that we find ourselves unable to perceive how the Doctor can say that his speech affords proof of the misrepresentation to which he says he has been subjected. On the contrary, it appears to us that he has in his speech laboured hard to prove that the Pope has condemned these organisations, and we think that the report of which he complains, and for the publishing of which he charges us with anti-English prejudices, is fully justified by the text of the speech itself. And now we may ask what good object could the Doctor have had in view in bringing his motion before the Literary Society. Did he expect he should succeed in carrying it? Hardly, we fancy. The affair was over; the hall had been lent; the meeting had been held. The speech of Mr. REDMOND had been such that no dispassionate man could find fault with it, and peace was reigning. Under these circumstances Dr. BAKEWELL brings forward his motion, and delivers his most injudicious speech: Could he have been ignorant that such a motion and such a speech must necessarily arouse strong, even passionate, and certainly successful opposition? Had the Doctor intended to injure the Society, to rouse the feelings he would have us believe he deprecates, he could not have adopted a course better calculated to attain this end. He it is that is entirely responsible for the state of feeling that now exists, he it is that has roused national feelings and antagonism: and we have not the least idea of permitting him to ride off from the unhappy situation he has created, on the groundless contention that Irishmen are to blame for it.

A Branch of the Irish National League was formed at Notown Grey Valley, on the 5th of November, which to all appearance bids fair to be a grand success. The meeting was adjourned to the 25th, at which the following gentlemen were unanimously elected for the ensuing six months:—Mr. J. Flynn, President; Mr. J. O'Reilly, Vice-President; Mr. M. Molone, Treasurer; and Mr. J. Kerrigan, secretary. After revising rules, and transacting other business of a routine nature, the meeting was adjourned to February 1.

We are glad to learn that the method of paying off the debt on the Dominican Convent at Invercargill by means of weekly subscriptions has been originated and taken up by the people with so much enthusiasm that the debt is likely to be wiped out by it, together with such accidental contributions as may come in, in about twelve months. This system of paying church debts, which has worked such wonders elsewhere, with so much ease to the people, cannot but be successful, and aided by the donations of country friends, the fulfilment of promises made, and the holding of a concert, and, perhaps, in about a year, a bazaar, cannot fail to remove the weight that at present oppresses the little community.

THE Melbourne *Advocate* very pertinently remarks that the *Argus* has published four or five prominent articles, all to prove that the Irish-Australian Convention was a dead failure and quite unworthy of notice. The *Australasian* also, which is an enlarged edition of the *Argus*, has published several articles on the same subject.

We gather from a couple of correspondents who write to our contemporary the *Graaf Reinet Advertiser* that they take things pretty easy in the South African colonies. These gentlemen have evidently returned there recently from Australia, and give their fellow-colonists the benefits of their experience. The first—Mr. W. C. Parkes—explains that Australia is no better than their own Colony, because people there work harder to earn higher wages. He

says no one who has been in South Africa for ten years should go to Australia. "Farmers had better not go, for it seemed to me the Australian farmers are the hardest worked and worst paid class. Labourers had better not go, because they can never stand the work. Mechanics are the best off, they can generally get into something, if not good then reasonable." And as to clerks, he describes their condition as one of starvation pure and simple. Of New Zealand this gentleman gives a still poorer opinion. "Though I did not go there myself," he says, "I spoke to many people who had been there, and from them I gathered that things there are dearer and finer-out in every way. In fact the country is getting over-crowded, and many people have already come over from there to Australia to better themselves." The other correspondent also refers to the hard work done in the colonies. "You wonder how it is that farmers," he says, "can pay such wages and still sell produce so cheap. The fact is that when the farmer's wife wants a drink she does not call: 'Kaatie bring me a cup of coffee, or a glass of water.' Neither does the farmer when he wants to light his pipe call: 'Klaas, bring me a stick of fire.' They fetch it themselves. They all work, sir, work; and that is how they manage it."

"THE killing of the nun in Belfast," says the *Nation* of October 20, "is evidently not to be the only deed of its kind to which Sir Stafford Northcote can point as the result of his recent campaign amongst the Orange fanatics of the North. On Saturday night an attempt was made to burn down a Land League hut at Gortayoy, Bridge, county Tyrone, with his occupants—an old evicted tenant and his wife; and in all probability the crime of murder as well as arson would have been consummated but for the vigilance of the old couple, who detected the fire before it had time to burst into flame. In the case of the nun, Sir Stafford Northcote allowed three days to elapse before he uttered even a halting deprecation of the outrage; in the case of this second characteristic manifestation of Orange fanaticism, he bids fair not to speak at all. We hope, however, that when Parliament re-assembles he will be catechised on the subject. He and the other firebrands who have lately been striving to fan the flame of Sectarian strife in Belfast and Derry are morally responsible for both crimes, and they should be shown to be so in the face of the world.

MR J. E. REDMOND took the occasion the other day of a lecture given by him at Adelaide to contradict Mr Archibald Forbes's statements concerning him made in the *Nineteenth Century*. "He has said," remarked Mr. Redmond, "that when I first came to Australia I spoke with my usual excitable manner, but that my first lectures were attended by riots, caused by the indignant loyalty of the people of Australia; that in consequence of that indignant loyalty culminating in riots, I saw fit to alter my tone, and that I therefore actually caused the National Anthem to be sung at every future meeting. These statements may seem to be small matters, but they are deliberate falsehoods. They cannot, by any possibility, be mistakes, because Forbes and I went through the colonies together. He knew what occurred at my meetings as well as I knew what occurred at his, and these statements are deliberate falsehoods." Mr Redmond then gave a categorical denial to each statement of Forbes reflecting on him.

THE *Nation* says:—The speech of the Marquis of Waterford at the Orange banquet to Sir Stafford Northcote in Belfast must have been something like a bombshell thrown into the midst of the revelers. It contained, of course, the usual Tory denunciations of the National party, but it also contained an emphatic condemnation of the English policy which destroyed the manufactures of Ireland and now banishes the Irish across the ocean instead of finding them employment at home; and, besides, it was a direct appeal to England to help in re-establishing the manufactures of Ireland and trying the experiment of a peasant proprietary. That is to say, it was a speech of the sort the English Tory leader, who would announce no policy for Ireland, least liked to hear. We would not give much for the marquis's chance of a post in the next Tory administration. A Tory with ideas harmonising to any extent with Irish popular opinion is "a marked man" amongst the members of the controlling ring.

MR. JOHN MURDOCH is bringing the "unaided Word," in Gaelic and English, to bear on the land question in Scotland with good effect. He has compiled a leaflet for circulation containing several texts supporting the doctrine of the land for the people,—and which it is calculated will prove a two-edged sword in the hands of the Highlanders. "The minister and people of a district visited in advance of the Royal Commission by Mr. Murdoch," says the *Nation's* correspondent, "were assembled together in the church to receive instruction and assistance in preparing a statement of their case in English. As a preparatory exercise the minister read an extract from the first chapter of Nebemiah, after which Mr. Murdoch turned to the fifth chapter of the same book and read from the first to the thirteenth verses, evidently to the discomfort of the parson and the consolation of the people, the peremptory orders given to the Jews to restore to the people 'their lands, their vineyards, their olive-yards, and their houses'—an order which the Jews instantly obeyed." But, as is usual otherwise, it appears that in this matter also

there are varieties of interpretation, and every one makes the "unaided Word" testify to that which suits him best. "The Scriptural case against the present system is so put by Mr. Murdoch," adds the correspondent, "that the supporters and satellites of landlordism now repudiate the inspired teachings of lawgivers, prophets, and apostles." In another letter he says: "The Royal Commission which resumed its inquiries on the sixth of this month at Lybster Caithness-shire, after a brief holiday, has procured much valuable evidence of the desolation of landlordism in that and the adjoining counties of Sutherland and Ross. Mr. Angus Sutherland submitted on behalf of the crofters of Helmsdale the most conclusive and unanswerable statement that has yet been published. A lengthened and severe cross-examination failed to shake his position in the slightest degree. By the aid of a rigorous logic he demolished the pleas and sophisms of the Duke of Sutherland's satellites, and demonstrated that the descendants of the burnt-out crofters were paying 3s 3d per acre for the worst land in the county, while the fertile glens were let to the big farmers for sevenpence an acre."

The Melbourne *Advocate* of Nov. 24 writes as follows—in connection we conclude with the report published here also that Archbishop Goold had forbidden the use of Catholic schoolrooms to political meetings and otherwise placed certain restrictions on his priests:—"In the distressing circumstances in which it is placed, we should not grudge the *Argus* a little comfort, and therefore it is no pleasure to us to be obliged to draw from under it one of those clumsily constructed and very shaky props on which it has built its case against the Convention. That journal has made a great deal of a circular, which it alleged, each priest in the archdiocese had received, instructing him not to attend political meetings, and to refuse the use of the Catholic schools for such a purpose. No circular imposing uncommon restrictions on the discretion of the clergy in charge of districts has been issued. In a few instances long established diocesan rules have been brought under the notice of clergymen, but the *Argus* could not find room in its editorial apartment for the number of priests of the archdiocese who have not received any notice on the subject, and among these are dignitaries of the Church. The *Argus* is welcome to any comfort it can extract from this explanation."

We borrow from the Melbourne *Advocate* the following excellent, instructive, and suggestive note, which we recommend to the very attentive consideration of our Irish readers:—"According to the *Argus*, Irish Australian leaders were absent from the Convention. Who are they, and what constitutes their title to leadership? If intellectual calibre, we could name half-a-dozen men who were identified with the Convention, whose superiors are not among the absent. If wealth constitutes leadership the Convention certainly was not deficient in that sense. And if political influence among the Irish people is meant, it was contained in a large measure in the Convention. Is there one of the absent men, who, against the wishes of those men assembled at the Convention, could secure the votes of their countrymen in any part of Australia? Emphatically, not one. There is not one of these absent men who to-morrow, on his own merits, and regardless of the good-will and support of the men who sat at that Convention, or were represented there, could hope to win an election with the aid of his countrymen. The absent men got from the men who were present, or from men of their character, all they possess in the way of influence or position, and for anything further they may seek, they will have to look to those to whom they are already so much indebted. From their English or Scotch fellow-colonists they never got very much, and in the future they have still less to expect. The political power of the Irish in these colonies was represented at that Convention, and the *Argus* knows it. That power is in the keeping of the branch Leagues throughout these colonies, as some of the absent may yet find out to their cost."

