

adjoining islands; 8, islands of the Pacific Ocean; 9, India; 10, China; 11, Japan; 12, other States of Asia.

X.—Growth of the Church in Ireland in the 19th century:—1, Flourishing religious communities; 2, cathedrals and churches; 3, College of Maynooth; 4, missionary colleges; 5, attempts of proselytism; 6, Disestablished Church; 7, educational establishments; 8, hospitals, orphanages, industrial schools, and other institutions of education and charity.

IX.—Scriptural research in relation to the Church in modern times:—1, Manuscripts and ancient versions of the Sacred Scriptures brought to light; 2, MSS. collated; 3, results of Palestine Exploration Fund; 4, Revised Anglican Version; 5, Monuments of Egypt, Ninevah, Assyria, etc.

X.—Development of Patristic Studies:—1, Treasures from Mount Athos and Constantinople; 2, publications by Cardinal Mai and others; 3, from the Vatican MSS.; 4, from the Vienna and British Museum collections.

XI.—The Church in her relations to the various schools of philosophy in Italy, France, Belgium, and Germany.

XII.—The assumed antagonism between revealed truth and the discoveries of Science. On the contrary, revelation is our surest bulwark whilst we engage in the pursuits of scientific research.

XIII.—Religion in action:—1, Christian principles the foundation of social order; 2, Christian charity as applying those principles in our dealings with those around us; 3, the same principles as our guide in our individual conduct, in family life, and in our duties to the State.

XIV.—The great social questions of the day:—1, capital and labour; 2, divorce; 3, how to deal with our criminals; 4, how to provide for the orphan, the aged and the poor; 5, Catholic teaching and medical practice.

XV.—How to ameliorate the condition of the labouring class:—1, people's savings banks; 2, guilds and kindred societies; 3, co-operative associations.

XVI.—The education question:—1, in the various countries of Europe in the 19th century; 2, in the United States and Canada; 3, in Australia.

XVII.—What steps might be taken to advance the interests of our religious, primary and higher schools.

XVIII.—What course should be adopted to safeguard and promote the spiritual interests of Catholic youth from the close of school training till the attainment of mature years.

XIX.—How the Industrial and Reformatory School System might be worked in Australia.

XX.—How to counteract the anti-social and anti-Christian agencies of the present day.

XXI.—In this age of democracy what steps should be taken to sanctify labour and to diffuse more and more the blessings of Catholic piety and virtue among the working classes.

XXII.—Happy results of lay-action in the cause of religion during the 19th century as instanced in the lives of O'Connell, Montalembert, de Maistre, Ozanam, Donoso Cortes, Garcia Moreno, Windhorst and others.

XXIII.—The Popes of the 19th century.

XXIV.—The varying phases of Protestantism and other heresies in Germany and England.

XXV.—Illustrious conversions in the 19th century: Drs Ives and Brownson in the United States; Newman and Manning in England; Stolberg and Schlegel in Germany; Hunter in Switzerland; and countless other distinguished names.

XXVI.—The Church at the present day in her relations to the various Pagan religious systems, ex. gr. Spiritism, Agnosticism, Mahometanism, Buddhism, Brahminism, and other systems of the East.

XXVII.—Beginnings of the Church in Australia.

XXVIII.—A hundred years' missionary fruits in Australia.

XXIX.—What practical measures should be adopted to secure the progress and expansion of the Church in Australia:—1, vocations to the priesthood; 2, charitable and educational institutions; 3, temperance societies; 4, Young Men's Catholic Associations.

XXX.—How to promote and diffuse Catholic literature in Australia.

XXXI.—What can be done to promote a religious Press? Pope Leo the Thirteenth's words:—'Where so much evil is perpetrated by the bad Press, a good Press must exist to counteract and combat it by its own arms.'

XXXII.—Australian Ethnology:—The various aboriginal races in Australia, their languages, customs and traditions.

XXXIII.—Catholic missions among the aboriginal races of Australia and their results.

XXXIV.—What steps should be taken to promote the decorum of divine worship in connection with the sodalities, sacred chant, parochial missions, processions, celebration of feasts, etc.

XXXV.—How far it may be feasible to encourage and promote religious art, in sculpture, painting and architecture, throughout Australia.

'What is life's heaviest burden?' asked a youth of a sad and lonely man. 'To have nothing to carry,' he answered.

'My will, not Thine, be done,' turned Paradise into a desert. 'Thy will, not mine, be done,' turned the desert into a paradise and made Gethsemane the gate of heaven.

The sting of death to all of us is in our sins against those we loved so well—in the hasty word or unforgiving thought, in the hand not clasped in time, or the kiss withheld that can never now be given.

Mr. P. LONDON, Phoenix Chambers, Wanganui, is still busy putting people on the soil. He has also hotels in town and country For Sale and To Lease. Write to him.—*.*

CREMONA.

PRINCE Eugene of Austria is in the market place;
Prince Eugene of Austria has smiles upon his face;
Says he, 'Our work is done,
For the citadel is won,
And the black and yellow flag flies o'er Cremona.'

