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Current Topics

AT HOME AND ABROAD.

FROM America to Australia and from Australia to England; such is the course that a grievous calumny has recently taken. Some few months ago we saw in an American newspaper what purported to be the letter of a man at Honolulu giving, as he asserted, the true facts of Father Damien's career. It was a scurrilous and brutal attack upon the memory of the martyr of charity, accusing him of hypocrisy, of immorality, and of having become a leper because of his debaucheries. At the same time, the newspaper in which this letter reached us, published a letter from an official belonging to Honolulu, but who happened just then to be visiting the United States. He gave a complete contradiction to the scandalous charges and stigmatised them as notoriously false. Both the charges and their contradiction reached Australia by the same mail. Notwithstanding this, however, it appears that the charges were adopted by an Australian paper called *The Presbyterian*, which took them over and as we learn from the *Liverpool Catholic Times*, transmitted them to England. And thus has a disgraceful calumny circumnavigated the world. The motives, meantime, through which the calumny was published first in America and afterwards by the *Presbyterian* in Australia, are plain. The devotion shown by Father Damien was too clearly a fruit of the religion of Christ to permit that anti-Catholic bigots could allow it to be accepted as the truth. They had nothing, again, to set off against it on the part of their own adherents. Bold denial and unscrupulous calumny, therefore, their well used tools, were once more called into play by them, and the letter from Honolulu was written—probably in America, where it was first published—and quoted in Australia by the *Presbyterian*. We have virtually an acknowledgment that the creeds which such newspapers as the *Presbyterian* support are not able to bear comparison with the Catholic Church, as judged by their fruits. "By their fruits ye shall know them," said Christ. This disgraceful calumny sent from America to Australia and from Australia to England shows us how much falsehood has to dread in having this proof given us by our Divine Lord put to the test, and how, in fact, it recognises the danger of its position.

MR. GLADSTONE'S religious opinions seem to be on a par with the morality of Mr. Parnell in affording the desperation of the party opposed to both leaders a weapon of assault. We have been told that it is inconsistent in the last degree and altogether improper for Catholics to have anything to do, even in purely political questions, with a man capable of putting forth such opinions respecting the Vatican as Mr. Gladstone, on a well known occasion, had published. We are now told that many years ago, in reviewing a book written by the late Lady Georgina Fullarton, Mr. Gladstone went almost over the verge of Popery, and especially acknowledged the need of the confessional. The *London Tablet* with, perhaps, a genuine desire of gaining an important witness in favour of one of the chief ordinances of religion, makes a great deal of this particular point, and let us give everyone, even the *London Tablet*, the benefit of any doubt that may seem however remotely possible. But how, it is asked, can the Non-conformists of the Empire follow the guidance of a man who has so committed himself? Mr. Gladstone, in short, is to find himself deprived by his utterances on Vaticanism of his Catholic adherents, and of all chance of obtaining such, and by his review of "Ellen Middleton" of every vestige of a Non-conformist or Evangelical retainer, and in his old age he is to be left high and dry surrounded only by a following of extreme Ritualists. But extreme Ritualists who are members of the Primrose habitations, as some among them may be, will certainly feel themselves out of place in such company. If, nevertheless, religious opinions are to be made the criterion in political matters, extreme Ritualists, even of the most delicate tint and odour, would be quite as inconsistent in refusing to follow Mr. Gladstone's lead as Catholics on the one hand, and Non-conformists, on the other, would be in following

it. We have, however, seen one great failure. We have seen the *Times* deal savagely with the morality of Mr. Parnell—only to give to the world a proof that it was driven to do so, having no better argument against the principles advocated by him—and, indeed, not being able to make use of a worse one. Mr. Gladstone occupies a similar position. There is nothing valid to advance against his political principles. They are sound and safe, and, therefore, all hope of a successful attack rests on some side issue. It would, meantime, be rash for us to answer for Non-conformists and Evangelicals, as also for extreme Ritualists, and more particularly those of them who belong to the Primrose habitations. But, if we may judge by the effect produced on Catholics by those quotations of Mr. Gladstone's opinions relating to the Vatican, we should say that, notwithstanding the resurrection of "Ellen Middleton," he will suffer but little from the desertion of his political adherents. Mr. Gladstone's religious opinions, like Mr. Parnell's morality, will be found a snare unto his opponents.