At the annual meeting of the Society for the Promotion of Morality held the other evening in Melbourne, the Rev. D. Jones Hamer spoke in reference to the charges lately brought by him against the public schools. The *Age* reports him thus:—"He was quite content to accept all the blame that had been cast upon him in connection with this matter, but he had nothing to regret and nothing to retract in connection with it. Terrible, awful, and appalling as the bald statement appeared to be, he had had less hesitation in giving publicity to it than he would otherwise have had, because it fell in along parallel lines with what had been communicated to him by a competent authority, a medical man, who has since repeated his statements, in order to make it clear that there had been no mistake. It might, Mr. Hamer suggested, be asked why were not the names given of the parties concerned, and he supplied the answer by stating that it was to save the heartbroken parents and sorrowing friends from further pain that this information was withheld. He had had a large inroad of correspondence supporting the general statement as to the immoral practices amongst children, but the writers in all cases enjoined secrecy."

We are happy to learn that the fears concerning Father J. T. Woods, in connection with the Java eruptions, have proved groundless, he having communicated with his friends in Adelaide.

THE Redemptorist Fathers opened their mission at St. Joseph's Church, Dunedin, on Sunday, at 11 a.m. The missionaries were met at the door of the Church by the bishop, and conducted by him in procession to the sanctuary. Mass was then celebrated by the Rev. Father Lynch, and on the conclusion of the gospel the Very Rev. Father Vaughan ascended the platform, and delivered the opening sermon, explaining the nature of a mission, and exhorting all to attend it diligently and with the proper dispositions. The church was crowded, and such was again the case in the evening, when the Rev. Father Hegarty preached. At 3 p.m. the children's mission began, and it has been continued through the week, with Mass and instruction at 9 a.m., and the Rosary, instruction, and Benediction of the Most Holy Sacrament at 7 p.m., the church being well filled with children. During the week also the Rev. Father O'Farrell has given a mission at St. Patrick's Church, South Dunedin, for the benefit of those persons who would find themselves unable to attend at St. Joseph's Church. The children's mission will terminate with a general communion on Sunday morning, and that to adults will begin with High Mass at 11 a.m.

THE supplementary bazaar in aid of the Dunedin Cathedral Building Fund was brought to a conclusion on Saturday evening with a sale by auction.—Mr. J. Milner kindly giving his services for the occasion. There was a good attendance and the bidding was spirited. The Bazaar, on the whole, may be considered as very fairly successful, and it will be a satisfaction to the ladies who worked so hard in its interests to find that their efforts had not been made in vain.

APROPOS of the announcement made at one of the late Luther meetings, to the effect, that the Pope had come over with the Conqueror, we read with interest the following extract from a notice given by the *Month* of the Leofric Missal, of which an edition was published the other day with an introduction by an Anglican clergyman. "The early ecclesiastical independence of the English Church is a myth dear to many Anglicans, and makes them catch at any shadow of faint outward resemblance between anything in the present Establishment and the Church of former times. The election of bishops seems to the editor to afford one of these shadows, and he grasps at it accordingly. 'The mode of election,' he says, 'resembled that prevailing in the Anglican rather than in the Roman Church of the present day.' But a few sentences before, he has to make an admission which effectually neutralises any seeming resemblance. Speaking of the Church of England he says:—'Her archbishops from the very first applied for and wore the pall,' sent to them from Rome as a symbol of jurisdiction given and received. Nothing could show more conclusively the ecclesiastical subjection of the English Church of the period to the One recognised Ruler of the Christian Church, than this act of ecclesiastical submission on the part of the English Church. The editor has drawn an erroneous conclusion from not attending to the distinction always made between the nomination of bishops and the confirmation of their election. In the middle ages the Metropolitan confirmed the election of the bishops while the Pope confirmed the election of Metropolitans." The reviewer goes on to say that the editor might as well argue that because French bishops are at present the nominees of President Grévy, therefore, the Church of France is independent of Rome.

Mr. H. J. Kitt, George Street, Dunedin, offers for selection an unrivalled stock of trunks, portmanteaus, and travelling bags of all kinds. Repairs are also undertaken by him.

The dining room at the City Hotel, Dunedin, is now open for luncheon. We need not dwell on the advantage thus offered to the public, as the reputation of the establishment in question is a sufficient guarantee, and more than anything we could say.

MESSRS. MERCER BROS., Princes street, report:—Fresh butter (in ½ lb. and 1 lb. prints), best quality, 8d per lb.; ordinary butter, 6d per lb.; eggs, 10d; roll bacon, 7½d per lb.; good salt butter, in kegs, 6d per lb.; cheese, 5½d per lb.

MR. F. MEENAN, Great King street, reports:—Wholesale prices, Oats, 1s 6d to 1s 10d per bushel; milling wheat, 3s 6d to 4s 3d per bushel; fowls' wheat, 2s to 3s; barley, malting, 4s to 5s; milling, 3s to 3s 6d; feeding, 2s to 3s; hay, oat, £4 10s per ton; rye-grass hay, £4; chaff, £3 10s to £4; straw, £2 to £2 5s; bran, £4; pollard, £4 10s; potatoes, £2 to £2 5s; oatmeal, £10 10s; flour, £10 to £10 10s; fresh butter, medium to prime, 7d to 10d per lb., salt, easier, 8d per lb.; eggs, 1s per dozen; bacon, sides, 8½d per lb.; rolls, 8d; hams, 10d; pork, 4½d; cheese, dull of sale, 4d to 6d.

Here is a scrap for the superstitious. A farmer writes to a contemporary:—"As I was counting my sheep into the kraal, and just as I was counting the last, a flash of lightning struck 167 of them dead, and strange to say they were all struck on the left shoulder, and were lying in the shape of a cross in the kraal."

The *Wexford People* of the 19th Sept. says:—"The announcement which our columns contain to-day of the death of Richard Joseph Devereux, Esq., Summer Hill, at the early age of 54 years, will be every-where received with regret. The sad event took place at Rosslare on Sunday night, where Mr. Devereux had gone in the hope of recruiting his failing health. The deceased gentleman represented the borough of Wexford in the Liberal interest under the Gladstone administration from 1868 to 1874. In private life he was esteemed and respected by all who knew him."

READ!!

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ARE
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THE SHOP CROWDED DAILY.

MOLLISON, DUTHIE AND CO.,

GEORGE STREET,

DUNEDIN.

Bankrupt Sale at First Verandah on left-hand side after leaving Octagon.

SHIN FANE! SHIN FANE!

ENCOURAGE IRISH ART!

The handsome collection of IRISH-MADE GOODS which were exhibited at the late International Fair, Melbourne, consisting of 800 PRIZES, varying in value from £4 4s. to 2s. 6d. each, will be disposed of by a

GRAND ART UNION!

To be Drawn for in
ST. PATRICK'S HALL,

MONDAY, 31st DECEMBER, 1883.

The proceeds will be devoted to relieving

THE DISTRESS NOW EXISTING IN IRELAND.

Committee of Management:—Thomas Fogarty, President
Joseph Winter, Hon. Treasurer; M. McDonald and L. Doyle, Hon Secs.

The following Special Prizes will be added to the Art-Union:—

1. A Handsome Framed Life-size Oil Painting of St. Bridget, valued at £15 15s, the gift of J. E. Redmond, Esq., M.P.
2. A Handsome Framed Life-size Oil Painting of St. Patrick, valued at £15 15s., the gift of W. Redmond, Esq.
3. Two Beautifully-framed Oleographs of Charles Stewart Parnell and Michael Davitt, the gift of Mr. J. W. Walshe.
4. A Handsome Gold Hunting Watch, the gift of a friend, valued at £15 15s.

TICKETS ONE SHILLING.

Anyone wishing to assist the cause can have books of ticket by applying to the TABLET office.

THROUGH THE POST.—IN TWELVE LESSONS.

SHORTHAND WRITING is now recognised as an almost indispensable branch of education. The study is one of the best mental disciplines; it strengthens the memory, improves the reasoning faculty, and matures the judgment.

To those attending Literary Associations, and those connected with the Press, who are much in the habit of writing, and also to the self-learner, the ability to take verbatim reports of lectures, addresses, &c., and to make extracts from valuable books, is of inestimable advantage. Taught through the Post, and at Residence, for 80s.—W. J. WILLIAMSON, YORK PLACE (opposite Smith St.), DUNEDIN. Postal Address: Box 148, P.O., Dunedin.

NATIONAL TRIBUTE

TO
CHARLES STEWART PARNELL

Offices Irish-Australian Federal Council,
St. Patrick's Hall, Melbourne,
10th November, 1883.

TO THE PEOPLE OF THE IRISH RACE IN AUSTRALASIA.
Fellow-Colonists.—

The chief work of the Convention held on the 7th November was to appoint a Federal Council, whose duty it is to conserve and promote Irish National interests. At the first meeting of the Council, its members, acting upon a resolution of the Convention, resolved to take advantage of the favourable opportunity now presented of uniting Irish-Australians in that great movement the object of which is to attest the gratitude and attachment of the Irish people to their great leader, Charles Stewart Parnell.

It is strictly within the scope of its duties that the Council should earnestly recommend all the branches of the Irish National League in the Australasian colonies to heartily assist in raising a contribution to the National Tribute that will be commensurate with the importance attached to the subject in Convention. If Mr. Parnell's services were alone in question these would entitle him to the most generous mark of appreciation and gratitude his countrymen could bestow on him. Within a few years, under his guidance, Ireland has been raised from prostration to strength and self-reliance, and material advantages incomparably larger than had been gained by any previous agitation in the century have been won for her people. But these, though weighty, are not the weightiest considerations by which the Irish at home or abroad should be influenced. The tribute will be national in a much broader sense than if it were but a grateful acknowledgment of personal services. It will be the answer of our race to the foul efforts that have been made to damn with falsehood the character of our leader; it will be our protest against "a system of defamation unparalleled in political warfare"; it will be a pledge of our unshaken trust in the integrity of the man who has been vilified because he is both faithful and strong; and, lastly, it will be a solemn promise to heartily support the National cause of which he is the representative. These are the broad considerations which, in the opinion of the Federal Council, attach grave importance to this movement as a manifestation of the National will and purpose; and these are the grounds on which the Branch League are now requested to take immediate steps for raising the Australasian contribution to the National Tribute.