Major Dan O'Mahony is in the barrack square,
And just six hundred Irish boys are waiting for him there;
Says he, 'Come in your shirt,
And you won't take any hurt,
For the morning air is pleasant in Cremona.'

Major Dan O'Mahony is at the barrack gate,
And just six hundred Irish boys will neither stay nor wait;
There's Dillon and there's Burke,
And there'll be some bloody work
Ere the Kaiserlics shall boast they hold Cremona.

Major Dan O'Mahony has reached the river fort,
And just six hundred Irish boys are joining in the sport;
'Come and take a hand,' says he,
'And you will stand by me,
Then its glory to the man who takes Cremona.'

There's just two hundred Irish boys are shouting on the wall!
There's just four hundred lying who can hear no slogan call;
But what's the odds of that,
For it's all the same to Pat,
If he pays his debts in Dublin or Cremona.

Says General De Vaudray, 'You've done a soldier's work!
And every tongue in Franceshall talk of Dillon and of Burke;
Is there anything at all
Which I, the General,
Can do for you, the heroes of Cremona?'

'Why, yes, says Dan O'Mahony, one favour we entreat,
We were called a little early and our toilet's not complete;
We've no quarrel with the shirt,
But the breeches wouldn't hurt.
For the evening air is chilly in Cremona.'

—*Cornhill Magazine.*

COLONEL WALPOLE'S SASH.

AN INTERESTING RELIC OF '98.

THE Wexford *Free Press* records how some time ago several members of the committee of the Wexford Borough '98 Branch visited Oulart. An interesting '98 relic was exhibited to them at the house of Mr. Cleary (brother of the editor of the N.Z. TABLET), Oulart, where they were hospitably entertained. It was no less than the sash worn by Colonel Walpole, who was killed at Tubberneering whilst leading the English forces against the insurgents. Its history is romantic, but, unfortunately, it possesses its tragic side also. When Colonel Walpole led his men so disastrously against the Wexford pikemen he fell a victim early in the fight. When the battle was over and the troops defeated, one of the insurgents, named Kinsella, took the uniform and sword from the colonel's dead body and kept possession of it for some time. Afterwards, when the insurgents met reverses and were in retreat, Kinsella endeavoured to utilise the uniform so that he could pass through the enemy's lines as a yeoman, and visit his people. He was well known as an insurgent to the officers and soldiery, who were also aware of his being in possession of Walpole's regimentals. Unfortunately he was recognised by his enemies and pursued. He made good his escape to the house of a great grand maternal aunt of Mr. Cleary, who lived in Glenranny. She was a Protestant, well connected, and in the fevered period that preceded the insurrection, as well as during that great struggle, her house was a recognised place of refuge for the poor, hunted people. The knowledge of this fact naturally attracted Kinsella to the place, coupled with the circumstance that he held a small farm a short mile away, and was frequently engaged at manual work by Mr. Cleary's relatives. Being anxious to save him, she hid him under what is termed a 'clump' of turf in the farm yard. The yeomen and soldiers soon came up and searched high and low for their victim. Unable to find him, the majority of them went away, but one yeoman stood behind to watch. Kinsella, in his eagerness to see if all the soldiers were gone, put out his head. The yeoman espied him and called back the others, and the poor fellow was caught. They stripped him of the colonel's uniform, and were about to shoot him when his kind protectress went on her knees to beg mercy for him. But it was all in vain. The soldiers would only grant her prayer not to shoot him in the yard. They brought him some 400 yards away and shot him by the side of a narrow road, at a spot that was long marked by a stone. They burned portion of the dead colonel's clothes which Kinsella had on him, but the sash escaped the flames. Colonel Walpole's sword, which Kinsella also had with him, was found in the yard afterwards. Both sword and sash remained in possession of the Cleary family, but, unfortunately, some 20 or 30 years ago the sword got lost. The sash is in an excellent state of preservation, and is undoubtedly a work of art. It is elaborately and neatly embroidered in various colours, and even at the present time presents a very flash appearance. The unfortunate man who took it from Colonel Walpole's dead body, was, we understand, a great grand uncle of Mr. Morgan Kinsella, of Enniscorthy. The sash will be exhibited in the '98 Museum in Wexford.

We (Editor N.Z. TABLET) may venture to express a doubt about the sword being lost. It was brought out of the house in a boyish escapade quite 30 years ago, and, after inflicting a wound on the editor's brother, in the course of some childish pranks, was left at the house of an aunt who is still living close at hand.

RINK STABLES
CHRISTCHURCH.

Carriages, Cabs, Landaus, Broughams, Dog Carts, Buggies, Daisy Carts, &c., always ON HIRE at the Shortest Notice. Horses Bought and sold on Commission, and Broken to Single and Double Harness Satisfaction Guaranteed. Vehicles and Harness of every description Bought, Sold, Exchanged or Stored.
W. HAYWARD & CO., Rink Stables, Gloucester Street, Christchurch. Telephone 197