AMONG the more mysterious occurrences of the day has been the report published by the *New York Herald* announcing the imminent establishment in New York of a great Catholic Bank, with branches in all the chief towns of Europe, and several of those in the United States. What meets the eye more immediately in the matter is the desire of a newspaper, renowned for its enterprise, and not particularly scrupulous as to the means employed by it, to work up a sensation which it considered likely to pay, and in this alone a sufficient reason might be found. There are, however, in connection with the matter other circumstances that may probably give it a darker hue. The first mention of a bank having its chief centre in the United States, with branches in the European capitals, was made by a French paper published in Rome and was not confounded by that paper with any idea of a Catholic undertaking. It was made in connection with the increased importance as a seat of commerce that would be conferred on Rome by the proposed construction of a canal uniting it with the sea. The next thing we hear of the affair is the effort made in New York by a certain Colonel Leybourn, who had arrived there from Rome bearing a letter of introduction to Archbishop Corrigan from Father Saccheri, sometime Secretary of the Index, but who, though an excellent ecclesiastic, had come to grief through want of business capacity, and had involved the Pope in considerable pecuniary losses. Father Saccheri, we may add, seems to have been deceived, as a man of his character might evidently be without much difficulty, for on being communicated with by Archbishop Corrigan, he declared that Leybourn had had no authority whatever to make certain statements concerning the patronage to be given by the Pope to a Catholic Bank; of which the Archbishop had written to him. Leybourn, meantime, had been labouring zealously in New York in attempting to have the project of this bank adopted there. He had exerted himself particularly to obtain the countenance and aid of Archbishop Corrigan, and had actually allowed himself the liberty, not only of offering his Grace a bribe in the shape of shares, but also of hinting pretty broadly that, on the success of his enterprise, his Grace's elevation to the Cardinalate depended. The Archbishop, however, was neither to be influenced nor bought, but gave Colonel Leybourn the cold shoulder from the first. What, meantime, makes the affair more suspicious and seems to give room for a belief that there is more in it than the attempt of a mere adventurer to promote an enterprise by which he might personally profit, is that Leybourn has been long known in Italy as an active member of the anti-Clerical party. The suggestion, therefore, is that his true business in New York was an attempt to involve the principal Catholics of that city in an undertaking which could be made use of to the prejudice of religion and to bring the Catholic Church throughout the world into disfavour among the commercial classes. Nothing better calculated to do this could be planned than the exhibition of the Church in the character of a commercial monopolist. That a similar plan had actually been devised by the enemies of religion we know from the report published to the effect that a monopoly of Church music had been authoritatively conferred upon a certain firm. The explanation of this report made by the *New York Herald*, and which made a great sensation everywhere is probably furnished to us. The idea of an American

bank, especially connected with Italian business, was suggested at Rome by the *Correspondence*. It was improved on and turned to their own purpose by the revolutionists, and the anti-Clerical Colonel Leybourn was sent to New York to involve Archbishop Corrigan and other prominent Catholics in the enterprise, thus giving it an appearance of authority of which it would be hard subsequently to strip it. The *New York Herald* finally took up the matter and turned it to its own purposes by means of a sensational report. But the credit of exposure rests with Archbishop Corrigan. The conclusion to be derived from the matter is a warning to Catholics to be particularly wary as to receiving any rumours that involve the Catholic Church in interference with commercial affairs. A plan of spreading such rumours with more or less appearance of authority seems to enter into the designs of the enemies of the Church, and, as the old saying has it, fore-warned is fore-armed.

EXPLODED PREACHERS.

CANON FARRAR—is he not now, by the way, Arch-deacon Farrar?—as we perceive from a publication recently made by him, is rather hard upon the office of the preacher. He makes it one which few men might desire to fill. In every hearer he points out a formidable critic, and declares that safety from criticism rests only in its forbearance. The whole field covered by the preacher's art the Canon looks upon as full of pitfalls, and as for the men themselves engaged on it, he evidently considers them as stumbling from one hole to another. Few, indeed, would be the sermons we should hear were we to listen to the denunciations made by Canon Farrar, and the man of even moderate modesty who should take his lesson to heart would never again stand in a pulpit. The preacher must not dictate, says the Canon, because, even in a village congregation, are to be found some authorities who will tell him, "We have changed all that." They may even speak in French, perhaps, as the Canon represents them. But are the days really so changed in English villages? Time was when a choice of dictation seemed to rule there, and when the parson, not being found by some of his parishioners dictatorial in the right direction, was deserted in his pulpit by them, in order that they might outside his church, but well within his hearing, hearken to the more congenial and oftentimes much more emphatic dictation of a rival dictator on a tub. Canon Farrar, moreover, tells us that the preacher who deals in dogmatism gives evidence only of his conceit—whereby we perceive, indeed, that in some places conceit is very prevalent. According to Canon Farrar, in fact, the day of the ordinary preacher seems to have passed by. Who would look upon it as a profitable employment to ascend the pulpit bent merely on a little mild discussion, with all deference to the various opinions of his hearers? But for our own part we confess that even the Bethel would seem to take a lower degradation from such a use. Even if a preacher has nothing to say, let him at least believe that he has something to say, and be in earnest and a man. There are few utterances, nevertheless, from which we cannot learn some sort of a lesson, and this of Canon Farrar's is not among them. It at any rate suggests to us the necessity that exists for the preacher's speaking with the voice of undeniable authority. The condemnation made can only apply to those who usurp an office to which they have no rightful claim. Those preachers, indeed, who represent themselves, their own crude notions, and their own imperfect knowledge, may fill the place of which Canon Farrar speaks. Those who represent, and who repeat the words of an infallible Church and merely teach the doctrine they in turn have learned of her, occupy and can occupy, no such position. No critic can venture lightly to contradict them. As for those others who run without being sent Canon Farrar probably gives a faithful description of how they must fare increasingly as the lime goes by.