The Federal Council fraternally congratulates the members of the Irish National League in Australasia on the great success the Convention achieved, and in the name of Ireland calls upon them to continue faithful to the purpose to which their representatives pledged them.

Subscriptions collected by the several branches, to be remitted to the Treasurer of the Federal Council, Mr. Joseph Winter, for transmission to Ireland.

Signed on behalf of the Federal Council of the Irish National League of Australasia,

KEVIN IZOD O'DOHERTY, President.
J. G. O'CONNOR, } Vice-Presidents.
FRANCIS LONGMORE }
JOSEPH WINTRE, Hon. Treasurer.
MICHAEL M'DONALD, Hon. Secretary.

MINTON HOUSE, PRINCES STREET.

NOTICE.

MATHESON BROS. AND CO. (Ld.) beg to announce that owing to Large Shipments Landing and to Arrive, they have decided to offer the whole of their magnificent Retail Stock at prices that will defy competition.

The stock is well known to be the best and most carefully selected in the Southern Hemisphere, comprising Dinner, Breakfast, Tea, Dessert, and Toilet Sets, in all the latest styles and patterns, complete Sets Table Glass in rich cut and engraved; also cut or engraved Tumblers, Wines, Decanters, etc.; Vases and Ornaments in endless variety, including a choice selection in the New Quartz or Hailstone Ware, the very first in the Market; also raised flower Vases, Wrought Glass, Barbotene, Dresden, and Limoges Porcelain.

A splendid assortment of Lamps in cut glass, bronze, wrought brass, etc.

SPECIAL LINES.

- 200 doz. wines in good English glass, 9s; worth 15s.
- 100 doz. wines, best English glass, 13s 6d; worth 20s.
- 500 doz. Cut Tumblers, 9s and 13s 6d; worth 15s and 21s doz.
- 200 Tea Sets from 25s to 100s; worth £2 to £7 10s.
- 100 Tea Sets in Old Blue at 70s; worth £5 5s.
- 50 Tea Sets in Old Blue at 45s; worth £4.
- 200 Breakfast and Tea Sets at £6 10s; worth £10 10s.
- 150 Dessert Sets from 30 to 100s; worth 60s to £7 10s.
- 800 Sets of (4) Table Corner-flower Holders at 5s 6d, 6s 6d, and 8s 6d; worth 10s 6s to 16s.
- 200 Breakfast Sets from 35s to 62s; worth 60s to 100s.

SALE COMMENCED ON 20th NOVEMBER.

CALLAN & GALLAWAY

SOLICITORS,

BOND STREET DUNEDIN,

Have Several SUMS OF MONEY TO LEND on Good FREEHOLD SECURITY, at Current Rates of Interest.

CHRISTCHURCH.

(From our own Correspondent.)

Nov. 26, 1883.

I HAD not intended to write of the celebration of the Luther centenary in this city, but your interesting and amusing comments on the speeches elsewhere delivered in connection with this great Protestant festival, have determined me to have my little say on the same subject. First of all, it seems to have been admitted by the speakers at the tea-meeting in the Baptist meeting-house that the reunion was comparatively a failure, so far as ministers were concerned, and one of these gentle men moaned over the indifference which he believes to be creeping over Protestants generally. True, the evening was about the most unfavourable of the many bitterly cold and inclement ones which have fallen to our lot during the present winter (for present it most certainly is as I pen these lines), and we will charitably suppose that the drenching rain not only damped the spirits of the ardent few who suffered no inconveniences to prevent their assisting at the glorification of their hero and saint, but worse than this, positively kept away the many who were eagerly waiting the moment to contribute their substantial offering towards the funds of the Benevolent Association, in aid of which—the advertisement stated—a collection would be made (odds enough, those present must have left their purses at home, as the published list of the sums collected for this most deserving charity, omits to mention any pecuniary result of the “monster tea-meeting”). The Rev. Mr. Watson, Church of England parson, philosopher, sage, and scribe, likewise patron of the Salvation Army, vice German neology, eulogised Wickliffe, Cranmer, Calvin, as well as Luther, and then passed on to the dark times coming, when the next generation will be “at the mercy of religious and political charlatans.” It is impossible to make a guess as to the politicians Mr. Watson has in his mind’s eye, but apparently the Salvationist glamour is beginning to wear off, so far as he is concerned. The Rev. Mr. West, Presbyterian, of course, referred to Luther’s wonderful discovery of a Bible in his monastery, and further expressed his deep-seated conviction, that the sacred volume “has been taken from the schools to please the Roman Catholics”!!! The remainder of the speakers scarcely reached the intellectual heights of their predecessors, but simply rang the changes on the exalted merits of those “pillars of the Protestant alliance, Luther, Calvin, Cranmer and Knox.” You have ably exposed “the profound and ludicrous ignorance of the speakers” in Knox Church, an ignorance which, however, seems world-wide so far as regards Luther worshippers. It would be, perhaps, unreasonable to expect them to possess any knowledge of Catholic history, but surely it is not too much to expect them to be fairly well read in the works of historians of their own religious bias. Nevertheless, they appear to be utterly ignorant of the revelations made by such writers as the intensely Protestant Burnet, Heylin, Collier, Strype, and Dean Hook, regarding the character of the English Reformers, who are admitted to be bad men by writers like Hallam, Macaulay, Arnold, and even Froude. As to the effect of the “glorious Reformation,” I may be allowed to quote a few passages written by some of the so-called martyrs. Ridley wrote a tract called the “Lamentations of England,” in which he says: “Lechery and oppression, pride, covetousness, and a hatred and scorn of religion were generally spread among the people.” Latimer says: “London was never so ill as it is now. In times past men were full of pity and compassion, but now there is no pity, for in London their brother shall die in the streets for cold”; and again, “Surely in Popery they had a reverence, but now we have none at all. I never saw the like.” Hooper says that “Another life is required of the justified man than that gossellers lead now-a-days.” Strype, in his “Memoria’s,” especially names covetousness, neglect of the poor, corruption of judges, oppressiveness of landlords, frequency of murder, prevalence of adultery, and consequent divorce, as sins resulting from the Reformation. Now as to the opinion of foreign reformers on the result of their own handiwork. Erasmus says:—“Look round on this gosseller people, and show a single one whom that Gospel has made sober instead of drunken, modest rather than indecent. I can show you plenty who have become much worse than they were.” Luther himself says: “The world grows worse daily; it is evident that men are far more vindictive, more covetous, more destitute of all mercy, more immodest and unruly, and far worse than they were under the Papacy.” Again; “Formerly, when we were led astray by the Pope, men readily followed good works, but now all their aim is to get everything for themselves by extortion, plunder, theft, falsehood, and usury.” Wolfgang Musculus says: “If any wish to see a crowd of rascals and troublemakers of the public quiet, let him go to a city where the Gospel is preached in its purity, for it is clearer than daylight that never were heathens more profligate and more stained than these evangelical professors.” Melancthon writes: “All the waters of the Elbe would not yield me tears sufficient to weep for the miseries caused by the Reformation.” These, and a multitude of kindred statements were brought before the English public by one of the leading writers of the High Church party, and contradiction and refutation of his facts invited, without, however, eliciting any reply. He calls Edward VI. “that young tiger-cub”; Cranmer, “the most infamous personage in English history”; and the reformers in general, “miscreants and villains,” who “in cruelty, impiety and licentious foulness left the Jacobins far behind them.” He also considers that the “common misrepresentations on the subject are so wilful and culpable that no one has any excuse for accepting, much less for repeating them,” adding that one of his friends is engaged on a work concerning the suppressed facts in Reformation history.

Your brief notice of Mr. Wilmott’s “Story of the Scottish Reformation” reminds me that I have lately read a review in an English journal of a book called “Historical Portraits of the Tudor Dynasty, and the Reformation Period,” by S. Hubert Burke (John Hodges, 13, Soho Square, London). It is in a series of four volumes, and as it is published by one of the principal High Church firms, and exposes the shifts and suppressions of Puritan writers, it may very

possibly be the “friend’s work” above-mentioned. The reviewer speaks of Mr. Burke as an honest, impartial writer, entirely without sectarian bias, and says that his revelations concerning the “clerics of the new Learning” are most startling. He gives a sad picture of Cranmer, and other pillars of the Reformation, and says the statements as to Cranmer’s recantations being forced upon him are wholly untrue. “Latimer,” he says, “dissembled, not once or twice, but for nearly twenty years.” Bishop Shaxton became a reformer only because he was cast out of the “Roman fold,” and when threatened with death, not only recanted, but preached at the execution of the very men who had been condemned with him. As to Queen Mary, who “was the victim of the most unmanly and cowardly persecution on account of her religion,” during her brother’s reign, Mr. Burke says that she was “foremost in her desire to sustain the privilege, the honour, and the happiness of her own sex,” many of her ladies in attendance being the wives and daughters of notable Reformers; they had, moreover, no reason to complain that their “rights of conscience” were invaded by their sovereign. Mary, in her last illness, “edified everyone around her by her gentle manners, her piety, and her resignation to the will of Providence.” Mr. Burke devotes a chapter to the defence of the much slandered Mary of Lorraine, and with regard to her daughter, Mary Queen of Scots, he says that Bothwell left behind him a death-bed confession, declaring that Mary and her immediate friends knew nothing whatever of Darnley’s murder, and that a copy of this confession, attested by four officials of the Danish Government, was sent by the King of Denmark to Queen Elizabeth, but was not brought forward at Mary’s trial.

The Industrial Exhibition building is making good progress, and nearly all the available space has been applied for. The committee have reconsidered the question of allowing packets of 12 tickets to be sold at a reduction of 25 per cent., but have finally determined not to do so; the price will therefore remain at 1s. each. The sites for a confectionery stall and a bar were selected, the latter not without strong protest from an active temperance committee-man. No application for space will be received after the 1st prox., and all exhibits are to be placed in the building as soon as possible after that date. Amongst the exhibits will be a sample of copper, weighing about 90 lbs., from the Champion Copper mine, at Nelson.

The Hospital Board, on the motion of the Hon. Mr. Stevens, have decided to spend the whole of the Government grant of £1000 in the improvement of the Hospital buildings, leaving Government to fight out the question of the drainage.

There seems to exist a wide-spread feeling—in spite of the ill-natured comments of the *Lyttelton Times*—that the Otago competitors at the late Agricultural show met with scant justice. However Canterburyans may rejoice at Mr. Boag’s success in carrying off the big prize, still impartial people cannot but reflect that he only scored 9 points against the N.Z. and A. Land Co’s 59 do., Hon. M. Holmes’ 46 do., Mr. Menlove’s 22 do., and Messrs. Campbell’s 28 do. It is to be hoped that these gentlemen will reconsider their present determination not to enter stock for exhibition in Canterbury during the next three years.

The Agricultural and Pastoral Association, at their special meeting on Tuesday, sustained Mr. Haydon’s protest against the School of Agriculture, as the exhibitors of the best hams and bacon, and so gaining the prize of the *Lyttelton Times* Company. The Association did not think the School could be termed “a bona fide farmer.” They also considered the protest of Messrs. Booth and Macdonald, implement makers, which accuses one of the judges in the classes of machines and implements of being biased in favour of Messrs. P. and D. Duncan’s exhibits, and said they could prove that he had acted in collusion with one of the partners of the firm to influence the judges’ decision. Messrs. Duncan strongly denied the charge, which was so far modified that Mr. Booth acknowledged that the word *collusion* had been used without a full consideration of its very strong and disagreeable meaning, but still asserted that Messrs. Duncan had allowed a judge to see their exhibits before the names were hidden as required, as well as to examine the implements before the show. Mr. Booth’s witnesses, however, failed to establish his case, and it was resolved that the protest of the firm be not sustained, and that the Committee regret that such a serious charge was made against one of the judges. Messrs. Booth and Macdonald seem to have been let off very cheaply, but it is understood that the matter will not rest here, but is likely to give work for the lawyers.

Mr. P. Schourup, photographer, of Colombo street, took an excellent likeness of His Excellency the Governor, during the recent visit of the latter here. Happening to pass by Mr. Schourup’s establishment the other day, I closely examined the specimens in his window of his new style of photography (the name of which has slipped my memory), and I am by no means sure that I admire it, excellent as the productions are, so far as the photography goes. Young ladies smiling on you from the centre of elaborate china plates may be all very well, indeed one can imagine that the vision of a lovely face slowly emerging from the depths of one’s soup might not be altogether unpleasant, and might furnish food for the mind while the body was receiving its nourishment; but the sight of the Hon. Mr. Rolleston, looking preternaturally solemn (and hideous) on a good-sized vase, is quite another thing, oh!

The new Armagh street bridge is a very strong and rather handsome structure, and the new bridge between the Domain and the Acclimatisation Gardens is now completed. It looks well, and is of good construction, and of course is a great saving to pedestrians.

Messrs. Manning, the brewers, have just added to the Christchurch brewery new premises fronting the Ferry Road, which consist of counting-house, manager’s room, etc., bottling and grain stores. The style is Italian, and the materials are Hoon Hay, Mount Somers, and Oamaru stone.

Professor Black, of your city, who has analysed the hematite ore obtained from Little River, reports it to contain 32 per cent. of pure hematite, and to be about as good as that found at the Thames, though somewhat inferior to the Nelson product.

On Thursday the Working Men’s Club gave their first entertainment in their new social hall, which was quite filled with the mem-

**NEW AGRICULTURAL SEEDS. NEW VEGETABLE SEEDS
NEW FLOWER SEEDS.**

NIMMO AND BLAIR,
Have pleasure in intimating to Florists that they can be supplied with **NEW SEEDS** of Best Stocks and Strains, they having imported an extensive assortment from a first-class house. **N. & B.** have no old stock, and have every confidence in recommending this new importation.

Seeing that purchasers can be found for **FOUL SEEDS** because low priced, Nimmo and Blair would draw attention to the fact that this is a very false economy, and that having added to their grass-seed cleaning plant they are prepared to clean parcels for Agriculturists at a very moderate rate. Something like 10d per bushel will clean and carry grass seed for say 100 miles to and from Dunedin.

NIMMO AND BLAIR are Agents for—
Mitchell's Broadcast Seed Sowing Machines. It is an acknowledged fact that these machines soon recoup the cost, through the wonderful saving of seed.

General Agents in Otago for Bowen's Californian Seeds.
Drummond's Seed Cleaning Machines.
Sonntag's Brookville Nursery. Forsyth's best Manilla Rope.
Nicholson's Reapers.
FOR SALE.—Rock Salt, Iron Tanks, Sheep Nets, Cornsacks (Eye, Rape, Tares, Phosphorus and Oil of Rhodium, Fencing Wire Potato-digging machines, Fanners.

NIMMO AND BLAIR,

GENERAL COMMISSION AGENTS, DUNEDIN

OCCIDENTAL HOTEL
(Late Swan),

[ESTABLISHED 1865]

HEARF AND REVELL STREETS, HOKITIKA.
This magnificent Hotel, having been enlarged to nearly double its former size, thoroughly repaired, painted, decorated, re-furnished, and improved in every respect, is now by far the **LARGEST COMMERCIAL HOTEL IN WESTLAND.** It commands a splendid view of the harbour, shipping, and road-head. The house contains public and private bars, dining-room to seat 60 persons, and

GRAND BILLIARD ROOM,

With one of Alcock's Prize Tables.

THE SAMPLE AND SHOW ROOMS

Are admitted to be the best in New Zealand, and are kept for the use of Commercial Travellers, free of charge.

There are likewise six parlours, including two large, well-furnished Commercial Rooms, suites of rooms for private parties and families, bathroom, and thirty-three comfortable bedrooms, under the careful superintendence of the landlady.

The Proprietor, in returning thanks to the public for their patronage for the last sixteen years, begs to announce that while the Comforts are Largely Increased, the Tariff is Greatly Reduced.

WINES, ALES, AND SPIRITS,

Only the First Brands, will be kept in Stock.

TABLE D'HOTE A 6 P.M.

Coaches for Kumara and Ross leave the Hotel daily, and for Christchurch on Tuesdays and Fridays. Passengers certain to be called in time for all coaches and steamers.

D. LYNCH, Proprietor.

HERBERT, HAYNES and CO.,

Are showing the largest Retail stock of **DRAPERY, CLOTHING,** and **CARPETS** in the Colony at the most **REASONABLE PRICE.**

The richest Mantles, Jackets, Dolmans, &c.

The Choicest Spring Millinery, Straw Bonnets and Hats.

The most fashionable Dress Materials.

The best assortment of Prints, Satens, Attaleas, Galateas, Guighams, &c.

The greatest variety of Laces, Embroideries, Ribbons, and Fancy Goods;

The best stock of Gentlemen's, Youths', and Boys' Clothing

Coatings and Tweeds in all makes.

Hats, Scarfs, and Ties in endless variety.

HERBERT, HAYNES & CO.,

IMPORTERS

OTAGO WOOL STORES, Rattray and Castle streets, DUNEDIN.

THE NEW ZEALAND LOAN AND MERCANTILE AGENCY COMPANY (LIMITED),

Desire to call the attention of

WOOLGROWERS, FARMERS, AND OTHERS

To the facilities which they can offer for the disposal of Stock, Produce, &c., in the Dunedin Market by their

REGULAR AUCTION SALES, EXTENSIVE STORAGE ACCOMMODATION, AND CONVENIENT SHIPPING ARRANGEMENTS
FAT STOCK

Is sold by auction at the Burnside Yards, near Dunedin, on Wednesday, from 10.45 a.m.

STORE STOCK.

Sales privately, or by auction, as may be arranged.

WOOL, SHEEPSKINS, RABBITSKINS, HIDES, TALLOW, &c. are disposed of by auction at their Warehouse on Mondays, at 2.15 p.m., and Wool during the Season on Special Days, the Sales being previously on show on a well-lighted wool floor, with ample convenience for proper inspection by buyers.

GRAIN.—Periodical Sales are held at the Company's Stores in addition to transactions by private contract.

LAND.—Arrangements can be made for public Auction at any time to suit Vendors and Buyers' convenience.

In all cases the Produce is carefully inspected and valued by the Company's Representatives, and every endeavour made to protect Constituents interests. In the event of wool not being sold when offered it can be shipped to the London Market at an expense for warehouse charge of only **ONE SHILLING** per Bale. The position of the Company as the largest Importers of Wool to the Home Market, and the personal attention given to every consignment, are sufficient guarantees that Shippers' Interests are studied and will not be sacrificed.

LIBERAL CASH ADVANCES

are made to Consignors, and every despatch observed in making up Account-sales and remitting proceeds. Advances are made also on Stations and Farm Properties, and on Growing Clips of Wool and Grain Crops.

MEMORANDUM FOR GUIDANCE OF COUNTRY CONSTITUENTS.

FAT STOCK for sale at Burnside should be consigned to that Station to the order of the Company.

WOOL, SKINS, GRAIN, &c. to be offered in the Dunedin Market should be consigned to the Company's Siding, Dunedin. (A railway siding, running through the Store its entire length, gives unexcelled facilities for unloading and loading trucks, with complete protection from the weather.)

WOOL and OTHER PRODUCE not to be offered in the Local Market, but for Shipment to London, should be consigned to Port Chalmers to the Company's order.

In every case it is strongly recommended that Advice, with full particulars, be sent by Post to the Company, Dunedin, before or along with the goods, in order that no delay or error may occur in taking delivery.

Printed Waybills, Consignment Notes, or Sample Bags will be sent by return post on application.

WOOLPACKS and CORNSACKS supplied at Lowest Market Rates.

The New Zealand Loan and Mercantile Agency Company (Limited) act as Agents for Malden Island Guano—universally acknowledged to be a most Valuable Fertiliser.

Any further particulars will be furnished by

DONALD STRONACH, Manager, Dunedin.

Offices: Bond street, Dunedin.

DISSOLUTION OF PARTNERSHIP.

J. LEWIS desires to inform the public he still continues the **UNDERTAKING BUSINESS** as formerly at the Establishment, 152 George street, Dunedin.

Funerals attended in Town or Country with promptness and economy.