AMONG the signs of the times in England one of the most remarkable, if it be rightly considered, is to be found in certain circumstances connected with

A SIGNIFICANT EVENT. the church of the Passionist Fathers recently opened on Highgate Hill, London. The church replaces a little iron building consecrated for the Fathers in the year 1861 by Cardinal Wiseman, and, even as testifying to the growth of religion in its neighbourhood and consequently to the successful zeal of the Congregation of the Passion, on whose labours so much hope for the conversion of England has been placed, and placed not in vain, as we have abundant reason to believe, it may be looked upon as notable. What, however, is particularly interesting is the fact that the site on which the church stands, together with that occupied by the streets and buildings round about it, was once the property of that arch-enemy and determined persecutor of all that was Catholic, the redoubtable Oliver Cromwell. His name, indeed, is given to an avenue fronting the church, and containing the site of a house also owned by him. The coincidence is a striking one, and gives ground for grave reflections. Nor, perhaps, can it be considered as altogether accidental and without significance that things have been so brought about. On the contrary, we may almost discern the special providence which has so appointed it—showing, as

the change to better things undoubtedly does, the vanity of opposing the religion which God protects, and which, like nature itself, coming also from the hand of God, howsoever it be expelled, must return.—We may look upon this church, then, not only as a proof of the progress made in London and England by the Catholic faith, as a monument to the zeal of the Passionist Fathers, and an earnest of what is still to be done by these Fathers as well as by others for the advancement of religion in the country, but also as a monument of the persecutor's futile task, and the vanity of his undertaking. Another fact, moreover, in connection with the opening of the church, which was made the occasion of special devotions extending over a period of ten days, is likewise worthy of comment. It is the presence among those who took part in the ceremonies of the members of several religious orders, besides that of the Passionist Fathers themselves. There were, for example, Benedictines, Dominicans, Capuchins, Franciscans, Jesuits, Redemptorists, Oblates, and Augustinians. But when we consider that to belong to a religious order was thought by Cromwell a sufficient justification for his command that a man should be knocked on the head, we can easily see the interest that attached to the presence at this particular place of the Fathers to whom we allude, and how it intensified the meaning of the scene. The opening, then, of the new church of St. Joseph by the Passionist Fathers at Highgate, is of deep interest under every point of view. It distinguishes the present from the past, as well as connects it with it, in a manner that cannot escape attention, while it also gives us ardent hopes for the advancement of religion that the future is to witness.

Roman Notes.

AMONG the prize-winners of the year at the College of the Propaganda the Irish students have taken a distinguished place, one of their number heading the list. This is honourable to old Ireland, especially when it is considered that among the competitors at the college referred to students are to be found from every part of the world.

The *Capitale*, an organ of the Liberal party, in describing recently the attitude of Signor Crispi towards the Parliament, marked, perhaps unconsciously, the meeting of extremes. The paper represents Signor Crispi as dealing very unceremoniously with the Chamber, and, in effect, saying to it, "I am the country." The words remind us of those attributed to King Louis XIV.—"*L'État c'est moi.*" Of the two, however, the despot who has the Constitution and precedent in his favour, and who plays his part without pretence, is probably to be preferred to the despot whose tyranny is a flagrant contradiction of all the rights and all the professions of the times. The rôle of the *grand monarque*, as played underhand by Signor Crispi, exchanges all vestiges of splendour for a meanness more than contemptible.

The old saying that the wish is father to the thought still continues to be exemplified. The desire that the revolutionists have to see a Catholic people at variance with the Holy See has certainly been accountable for the irrepressible report that Mgr. Satolli, the Pope's envoy present at the opening of the Catholic University at Washington, was to visit Ireland on his return journey to Rome, for the purpose of completing in that country the mission of Mgr. Persico. It was vain to contradict the report, which was still repeated. Mgr. Satolli's departure, after a few days' stay, from Ireland where he disembarked has, however, shown the absurdity of the rumour. To see the country in passing and visit his friends there was the Monsignor's sole object. But the anxiety of the revolutionary press on the subject should be sufficient to give a warning to those who need it—and some such there undoubtedly are.

The expression of republican sympathies becomes every day more marked throughout the country. It has been quite common this year for the newly-elected mayors and municipal councillors to refuse to take the oath of allegiance to the King. In some instances, indeed, they have been otherwise outspoken in the extreme. The councillor for Spezzia, for example, on being called on the other day by the President of the Council at Genes to cheer for the King, protested that the word had no meaning for him, and that the monarchy had had its day. He was, moreover, supported by another councillor, who said that the King was nothing, and invited the President to register a declaration of Republicanism. Like sentiments, however, are heard on every side, and the fate of the monarchy is but little doubtful. The position occupied by the King is, indeed, an unenviable one. He has sacrificed his conscience for a throne that it is impossible for him ultimately to retain. But as to what the republic in Italy will mean there is room for serious fears.