LAW, SOMNER & CO.

SEED MERCHANTS & NURSEBYMEN,
OCTAGON, DUNEDIN.

Cultivators of Roses, Rhododendrons, Shrubs, and Fruit and Forest Trees.

GENUINE SEEDS ONLY

See our Illustrated Seed Catalogue of 112 pages. Free by Post on application.

LAW, SOMNER & CO. would beg to call the attention of intending planters to their stock of the above, which is unsurpassed for quality and hardiness.



bers and their lady friends. The first part of the programme consisted of songs, glee, and pianoforte solos, but the feature of the evening was the living chess tournament on the stage, the white queen first reciting some lines written for the occasion by Mr. Anderson. The costumes were designed by Messrs. Victor and Bond, and were in excellent taste, the games being played by Messrs. Wykes and Scott, and concluding in 21 moves.

The Heathcote Steam Navigation Co. are about to run their steamer, the Colleen, regularly from Heathcote, and a trial trip has been made by the directors of the Tramway Co. and some members of the Lyttelton Harbour Board, etc., who found the excursion a very pleasant one, besides recruiting themselves at Pattersou's Hotel, where an excellent luncheon had been provided by order of the Chairman of the Tramway Co. Sumner is a very favourite resort of the wives and families of our citizens, and a trip in the comfortable steamer should be more pleasant, at least, in the summer months, than the omnibusses, which, up to the present, convey the passengers to and from the trams. A landing-stage is about to be constructed close to the Cave-Rock.

A few donations have still to be received by the Benevolent Association in connection with the collections made on Charity Sunday, the total amount so far being £416 1s 8d. Of this the Anglicans contributed £210 1s 4d (14 churches), the Wesleyans about £42, the Congregationalists £5 13s 4d, the Jews £31 12s, the Freemasons £36 9s 6d, the Freethought Association £9 10s, and Dank's workmen, overtime, £2 11s. Our own people gave the handsome sum of £105 17s. The Baptists and Presbyterians have not contributed, charity may lead us to hope that they may still intend to do so, but I hear on authority I cannot doubt that the latter excuse themselves on the ground that they support their own people.

JOINT EDUCATION COMMITTEE'S REPORT.

Now that the evidence of the Joint Education Committee is published we cannot wonder at the anxiety shown by some members of the House to keep it from seeing the light. If the opponents of the Catholic claim had any sense of justice, honour, or shame, the perusal of the report, one would fancy, might make them give in. But none so blind as those who don't wish to see. It would take a great deal more than the report contains to convince such men as the Dunedin "unco gude" and Sir George Grey that the Catholic claim was just, and ought to be conceded. The Reformation went far to destroy all sense of justice and political honour, or even of shame in Protestants when dealing with and squeezing Roman Catholics, and fleecing them of their cash for Protestant purposes. Sir George Grey has oracularly pronounced the present education system "perfect." Perhaps one of its greatest beauties in his eyes is that it robs and affronts Roman Catholics, though he may not own as much to the public for State reasons. Sir George is an old hand in politics. I noticed that one questioner in the Committee was very anxious to make out from Bishop Redwood the truth of the preposterous contention set up by the *N. Z. Herald* and Mr. J. Sheehan, that the Catholic laity had been "coerced" by priestly domination to sign the petitions. But he failed in his aim, and got a quiet rebuff instead. Why, I presume the next thing we shall hear from the men of the *N. Z. Herald* and Sheehan school will be that Catholics say their prayers and perform all their other religious and even their moral duties under "priestly coercion" or domination. It would be for Mr. J. Sheehan's own credit, and for his soul's welfare, if the "priests" could only manage to subject him to a little wholesome "coercion," so that he might be made to do the right thing as a Roman Catholic, and not scandalise the Church to which he professes to belong by flying in her face in so weighty a matter as the education of Catholic youth. I should say that Mr. J. Sheehan is a half-Protestantised Catholic.—God help us all! none of us are such good Catholics as we ought to be, but few, if any, of us are Protestantised Catholics. Mr. Sheehan told "the House and the country" from his place in Parliament lately, that he was not a good Catholic, which, I presume, is only a tender way of saying that he was a bad Catholic. Possibly he meant "the House and the country" to understand that none but a bad Catholic would ever vote against the Catholic education claims. If so, that was candid, and candour is sometimes a great virtue. The *N. Z. Herald*, in a fit of candour, let out, some years ago, the real reason why he was so dead against a Government subsidy to Catholic schools. He said that the Catholics had such a burning zeal for education that they would establish no end of Catholic schools, if only they once got their hands into the public purse for the purpose. They would thus carry off possibly the lion's share of the education grant. He politely added that it required a "long-handled spoon to sup w' the devil." This rather marred his graceful compliment to Catholic zeal for education. However, the cat was let out of the bag—the *Herald* avowed his real reason for opposing the just educational claims of Roman Catholics. It was a reason creditable to us, but not to him and his secularist clients. The *Herald* and his adherents may as well try to arrest the flowing tide as to keep Roman Catholics out of their just rights; one day they will get them if not now. The *Freeman's Journal* here, lately remarked something not very complimentary about the Joint Committee when in conclave assembled: that it was more like a debating club than a parliamentary committee, or something to that effect. But that was a trifle compared with what one of the members of the House himself said about it. He very irreverently compared it to "Pandemonium," a den of devils. It struck me forcibly that Bishops Moran, Redwood, and Luck must have felt anything but comfortable in such a place, and among such company. Joking aside, is such a mode of treating "the education question" not likely to bring education and religion along with it into public contempt, and give an occasion of rejoicing to the unbeliever and scoffer? I have a strong impression that, for some considerable time to come at least, Catholics should, out of respect for themselves and their holy religion, abstain from troubling Parliament about any claim for a Government subsidy to their schools, however just the claim may be. In the present temper—I

was going to say partly irreligious, and partly fanatical, and partly Atheist temper—of the public mind of Government and the Press, there does not appear any reasonable hope that our just claim will be conceded. To suffer wrong patiently for our religion when that wrong is unavoidable is an honour and a duty, not a reproach for us. The reproach rests on those who inflict the wrong, that is on our non-Catholic friends and their Press. If we Catholics be the true disciples of Christ, members of His one only true Church, as we all believe without doubting that we are, we must expect the non-Catholic world to hate us as it hated our Divine Master, and as He warned us it would do. If it hate us it will naturally try to injure us in our religious interests, as opportunity offers. Let us, then, not trust in viceroys, Parliaments, or the Press for procuring the means to educate our children as Catholic children ought to be educated. Let us trust in God and ourselves. There is no want of money among us for the purpose if we only had the heart to give it. This diocese of Auckland is the premier Catholic diocese in the Colony in point of population, but hardly so in point of zeal and liberality in the cause of education for our boys. The other dioceses in the Colony outstrip us and leave us far behind in that respect. Way this should be so I cannot explain: it is a subject well worthy the consideration of Aucklanders. One thing is certain—that the blame does not rest with the clergy. But what can the clergy do in the absence of the hearty co-operation of the laity in such a matter? Our teachers in boys schools are able and zealous, but there is a want of teaching power which money only can supply to make our schools efficient from a secular point of view. It is unfortunate that our two Catholic M.H.R.'s should have placed themselves in an attitude of hostility to the Church in educational matters. But they will not live for ever. Their parliamentary lives may possibly end before their natural lives.—We shall see. It would be far better for the credit and interests of the Catholics of this Colony, nay, I will say for the Christians of this Colony, if Catholic politicians like Mr. J. Sheehan and Mr. Tole were never returned to Parliament. It is impossible to injure Catholic interests without at the same time injuring Christian interests in general, and public justice too. Messrs. Sheehan and Tole are without intending to be so, deadly enemies to Christianity and to public justice, because they act in concert with the deadly enemies of both. It is as plain as the unclouded sun at noon-day, that what is called the "secularist piety" in this Colony possesses the sympathy and co-operation of the enemies of Christianity, and the enemies of God Himself, and of public liberty all over Christendom at the present moment. If there be an enemy to the Cross of Christ and to religious liberty in this Colony, and I believe there are many such, they all adhere staunchly to that "secularist party" of which Messrs. Sheehan and Tole are, by their own act and consent, enrolled as members. If these two Catholic gentlemen entered Parliament avowedly for the purpose of opposing the secularist party and doing their utmost to counteract its baneful influence, one could respect them and urge Catholics to vote for them. But as it is, no. It is to be hoped that after next election Catholics will no longer be scandalised and grieved at the melancholy spectacle of Roman Catholics standing up in Parliament and proclaiming themselves belonging to a party many of whose members deny the spiritual nature of man and the very existence of God Himself. This party now is neither a small nor a weak party, and it is increasing rapidly both in intellectual and physical strength.—Lord Beaconsfield said so more than ten years ago. He said he knew the fact from the best authority, and he was not easily imposed upon in such matters. That any Catholic should ally himself with such a party in Parliament or elsewhere, and that any body of Catholic electors should assist to return to Parliament such a Catholic is certainly a scandal and a disgrace to the Catholic body, and a melancholy sign of a degenerate age in a religious and moral sense. Of course all members of the "secularist party" do not absolutely hold anti-Christian or Atheist views.—No. It is with them as with the "Protestant party" generally, many men—many religious creeds. But still the "secularist party" contains a goodly number of men who are the enemies of Christ and God, and of public justice—a number quite sufficient to cause every faithful Catholic to avoid it as they would avoid the serpent's venom. When Lord Beaconsfield warned the people and their Governments that the Atheist party was increasing in intellectual and physical power as well as numbers, the late Emperor of Russia had not then fallen under the hands of assassins, nor had Lord F. Cavendish or Mr. Burke in Ireland fallen in a similar way. The men who took the throne of Russia quite as much as at the Emperor personally. In like manner the men who took the life of Lord F. Cavendish and of Mr. Burke meant to strike at the throne of England rather than to gratify any personal feelings of revenge against their unfortunate victims, who, so far as is known, never wronged them or theirs individually. In neither case, I apprehend, were the assassins unlettered men, or intellectually weak. For the time being, however, they practically belonged to that section of the "secularist party" who believe in neither God nor devil, but who have thrown off all respect for religion and its ministers. If subsequently they came to their right mind and made their peace with their offended Maker before they suffered an ignominious and just death on the scaffold for their crime, so much the better for them. But in that case they had renounced communion with the "secularist party," and joined the clerical party. The fate of the Russian Emperor and the Irish victims of the "Invincibles" may well cause tyrant rulers and the rich generally to bethink themselves and pause in their career of injustice, oppression, and extortion. Rulers are as much bound to rule in justice, equity, and the fear of God, as subjects are bound to obey their rulers—in peace and quietness. Laws to be respected must be just and humane laws, not such as have long prevailed in Ireland under British rule. If the civil Government were wise it would for its own sake and safety ever co-operate with the clergy in their efforts to educate the people not only in secular knowledge, but in the fear of God. It may be quite possible for children to receive formal instruction in religion in the schoolroom "out of school hours," but that is not the usual and the natural or most convenient and effectual way to impart religious instruction to them. To banish religion from the

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school room "in school hours" by law is to affront religion and to mutilate education to the injury of the young, and the discredit of the Government. Catholics will never voluntarily adopt such a system as a permanent arrangement, or have it forced upon them. The youth of the country can only be duly or effectually impressed with religious sentiments and trained to religious habits when educated in religious and denominational schools. In England the great middle class is educated entirely, as the London *Times* expresses it, in "schools conducted by private enterprise," that is, in denominational or religious schools. The children of the "great middle class" are not allowed to enter them. This the *Times* considers a great grievance, since the "great middle class" mainly support the State schools by the rates and taxes they pay. In this Colony not only "the great middle class," but the richest class have their children educated in State schools, as pauper or poor children alone in England are educated: that is to say—at the cost of the State: rather a shameful word this. If the "great middle class," and the richest class in this Colony, had a proper sense of self-respect or justice in them, they would never accept education on such humiliating terms. But they do. They would do anything for money. It is right that Catholics should contend manfully for justice by their Press and all other legitimate means, in season and out of season. But at present I see little, if any, prospect of success. A Pagan philosopher has said that men usually hate and revile those whom they have deeply injured. They might have said and try to wrong them most. Now, the Protestant Government of England hate and revile the Catholic Church and her adherents, having deeply wronged them by what is called the "Reformation." It is natural, therefore, it should as far as possible seek to injure Catholics; still more now. To do justice to Roman Catholics is to undo the "Reformation," and pass sentence of condemnation on its unprincipled authors who robbed us. The modern history of England shows clearly that the Protestant Government of England has never voluntarily done an act of justice to Roman Catholics, but always against their will, under pressure of fear, when done at all. How, then, can Catholics hope that the Protestant Government of New Zealand will do justice to them? We are too few and too poor to inspire the Government with fear. To expect that Government would do us justice for the mere sake of justice, and in the absence of fear, would be to expect too much. It would be to expect something like a political miracle. The "Reformation" all but destroyed Christian faith and charity, and also a sense of justice in the public mind of Protestant Englishmen, and still more of Protestant Scotchmen, in respect to Roman Catholics, because the "Reformation" was built on cruel injustice to Roman Catholics, and shameful robbery of them. In a word, it was built on brute force and fraud at the expense of Roman Catholics. Mr. O'Connell obtained justice, or a large measure of it, for Catholics after a long and terrible struggle. But, when he did get it, however, the concession was not the result of argument, or any successful appeal to the sense of justice, honour, or humanity of the Protestant Government and people of England. No, by no means. It was the result of fear, of sheer terror, and despair on the part of the Government. We hear a great deal of the Parnell "obstructive policy" now, but it was nothing compared to O'Connell's "obstructive policy." O'Connell drove the opponents of the Catholic Relief Bill to confess that his obstruction was such that unless the Catholic Relief Bill were granted the Government must shut up altogether. "*The King's Government could not be possibly carried on,*" the minister said, till the O'Connell obstruction policy was removed. Hence the Relief Bill was passed. The Parnell "obstructive policy" got much justice to Ireland, and is getting more every session. When the Roman Catholics in this Colony have the sense and spirit, and the power to practice an "obstructive policy" in the House of Representatives, they may get justice, but not before. That Government will never do them justice for the sake of justice. Were they to try it, the ignorant Protestant populace, instigated by their Press, would prevent it.

Every intelligent, honest man in this Colony, not hopelessly blinded by Protestant prejudice, and who knows Catholic principles, must see that the present Education Act as it stands is practically a cruel penal law directed against Roman Catholics to punish them for their faithful adherence to their creed. It was possibly meant to be such by its authors. At all events this is a very strong, possibly the strongest of all recommendations to it in the mind of the Protestant sectarian multitude, and of the Press which leads or misleads them. Unjust though the act be, and injurious to us in many ways, it is still in a certain sense an immense benefit to the Church. It has stimulated the zeal of Catholics in the cause of religion and education, and so caused good Catholic schools to be established in all parts of the Colony, which otherwise might possibly never have existed. More than that it has demonstrated the vitality and innate power of the Catholic Church, and therefore her divine origin. It shows to the world that she cannot only live, but triumph in defiance of Caesar and mammon united. She did so for three centuries after her birth, and she does so yet. It was neither by the power and wealth of the civil Government, nor of the eloquence and learning of the orators and philosophers of ancient Rome, that the Church existed for three centuries after her birth, and ultimately ascended the throne of the Caesars in the person of Constantine the Great, the first and one of the greatest of Christian Emperors. No: she triumphed then as she is here triumphing now, in defiance of all these powerful influences; in defiance of Caesar, the world, and the flesh, sustained merely by the Divine favour, and the prayers and alms of her own despised and persecuted children. She is strong in her very poverty and weakness. It would be almost a pity if her enemies in this Colony should cease to persecute her, as yet. By such conduct they inflict dishonour on themselves and benefit us greatly at the same time.

Auckl. and.

NORTH BRITON.

It may not be generally known that Lord Chief-Justice Coleridge of England, who is now being lionized in America, is not only a brother of Father Coleridge, the distinguished Jesuit author, but is himself a convert to the Church.

BIBLES, MANY AND VARIOUS.

A CORRESPONDENT signing himself "Bible Reader," writes as follows in the Nelson *Colonist*, of November 22:—

"As this commemoration of Luther's 4th centenary seems to point out in our age the necessity of reading the Bible, and as I am myself a Bible reader, I wish to ask those interested in the question, which Bible or which version of the Bible they would recommend. Would they recommend Luther's version? But Bucer, one of his followers, tells us that such a version is full of errors. The three first gospels of St. Matthew, St. Mark, and St. Luke, Luther himself declares are false, and that the epistle of St. James is no better than straw, and in his Dutch translation of the New Testament Staphylus found more than 1400 wilful corruptions (1 Lind. Dub. p. 84). Will they recommend Munster's version? But Luther informs us that that version misrepresents the word of God. They will perhaps tell me to take Castates's translations; but Beza denounces it as an absurd version. Then they will advise me to try Beza's version; but Castates exclaims against it: Perhaps Servetus's version might be the right one; but Calvin will not have it. Likely Calvin's version will not offer objections; but Miricus condemns it. And what about Tindal and his followers? English ministers and great abettors of the Reformation protest against it; and they, not on account of some oversights or light mistakes, or the following of different copies, but accusing one another of being absurd and senseless in their translations, of perverting the meaning of the Holy Ghost, of omissions and additions, of perverting the text in 848 places; such a Bible being so evidently mistranslated, and being exclaimed against and cried down by the most learned Protestant, it pleased His Majesty King James the First to command a review and reformation of those translations which had passed for God's word in King Edward the Sixth's and Queen Elizabeth's days. But such review and reformation was only partial, and did not affect one-tenth of the doctrine, so that the foregoing version essentially remained unaltered, and is the one generally used now in England.

Now, sir, out of so many conflicting versions it is no easy matter to be able to find out the true one, neither is it surprising that so many different sects have sprung up and are daily springing up since Luther's time, all taking their doctrine from the Bible, no matter how opposed to each other. A Unitarian or Socinian who denies the Trinity of Persons in the Godhead will tell you he takes his doctrine from the Bible; so will a Catholic, Anglican, or Presbyterian, who, though widely differing among themselves condemn the Unitarian. Then there are the Lutherans, the Calvinists, Wesleyan Methodists, Primitive Methodists, Bible Christians, Baptists, Anabaptists, Quakers, Moravians, and hundreds of various ramifications down to our own Salvation Army, all proclaiming aloud that they take their stand from the Bible. Poor Book! if you could only speak what a different lesson you would teach us. As truth and error are always opposed to each other, you would not teach us both at the same time. You were given to man to be his guide, to bring him peace and to teach him charity; and yet through the perversion of men you only confound him the more, sow discord among sects, and your admirers and preachers, instead of teaching the gospel of Him who was charity by excellence, make their dissenting brethren the butt of their daily harangues. What an argument for the Atheist, Infidel, or Free-thinker to build upon? Behold how these Christians love one another.

Dublin, Oct. 6.—The Parnell tribute committee to-day adopted an address to the Irish people, congratulating them upon the successful result of the movement. The address says: "The clearness and the fidelity with which the Irish people have distinguished between the imperishable services of a great leader, and the interested devices of his traducers to weaken his power for further and greater achievements in the future have enabled us to triumph over all obstacles, and to make the Parnell national tribute a great and eloquent act of gratitude." The 1st of December is the time fixed for the close of subscriptions to the fund. The presentation will be made on Dec. 10 at a grand banquet, at which the mayor of Dublin will preside. That part of the fund which comes from America and Australia alone is expected to reach £30,000. The whole will aggregate between £40,000 and £50,000.

A sensational trial is now in progress in the little town of Gallatin, Missouri. It is the trial of Frank James, a member of a band of notorious outlaws which infested some of the Southern and Western States of America for many years after the War of secession, Jesse and Frank James, who were universally known as the James Boys, and who were once curiously described as "two most atrocious villains, and the sons of a Baptist minister," committed in the course of their career innumerable murders and outrages. The elder of the brothers, Jesse, was killed by one of his confederates, with a view to obtain a large reward which had been offered by the Governor of Missouri for his capture. The murderer of Jesse, known as Charlie Ford, is now a witness against the surviving brother. Four charges are preferred against Frank—one of them, the murder of the cashier of the Gallatin Bank, dating as far back as 1868. Many of the witnesses who will be called to testify against him have been robbers and murderers themselves. When the judge announced, on the second day of the trial, that any person caught within the court-room with revolvers in his possession would be severely punished, two of James's old associates and at least twenty others at once left the room to lay aside their arms! It was expected that several days would be occupied in selecting the jury; nor is it by any means certain that the prisoner, though he is steeped to the lips in crime, will not escape his deserts. Such is the interest taken in the trial that every hotel and boarding-house in Gallatin is crowded with occupants, that large numbers are camping out around the courthouse, and that some of the spectators have come two hundred miles in teams to be present at the proceedings.