A spirit of emulation between France and Germany better than that which now for many years we have been wont to hear of, is among the manifestations of the day. The pious zeal of German Catholics has been stirred up by the sight of the recent French pilgrimage, and the privileges partaken of by the pilgrims. In consequence, a great German pilgrimage is announced, for which preparations are being energetically set on foot. But certainly some good effect must be produced in nations whose masses in large numbers, with similar pious objects, visit a common centre, whence also peaceful influences emanate. How apparent, therefore, becomes the Pope's rightful position as arbitrator among the nations.

The latest robbery has been that of the religious fund known as the *opere pie*, and consisting of money bequeathed or given for various religious purposes, as administered by the Church. This fund, a very large one, testifying bounteously to Catholic charity, has now been taken over by the Government—which will distribute it through their own tools, and in such a way as they please. It is a little to the credit of the Italian Parliament that the Bill introduced for the purpose of making this iniquity legal, although it has been passed, was carried in a very thin House. The members had at least the grace to be ashamed of what was required of them, and absented themselves from voting. In other Liberal quarters also the enormity of this confiscation has been condemned. Signor Crispi alone seems to have had no scruple about it, and through his insistence it has been carried. If Signor Crispi is not, as the *Capitale* says, the country, he is certainly the Government.

The fictitious nature of the enlargement of Rome, made among such Vandalic surroundings, has become evident again by a failure of contractors and a stoppage of works. To prevent rioting on the part of the workmen dismissed, these unfortunates, to the number of several hundreds, have been sent by the Government back to their country communes. How they are to fare there, whence they were driven by want to seek for work in Rome, is nothing to the purpose. The Government postpones the evil day and that is all they can do. The time, nevertheless, is approaching at which postponement will be no longer possible, but an impoverished country and a starving population must be dealt with once for all.

To excite the jealousy and alarm of the commercial world against the Papacy seems now to enter into the plans of the revolutionary Press. A report has been circulated to the effect that the Pope was about to grant to a German firm, a monopoly of publishing Church music throughout the world. The report which was of the nature of that recently published by the *New York Herald*, respecting a great Catholic bank, and had not a word of truth in it, has been officially contradicted by the Sacred Congregation of Rites. The device alluded to, nevertheless, is ingenious. We know generally how interference with their temporal interests is likely to influence mankind. We know particularly to what breaches of friendship and enmities commercial rivalry has led. The revolutionists have certainly had a happy idea, and we have probably not seen the last of their attempt to carry it out.

Among the new educational institutions of the day the Catholic University of Fribourg takes an important place. The erection of the University may be chiefly attributed to Dr. de Curtins, a distinguished statesman of the Swiss Federation, who exerted himself unsparingly, both in Parliament and elsewhere, to set the undertaking going and make it a success. The Pope has recently given his consent to have the theological faculty of the University placed in the hands of the Dominican fathers, who are especially enjoyed by His Holiness to instruct their students in the teaching of St. Thomas Aquinas, the great philosopher and theologian of their order. Dr. de Curtins, who is deeply engaged in the social questions of the day, especially as they affect the working classes, to whose interests he is devoted, looks upon the spread and perfection of Catholic education as the great source whence ultimately the true solution is to be found. On the union of religion and science he bases his hopes for the future. He has been in Rome making arrangements for the opening of the theological school.

Among recent more interesting visitors to Rome have been two American gentlemen named respectively Betz and Biber, who are owners of rich mines in Nevada. They were very kindly received by the Holy Father, to whom they presented generous proofs of the productiveness of their industry, in the shape of Peter's Pence, and who was particularly attracted to them as extensive employers of Italian immigrants—to whose welfare they are especially attentive.

A charming story is told about Mr. Lockwood and the Parnell Commission. Meeting Mr. Justice Smith at dinner the other night—the period of the publication of the report being mentioned—Mr. Lockwood said, "I think your lordships are missing a great opportunity. You should by all means manage to get the report out so as to run with the other Christmas numbers. It would be a dangerous competitor for them; whilst if it stands over to January or February it will have lost its market."

The sudden and violent epidemic of fatal accidents with electric wires has spread from New York, in which it has been raging for some weeks, to Toledo, in the State of Ohio. A workman in that city was perched on a roof measuring a skylight when his sleeve, which was wet with rain, touched the wires which fed the incandescent lamps with an alternating current. The man was killed instantly, and, when his body was found, was burned out of recognition. It is always impolite to raise the incredulous eyebrow, especially about anything which has happened in America; but we do not understand why these dreadful accidents were never heard of until lately, or why there have been so many of them during the last month or two. Is there any subtle connection between the epidemic and the anxiety of some American municipalities to get the electric wires put underground? However that may be, it seems to be beyond doubt that there are deadly and hitherto almost unsuspected dangers in electric lighting. Even the electricians thought that the incandescent system was safe; but supposing the veracities have been given their due place in these reports from America, it is clear that the current on the external wires will kill at the merest touch. And how are we to know that the wires which run through the interior of houses and public buildings are not equally dangerous? So long as there is the possibility of such accidents, gas shares are exceedingly unlikely to become unsaleable. Before the electric light is made cheap and popular it must be rendered safe.—*St. James's Gazette.*

THE NEW ZEALAND AND SOUTH SEAS EXHIBITION.

THE EDUCATION COURT.

(*Otago Daily Times*, Feb. 25.)

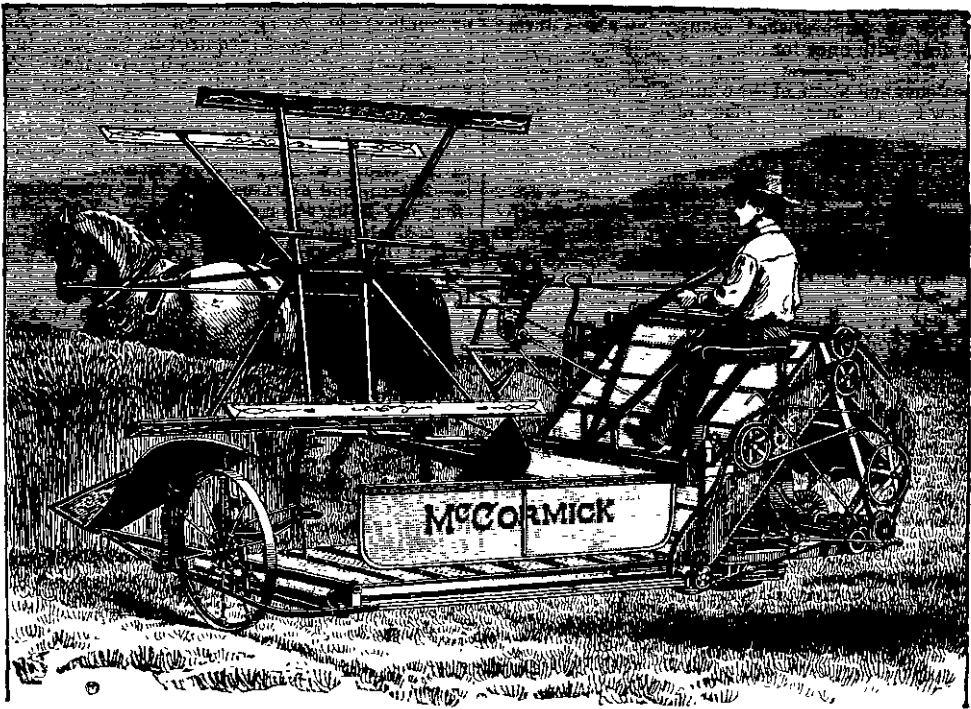
THE exhibits of the Dominican Convent School constitute the most attractive portion of the exhibits filling the two bays representing the Catholic schools. The schools, both primary and secondary, were founded in Dunedin on the 27th of February, 1871. They have steadily progressed since that date, and have extended their field of operations to Invercargill, Oamaru, and Queenstown. The teachers of these schools are ladies who have been trained in some of the leading educational establishments at Home, and some of them have studied under the first European masters. None but those evincing natural aptitude for teaching are selected for that high and honourable position. These ladies give their services gratuitously, devoting their time unreservedly to the work of education. The standards of their primary schools correspond to those of the State schools, with the addition of religious culture, which is given special prominence in the schools. The high schools embrace every grade of superior education, from the kindergarten to the matriculation class. To the higher branches of mathematics a considerable impetus has been given of late years by adhering more closely to the common sense principle of cultivating each child's special talent, thus overthrowing the old system, which required that a young lady brought up in a high-class establishment should be crammed with every art, science, and accomplishment therein professed. The chief end aimed at in the cultivation of the fine arts, in which branch of culture these schools have attained a high name for excellence, is the refining effect and the superior tone of mind which such cultivation imparts. The patient effort necessary in order to arrive at the required standard, the delicacy and neatness involved in these pursuits, have a marked effect in refining the roughest nature. Very close attention is paid to the mental culture, the manners, and the deportment of the children, so that they leave the establishment, not only well advanced in book learning and accomplishments, but educated in all that constitutes the useful woman in her home, and the true lady in society. The first kindergarten opened in Dunedin was that attached to the Convent High School. The lady who inaugurated it had visited the leading kindergartens established on the Froebel system in England and Ireland, and having studied the system practically, secured the services of trained experts for the Dunedin school. Great expense has been incurred in procuring the necessary and complete appliances for this kindergarten.