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DR. BAKEWELL IN CONTRADICTION.

TO THE EDITOR OF THE N.Z. TABLET.

SIR,—In your paper of yesterday you published under the heading of "Canterbury Catholic Literary Society," the following paragraph:—

"Dr. Bakewell proposed a resolution censuring the Council of the Society because they let the rooms to a non-Catholic body—the National League,—his contention being that the League was condemned by the Holy See, in support of which statement he read numerous extracts from English papers, and from the *Dublin Mail and Express*."

I am a little surprised that even with your prejudices against England and Englishmen, you did not suspect that this paragraph must contain some gross misstatement. Was it in the least likely that an educated English Catholic would contend that the National Irish League had been condemned by the Holy See? Would he have read "extracts from English papers" to prove that it was? The statement is simply a falsehood. I never "contended" for any such absurd proposition. I may surely be credited with sufficient intelligence and education to prevent me from going before an assembly of Catholics and "contending" that the National Irish League was condemned by the Holy See.

Fortunately, anticipating some possibility of falsehoods like this being published, I carefully wrote out what I intended to say, and read from the manuscript my speech in support of my resolution. I send you an exact copy of the speech as read. It was met by a cataract of vulgar personality and abuse, but not by a word of argument, so that I had no need to reply. You can publish it if you like, but I don't suppose that you will like.—I am, etc.,

R. H. BAKEWELL, M.D.

Cashel street, Christchurch, Dec. 1, 1883.

MR. PRESIDENT.—The importance of the subject which I have to bring before the Society, and the necessity of carefully guarding the language I shall employ, has induced me to put into writing what I am about to say, so that there may be no mistake about the words I shall use, and also that I may not be hurried into expressions which I might afterwards regret. The motion which I propose expresses the regret with which the Society learns that the Council has permitted the use of our rooms by a non-Catholic and political organisation, and desires that no further meetings of that or of any other non-Catholic organisation may be allowed in our rooms. I need hardly call the attention of this meeting to the fact that our Society is strictly and exclusively a Catholic Society. More than this, by the rules we are required to be all practising Catholics, by which I presume is meant that we must all be Catholics who have at least complied with our Easter obligations, and not merely Catholics in name. All our meetings are by the rules commenced and ended with prayer, and we also have a Catholic priest appointed by the parish priest as chaplain. It will also be admitted, I think, without dispute, that the National League of Ireland is a non-Catholic organisation, intended to pursue certain political ends. My endeavour will be to show that it is neither wise nor prudent for us to permit the meetings of such an association in our rooms. 1st. Because, by so doing, we, to a certain extent, manifest our approval of an organisation which is viewed with great dislike by the large majority of persons amongst whom we have to live. 2nd. Because that organisation is, *rightly or wrongly*, looked upon by non-Catholics as one of which the Holy See disapproves. 3rd. Because, such being the case, we are seeming to set ourselves—an exclusively Catholic Society—in opposition to the expressed wishes and opinion of the Holy See. With respect to the first of these reasons I need not say much. It is perfectly notorious and indisputable that the Irish National League and its objects are viewed with detestation by Englishmen of all classes and of almost every shade of politics. (I read an article from the *Times* of Sept. 28.) Individually, I am one of the few Englishmen who advocate Home Rule for Ireland, not for the sake of Ireland, but for the sake of my native country. I firmly believe that Home Rule would lead immediately to the separation of Ireland from the British Empire, and, as an Englishman, I think such an event would be greatly to the benefit of England. I may also say that, believing as I do, that the majority of the Irish nation are in favour of recovering their national independence, and holding it to be a wrongful deed to keep any nation which, like Ireland, is geographically and ethnologically a distinct nation, under subjection by a main force, I should rejoice to see my country make some amends for centuries of misgovernment, by restoring to the Irish nation freely and frankly her independence. Whether such a result would be ultimately beneficial to Ireland is another question, into which I do not feel called upon to enter, and, indeed, I only make this confession of my political creed for the purpose of showing that I do not, as an individual, see anything wrong in the main object of the League. But I feel bound to say that I am in a very small minority. Very few, indeed, of my countrymen hold these views, although I think the number is gradually increasing. The vast majority consider the National League as merely a successor of the Land League, which they hold, and I share that view, as having been the cause of all the disorders and crimes which have disgraced Ireland for the last three years. Now, such being their opinion, is it wise or prudent for us who live amongst them, a small minority, owing our religious freedom to their tolerance, to provoke them into coupling the Catholic religion and the Catholic cause with an agitation which they abhor and an organisation which they view with detestation? We are here allowed the freest possible exercise of our religion. There is not a so-called Catholic

country in the world in which the Church is so perfectly free as she is in the British colonies, or in which her property and spiritual privileges are so safe. One grievance alone we have to complain of, and that is that we are forced to pay for the support of the State schools, to which we cannot send our children. But what is that compared with the oppression and tyranny under which the Church labours in France or Belgium, or the spoliations of Spain, Portugal, or Italy, or the necessity, as in all these countries, in Germany, and Austro-Hungary, of being subject to State control and interference in the appointment of bishops? Now a strong feeling is arising and increasing every day amongst thinking people against the irreligious education system. Sensible people are beginning to see the evils of it, and there can hardly be a doubt that before many years are over our heads some modification of it will be adopted. That modification, if we are wise, prudent, and charitable in our language, cannot fail to be favourable to our claims. But if we make it clearly seen that Catholicism in this Colony means Irish nationalism, and that the Irish National League is virtually here an organisation continuous with the Catholic Church, we shall arouse a feeling of dislike and prejudice against us as Catholics of which we have hitherto had no experience. For allow me to say that I know of no part of the British territory where there is so little of what I may call social prejudice against the Church as there is here. I have been in a colony where national feelings divided Catholics and non-Catholics, and intensified into the bitterest hate the prejudices which naturally arise. In that colony, although the Catholics were the large majority, yet being politically the weaker, the Church had to suffer. In England I can safely say that the prejudice against Catholicism was, until a few years ago, most intense. But it was a religious prejudice; it was not a social one, or a national one. Owing to the spread of indifferentism, infidelity, and agnosticism, that prejudice has greatly subsided, and is now a thing of the past amongst educated people. But amongst the uneducated it still exists in a much stronger form than anything we have here. I now proceed to the second reason, which is that the organisation of the National League is looked upon, rightly or wrongly, by non-Catholics as one of which the Holy See disapproves. Here you must allow me first to quote the Papal Circular, and then from some English papers. (See *Public Opinion* of May 19 and 26; *Graphic*, Sept.) I say rightly or wrongly—it is not for me to judge which—these extracts show that Protestants think the Pope disapproves of the National League. When priests and bishops differ it is not for a layman to decide. But this I do know from my extensive perusal of the English papers, that the formation of this League under the leadership of Mr. Parnell, himself the associate of men like Gambetta, Rochefort, Clemenceau, is looked upon by non-Catholics as a proof that the Irish nation is breaking away from its traditional obedience to the Holy See. It is considered that after the strong disapproval expressed by the Papal Circular of the testimonial to Mr. Parnell, and after the prohibition to bishops and priests to take part in it, it cannot fail to be displeasing to the Holy Father to find an organisation, of which Mr. Parnell is the head, warmly supported by large numbers of Catholic Irishmen. Ultra-Protestants exult over this as a proof that Ireland is "breaking loose from the shackles of Romish superstition, and emancipating herself from the ecclesiastical yoke which has so long pressed her down." That there is some truth in this view is evident from what I heard in the church at Kumara on my recent visit to the West Coast. The priest (Father Walsh) complained that the box for Peter's Pence contained less than 10s, and said that no doubt this was owing to political reasons, but at the same time reminded his congregation that by refusing to contribute to the Peter's Pence, they were not injuring the Pope himself personally, so much as impeding the working of the Catholic Church. I believe that the Kumara congregation contributed £140 to Mr. Redmond's fund. Nevertheless, I make no doubt that many pious and devout Catholics have joined the League or contributed to its funds from the purest motives of patriotism. All that I assert is that on the face of it, and seeing what was said about the Papal Circular, and looking to the abstention from subscribing to Peter's Pence, it is not to be wondered at, if non-Catholics consider that the organisation is one of which the Holy Father disapproves. I now come to the third and last reason for moving this resolution. It is that, such being the view of non-Catholics, we—an exclusively Catholic Society—are seeming to set ourselves in opposition to the expressed wishes and opinions of the Holy See. In order to avoid, as much as possible, anything that may appear personal to anyone here present, let me put a case which will be similar to that we are considering. Let us suppose that a league or association were established in Alsace-Lorraine, having for its avowed object to obtain the reunion of those provinces to France by constitutional agitation, and not by force of arms. Such a league would of necessity comprise both Protestants and Catholics. It would have friends in France; in Paris the whole of the extreme Radical party would be in its favour so far as it went—they would go much farther—but they would be content to use it as far as they could. And suppose that in the present difficult and delicate state of the relations of the Holy See and Germany, the Holy Father were appealed to to use his influence to prevent bishops and priests from joining in this perfectly legitimate agitation. Suppose that, influenced by considerations into which we cannot presume to enter, he were to issue an encyclical prohibiting all bishops and priests from joining in the agitation and from favouring it in any way; and, then, suppose that directly this was done the Catholic laity of Alsace-Lorraine and of France were to take up the agitation most warmly, hold meetings (if such things were allowed, as of course they would not be), subscribe most liberally, and, finally, were to permit the rooms of exclusively Catholic Societies to be used for the purpose of the agitation—should we not say that they were creating a scandal?—That they were allowing their feelings as patriots to overcome the duty of respect and obedience they owe to the utterances of the Holy See; and that however much they might deplore the necessity that was laid on the Vicar of Christ to issue such an edict they should loyally obey them, not only in the letter, but in the spirit? Should we not applaud their self-denial, and rejoice in their faith and obedience if they did so? But I am putting a muc

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weaker case than I think I have. The National League, whatever its ostensible objects may be, comprises amongst its leaders men, who, by the violence of their language and the extreme nature of their denunciations of landlordism, seem to fall under the condemnation of the Holy See. And, unquestionably, since the revival of this League, agrarian outrages and disturbances of the most serious and fatal character have occurred. I would, therefore, beg the Society to remove what I feel sure will create a prejudice in the minds of non-Catholics here, and will give rise, I feel sure, to an opinion that this Catholic Society is a sympathiser with those who would boldly disregard the precepts of the Holy See in all matters not strictly of faith, forgetful that we owe obedience in matters of discipline as well. I will now leave the matter in the hands of the meeting, begging them to accept my assurance that in what I have said I have no intention of saying anything uncharitable, and expressing my regret if any word has fallen from me which is contrary to charity.