The exhibits from the school may be seen in the avenue, consisting of school furniture and samples of work done in the school. A combined table and form exhibits the kind of school furniture used in these schools. It will be noticed that the desk is ruled in squares to correspond with the teacher's table, so that the pupils may copy accurately the work set out on the table by the teacher, accuracy being the first requisite in kindergarten schools. The exhibits from the Convent High School certain to first attract the attention of the visitor will be the very fine drawings, pictures, and fancy needlework, contributing so largely to the attractive appearance of the bays. In needlework of all kinds the girls excel, and the best work of the most talented pupils reaches a very high grade indeed. In painting and drawing some of the pupils display exceptional talent. The ordinary work of the school is shown, no attempt having been made to prepare special exhibition specimens. Among the paintings shown, a tree in oils, by Miss Nelly Printz, although the young lady's first oil painting, is remarkably well done, and would do credit to a more experienced artist. Another painting by the same young lady is a very pretty landscape scene, marked as unfinished. This, too, shows fine artistic skill and taste. The first year's course, in water colours, is illustrated by a beautiful copy of a view of the Water of Leith by Power. The copy was painted by Miss Kitty Dickenson, and shows a good grasp of the subject, which is treated in thorough artistic style. A study of birds in water colour, by Miss May Howell, is a piece of beautiful work, and a crayon of Joan of Arc, by Miss Julia Hughes, has been remarkably well done. All of the crayons, and there are many exhibited, show high class work, for nothing else would pass in these schools. A coast scene, by Miss Nellie Printz, is extra good. It is quite evident that art is taught on the most approved lines in the Convent High School. A considerable display of plain sewing and knitting is made, and all of this class of work shown, it will be conceded on inspection, is first-class. There is no better needlework exhibited in the Education court. The needlework is regulated according to the aptitude of the girls, and not bounded by the barriers of fixed standards; hence those showing an extra talent are allowed free scope to exercise it. This is most strikingly exemplified in the fancy work done in the school. In crewel work and point lace some of the pupils at any rate show fine taste and deftness of hand. A pair of curtains, lace edges on satin beautifully flowered, is a very pretty piece of work, as also is a painted screen on satin, by Miss Fanny Cameron. A very large wool-work tapestry picture depicting a scene in the life of Mary Queen of Scots, by one of the nuns, is generally admired, as it deserves to be. An ottoman decorated with crewel work is very pretty, and so is a cushion with painting on satin. Some plaques painted on porcelain are very nice. On a stand in the avenue there will be seen some beautiful and natural-looking artificial flowers in paper and wax. The camelias, in wax, by Miss Mary Colehao, appear quite as natural as if freshly out of the greenhouse. A basket of flowers and ferns in paper, by Miss Rose Blaney, and a basket of dahlias and ferns, by Miss Kate Cameron, are both made up true to nature in every petal and frond, and extremely natural in colour, but in this class of work the basket of paper flowers by Miss Julia Hughes must take first place. This young lady has made up a large assortment of flowers, many of them difficult to imitate, yet all of them are perfectly natural in petal and leaf. The standard work of the school is shown in the various books exhibited, such as a copy

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books and exercise books containing the ordinary class work of the school. These show a considerable variety of work, all of which is done carefully and accurately. The mapping of the school is excellent, great care being evidently taken in securing accuracy of outline. The whole of the work of the Dominican Convent High School is of first-class quality, and the young ladies attending the school receive a thorough training in all the branches they study.

Several other Catholic schools are represented in the exhibition, belonging to the two dioceses of Auckland and Dunedin. Several large photographs on the front of the bays show schools belonging to the Christian Brothers. These are the O'Brien Institute, or Dublin Orphanage, the Christian Brothers' Deaf-mute Institute, and the Christian Brothers' Orphanage, Dublin. Some of the exhibits on the screen in the avenue are worthy of note. A large painted mirror, with copies of photographic views, and numerous designs, by an Oamaru Dominican nun, is a handsome piece of work, showing high artistic skill. It will be noticed that the photographs have been so faithfully copied that it is not easy at first sight to distinguish them from photographs. A large life-size painting of St. Catherine of Sienna, by one of the Dunedin nuns, is a handsome portrait. In the bays there will be seen a good quantity of excellent work from the other Catholic schools. A water colour sketch of a scene on Lake Wakatipu, by Miss Ida Dansey, of Oamaru, has been well executed. A crayon landscape, by Miss Eva Newton, is also very good, the more so as it is the young lady's first crayon drawing. The Invercargill crayons generally are good, proving that this branch of the fine arts is carefully taught. St. Joseph's Ladies' School, Napier, conducted by the Sisters of Notre Dame des Missions, has on view some very nice exhibits. The exhibits from this school are the more worthy of notice, as some of them represent the work of Maori girls. A shading of a lion and lioness, by Miss Cecilia Hodge, age 14, and another of a Maori chief, by Miss Mabel Tenahu, age 15, are both excellent. The same young ladies display equal talent in fancy work, as shown in a fancy band screen and a fire screen. Another fire screen in crewel, by Miss Annie Kairatana, age 14, is extremely pretty, as also is a pounah painted cushion by Miss Florence Webb, age 14. A piece of work of a similar kind is a very chaste motto, shaded in ink, with the words "Home, sweet Home," in the centre. St. Patrick's Convent High School, Auckland, conducted by Sisters of Mercy, exhibits some very fine crayons and excellent maps. The sewing exhibits of this school are also excellent. Foster's copy books are used, and the writing is first-class throughout the school. All of the writing in the exercise books is neat and well-formed. The school exercises are varied, and include a good deal of higher work. St. Anthony's Parochial School, Newmarket, Auckland, conducted by Sisters of St. Joseph, also shows carefully-written copy and exercise books and sewing. St. Mary's school, Hamilton, Auckland, conducted by Sisters of Notre Dame des Missions, shows a quantity of excellent sewing and writing. St. Joseph's High School, Onehunga, and the Thames Convent school have exhibits of sewing all of which are extremely well done. The other Auckland schools represented are St. Mary's Orphanage, the Sisters of Mercy High School, Ponsonby, and St. Mary's Boys' School, Onehunga. The Invercargill Dominican Convent High School has a number of excellent exhibits of ordinary school work. The plain and fancy needlework is particularly good. The exercise books contain exercises in Latin, science, and other higher work. The Marist Brothers' schools, Auckland, show the copy books and exercise books used in their schools. The Queenstown sewing and fancy work is very good, as also is the sewing of the Oamaru school.

These are the more noteworthy exhibits of the schools; there are many others worthy of mention, but all of the work is so good that in some cases it would be difficult to select the best. We may be permitted, however, to state that all of the work exhibited by the Catholic schools is good, reflecting very great credit upon the teachers of the schools. With the notice of the exhibits from the Catholic schools, we complete our review of the Education Court. The very large display made, though only representing comparatively a few of the schools of the Colony, must convince all taking any interest in the subject that education occupies a prominent position in the progress of the colony, and the exhibits of the Catholic schools show that in the matter of a first-class education, that body, without the benefit of State aid, does not lag behind, but rather leads.

During the period from January to October, 82,000 Germans emigrated to America.

Shawneetown, Illinois, offers for sale a large and select stock of Christmas trees, yule-logs, wassail-bowls, and other holiday properties, for which it has no further use. The lamentable misunderstanding which arose in the Church in Eagle Creek Precinct on Christmas eve has brought the festival into disrepute in Shawneetown. According to custom, the fond parents of that place had pooled their issues and prepared a joint-stock Christmas tree in the village church, to which they sent the various presents with which they designed to surprise their offspring. But when they assembled to enjoy the delight of their little folks, the painful discovery was made that Sexton Burroughs, the Santa Claus of the occasion, had mixed up the tags on several of the gifts. Farmer Johnson was one of the first to perceive the mistake, when he saw the sled which he had purchased for his own boy taken from the tree by another. He immediately replevined his property, and when some young men, who had been wassailing, attempted to snatch it away, he laid out several of them with it until he was himself "swatted" across the ear by a blow from a back of a pew and rendered *hors de combat*. Sexton Burroughs tried to restore peace, and was retired with two dangerous knife wounds. "Stout Gilbert," says the despatch, "was hit in the chin with a bullet, and several persons received minor injuries." Three or four citizens are suffering from painful contusions caused by coming into violent contact with the butt-end of the Christmas tree, wielded by an angry parent. The general feeling among survivors is that Santa Claus will be in danger of lynching if he ever appears again in Shawneetown or vicinity.

THE DEFECTIVE "WESTMINSTER CONFESSION."

(Brooklyn Catholic Review.)

WE have great sympathy with our Presbyterian friends. All the indications go to show that they are very restive under their "Confession of Faith," and there is a tremendous pressure to have it revised. The matter is being discussed in all the leading religious papers, and it would be very amusing, were it not so serious a matter, to witness the variety of opinions that are expressed in regard to it. Upon one thing they are all agreed, and that is that this venerable religious symbol, which has so long held sway over this highly respectable body is radically defective in some points, though the fear is that if they once open the question there is no knowing where or when the demand for reform may stop.

It is said that the Presbytery of New York have voted by a large majority that the Westminster Confession needs revision. To give our readers who have never seen this precious document some idea of the points which are supposed to need revision, we quote here the following extracts from the "Confession":—

"By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

"These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished.

"The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by and to ordain them to dishonour and wrath for their sin, and to the praise of His glorious justice."

This is undiluted Calvinism, and this is what our Presbyterian friends gained by casting off allegiance to Holy Church and taking that grand heresiarch for their infallible guide. Will it be believed that there are some Presbyterian brethren who oppose all revision and believe in retaining the "Confession" as a "system" of doctrine in face of the fact that there is not one of them that now believes in it. Listen to what one of their leading shining lights says on this subject:—

"For ourselves, we so fully share in the dread of elaborate theological discussions, such as would be necessarily involved by undertaking to form a new creed, that we are still of the opinion which we have heretofore expressed, that the wisest thing for the Presbyterian Church to do would be to abolish subscription to the Confession altogether—thus going back to the design of its founders—to let it stand as a monument marking the historical and traditional faith of the Church, and to measure the soundness of ministers and elders in their formal allegiance to Christ and His Church by their personal expression of their faith in their own words and by their own lives."