As Dr. Bakewell affirms that his arraignment of the Irish National League was not met by argument, we think it but just to publish the replies actually made, and which were forwarded to us in a more lengthy report than that which appeared in our last issue. —Reasons we judged sufficient prevented us from giving insertion to the report in question:—Mr. D. A. Sullivan rose to oppose the motion on the ground that the line of argument which the mover had taken was entirely erroneous and misleading. The League meetings here would not be said to be illegal while they were held in the very heart of England. The members of the League were composed of men of all shades of religious opinions, and if Mr. Parnell, in his public capacity, had to meet with men in France who were infidels and atheists, it must be borne in mind that he was also the friend and associate of some of the wisest and the best of the Irish Episcopacy and priesthood. He then went on to review, in a very able manner, the good that Mr. Parnell and the League had done in Ireland, and sat down amidst loud bursts of applause.

Mr. Leahy rose to oppose the motion on the ground that it amounted to a vote of censure on the Council. The question arose: "Had the Council the right to let their rooms to the Irish National League or not?" If they had a right to do so, then this motion need not be discussed any further, and if they had not, this was not the very best way in the world to convince them of their error. He thought the motion was one that should never be brought before this meeting. He would therefore give it his opposition.

Mr. E. O'Connor opposed the motion, and took occasion to question the prudence of the mover in dragging in the Pope's Encyclical into the debate to support his proposition. There was great stress laid on the duty of Catholics to obey the Encyclical of His Holiness, but he begged to remind the meeting that there were very divided opinions on that document. With regard to the state of feeling in outside circles about the action of the League, he did not attach much importance to it. There was a great deal said about the Catholic religion in England. He thought that the Catholic Church would not be very prosperous in England to-day if the support of the Irish was withdrawn from it.

Mr. Nolan, who, by the way, is a member of the Council, rose, and it was evident that the debate was now waxing hot, for it was several moments before he could speak, owing to the clapping of hands and cheering through the hall. He begged, for the information of those members who had been told that the Encyclical must not be criticised in that meeting, to give them the teaching of the Church on those documents. Bellarmine taught that it was possible for a Pope, even as Pope, and with his own assembly of Counsellors, or with General Council to err in particular controversies of fact, which chiefly depend on human information and testimony; and, secondly, it was possible for him, as a private doctor to err even on questions of faith and morals. He then defined the dogma of the Infallibility, showing that the Pope must speak, 1st as Supreme Teacher; 2nd, to the whole Church; 3rd, Defining Doctrine; 4th, to be held by the whole Church; and 5th, in faith and morals. "When any of these five conditions were wanting it would be contrary to Catholic teaching to say that the utterances of the Pope were *ex Cathedra*." He contended that the late Encyclical was just such a document; namely, one that entirely depended for its integrity on human information, which in the present instance, coming from the sources it did, was naturally misleading. His Holiness on this occasion derived his information from an authority which was admittedly unreliable. He regretted very much that Dr. Bakewell could have thought fit to bring this motion before the Society. It was in exceedingly bad taste, and could only result in causing a certain amount of ill-feeling among the members. It was difficult to discuss the motion on its merits, for it led into subjects which ought never to have been brought up in that Society. Surely Dr. Bakewell did not mean to affirm that an organisation which was entirely composed of Catholics, and at which a Catholic priest assisted at its last meeting was non-Catholic. If so, then the Literary Society itself was non-Catholic. A great deal was attempted to be made out of the religious liberty which Catholics enjoy in this Colony. Did the doctor need to be informed that that vaunted religious liberty which he now enjoys is entirely owing to the faith, to the zeal, to the eloquence and to the patriotism of Irishmen, to the ancestors and fellow-countrymen of those whose liberties he would now wish to curtail? He boasted that he would like to see Ireland get all she was asking for, in fact he thought that if England cut Ireland adrift it would be a very good thing for England, and he, moreover, said that he, for one, would like to see Ireland get Home Rule; but, said the speaker, when I asked Dr. Bakewell if he had gone to see Mr. Redmond, (when that gentleman was in Christchurch), he turned from me in disgust, as if he had been asked to do something that was inexpressibly repugnant to his feelings. This is the man who would be glad to see Ireland get all that she is asking for, who would be glad to see her get Home Rule, who would be glad, as he says, to see England cut her adrift, and yet when one of her representatives

comes out to these colonies to try by legal and constitutional means to attain these ends, he would positively rather see the very d—himself than see that man! There was a great deal made of the crimes which stained the calendar of Ireland since the beginning of the present agitation. A leading article appeared in last Thursday's *Star*, raking up all the crimes committed in Ireland during the last month. The speaker took the trouble to look over the files of the English papers for the same time, and the result of his search showed that there were ten times the number of murders committed in England—in peaceful, happy, law-abiding England,—in the same time that there were in Ireland. He would give the motion his most strenuous opposition.

General News.

Father Emmanuel Kenner, a Franciscan of the Convent of St. Isidoro, in Rome has been decorated by Queen Victoria for his behavior during the cholera pestilence in Egypt. One of the Irish monks of the same convent died a victim of his duty.

Mrs. Parnell, the mother of the Irish leader, left her home at Ironsides, N. J., on Sept. 24, to take a train for Bordentown, intending to go to New York. She was on the railroad track, when hearing the train coming, she became bewildered and stood on the track. Switchman Flynn, who knew her by sight, saw her danger, and, rushing down the track, threw her off, and barely escaped being killed himself, although the engineer had reversed his lever and applied the brakes.

Another "severe check" to Mr. Parnell is reported by English cable from Ulster, where the Orangemen have in several places attacked peaceful Nationalist meetings. The wickedness of the English means of "saving Ulster" from the agitators would be incredible if it were not customary. The whole favour of Government and landlords is poured on the most ignorant and inflammatory of the Orangemen. They are addressed by speeches and placards so directly inciting to violence, that a similar display on the Nationalist side would be regarded by England as open war. The result is natural: violence and murder. But the evil bears its own cure. The respectable Protestants of Ulster will repudiate this savagery and rascality at the coming elections.—*Pilot*.

The Rev. Father Anderledy, S.J., the recently-elected Vicar of Father Beckx, General of the Society of Jesus, is a native of Germany, and is sixty years old. He has already held most important positions in the Society.

Relieving-officer O'Donnell reported to the Boyle Board of Guardians on Sept. 22 that a tenant farmer named Michael Healy, of Moydoo, who had been evicted on Thursday last by Lord De Freyne, Frenchpark, had become insane, and was quite destitute. Colonel King-Harman, who presided, considered this was a case for the police, and he directed the relieving officer to communicate with them in order to have the man removed at once to Ballinasloe lunatic asylum.

London, Oct. 6.—There has been a persistent effort on the part of the Government papers in France, to ascribe the insults offered to King Alfonso to the lowest class in Paris, in order to indicate that the people at large had no part in the demonstration of sympathy with it. The fact is that a better dressed or more respectable-looking mob has not been seen in Paris. It was a bourgeois mob, and its quality and its great size testified to the identity of public feeling. No violence was attempted except by the old lady who hurled her umbrella at the Duke of Sesto, and thereby started the boys to throwing mud at the king's carriage. The telegram published from the Emperor William to Alfonso has made a decided sensation. If the Emperor of Germany should assume to regard the outrage as intended for him more than for his late guest, as stated, it would no doubt be a serious matter. Evidently Germany means to leave nothing undone to exasperate the French. The arrest of M. Antoine, the popular and spirited Deputy for Metz, is another step in the same direction, and adds greatly to the popular feeling in France, which has reached a degree of bitterness difficult to describe. In fact, whatever may be thought of the utterances of the Paris Press, the course of Germany for some time has been characterized by steady and increasing aggression. The great danger in the whole matter arises from the fact that the French people are possessed with a furious notion that they are fully prepared to go to war. The whole tone of public discussion indicates the fullest confidence in the ability of the nation to again meet Germany in the field. It is hardly necessary to say that their military weakness was never more conspicuous than now. Gen. Thibaudin's resignation of the War portfolio signifies that the Ministry had to find a scapegoat. Jules Ferry, who owned his own position in the Cabinet to Thibaudin, insisted that he should be turned out, and M. Grevy reluctantly assented.

On Saturday, September 15, the Emmett Brass Band was attacked at Whiteabbey, near Belfast, by a number of Orange rowdies, who severely maltreated the bandsmen and smashed their instruments. The mob also smashed the windows of a Catholic Church.—*Nation*.

At Weston-super-Mare on Thursday week, the revising barrister, in retaining on the register the name of a voter to whom the Liberals objected on the ground that he is an inmate of a lunatic asylum, said: "As long as Mr. Gladstone is the Prime Minister of England, I shall not object to a lunatic remaining on the register."

Rome, Sept. 18.—Extensive preparations are being made for the reception of the American Bishops who are to meet at the Vatican in November. There will be a series of reunions, at which Cardinal Simeoni will preside, and at which questions concerning the influence of the Catholic Church in America will be discussed. The main object of the meetings will be to adopt measures for the re-organization of the Catholic Church in America according to canonical law, and to bring it into closer communion with the Vatican. Cardinal McCabe will be invited to attend some of the meetings, a which the Irish agitation will be discussed.

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Became a necessity. Our Tremendous Stock
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£3,000

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