To what straits and shifts will not men be driven in order to extricate themselves from an illogical and an uncomfortable position. Think of a man with a reputation for learning and ability proposing to retain a defective and erroneous symbol of faith, abolishing subscription to it, letting "it stand as a monument marking the historical and traditional faith of the Church," but at the same time suggesting the "measuring of the soundness of ministers and elders in their formal allegiance to Christ and His Church by their personal expression of their faith in their own words and by their own lives." But how will you determine whether their words and their lives are in accordance with true allegiance to Christ and His Church? If you do not make the "Confession" a standard, what will you substitute for it? You must have a standard of some kind. It will not do to allow every minister to preach and every layman to believe what he pleases. Where, then, would be the necessity of a Church at all? And what would be the use of retaining the Confession as a historical and traditional monument if you did not require subscription to it? Would it not really be a piece of useless old lumber which had better be consigned to the forgetfulness of the garret?

Ah, dear friends, will you never learn the necessity of an infallible guide in religion? We do not wonder at your reluctance to open the question of revision. Without such a guide—without an unerring tribunal of final resort upon which all can rely with implicit confidence; who can tell where such a discussion would end? In fact, it is because you know that it would never end that the level heads among you are so unwilling to open the Pandora's box. You may not appreciate either the sincerity or the charity which prompts the advice, but we do in all sincerity and charity exhort you to cast the fallible Calvin overboard and accept the infallible successor of St. Peter as your guide; and we unhesitatingly guarantee that you shall find rest and peace to your troubled souls.

The twenty-eighth anniversary of the death of the Prince Consort, and the eleventh of that of the Princess Alice, brought the Queen and most of the members of her family together at the mausoleum at Frogmore. There the usual memorial service was held—with this difference. This year, for the first time on these occasions, a silver crucifix was placed upon the altar.

Mr. Stead's study of the Catholicity of the Catholic Church seems to have enlarged his ideas and ambition. He is leaving the editorial chair of the *Pall Mall Gazette* to start a monthly publication, the *Review of Reviews*, in which he purposes to send to the uttermost parts of the earth not only his own notions and projects, but the best thoughts of all the best writers of our time condensed into compendious summaries from the articles in the magazines and reviews. The scheme has met with the approval of an array of eminent men, including the Cardinal-Archbishop of Westminster, and undoubtedly if anyone is likely to make the enterprise "go," it is Mr. Stead. He has restless and unwearied energy, an inexhaustible fountain of enthusiasm, and a rapidly digesting literary faculty. Every Catholic who has, during his editorship, been a reader of the *Pall Mall Gazette*, the reputation of which he has brilliantly maintained, will heartily wish success to his new undertaking.

MRS. LOFTW T. M'FERRAN

9, 10, 11, AND 12 ROYAL ARCADE

"Where do you get your Boots and Shoes?"
Said Mrs. Smith, one day,
Unto her neighbour, Mrs. Jones—
Just in a friendly way.

"They last as long again as mine,
And always look so neat;
They seem to fit you like a glove—
So nice they suit your feet."

"I always buy from Mrs. Loft,"
Mrs. Jones did then reply.
"The reason that I buy from her,
I now will tell you why."

"You see, she understands her trade,
And buys for ready cash
Just nothing but the best of goods,
And never worthless trash."

"I used to buy from other shops,
But found it did not pay;
The soles too quickly did wear out,
Or else the tops gave way."

"So if you want good Boots and Shoes,
That give good honest wear,
Just go direct to Mrs. LOFT,
And you will get them there."

JESUIT COLLEGE, KEW (NEAR MELBOURNE).

At recent Matriculation Examinations, the College has advanced on its success of last year. This year

19 Pupils Passed, and obtained 24 Honours,

Viz., 5 Honours in French, 4 in Latin, 1 in Greek, 2 in Geometry and Trigonometry, 1 in Algebra, 2 in History, and 9 in English.

THE MAGNIFICENT NEW WING

Will be ready for Occupation on 4th February.

Prospectus—Apply Rector.

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Men's and Boys' Clothing in suits or separate garments; all kinds of Shirts, Pants, Sox, etc.; Hats in Straw or Felt at ridiculous prices, besides scores of other articles.

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Has the pleasure to announce that he has purchased the old-established Chemist's Business at 11 Rattray street, formerly carried on by Mr. B. Isaac, and that he has determined to re-model the same by thorough renovation and improvements, and fill in Stock of the purest Drugs and Chemicals from the best sources in Europe and America. Toilet Preparations and Perfumery will have special attention, and the endeavour will be to make this business one of the most attractive in Dunedin. Medical men will also be guaranteed the strictest attention to all prescriptions, which will be compounded with the utmost care from thoroughly genuine Drugs.

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For the Year of our Lord 1890.

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SPECIAL LINES.—Decorated Canister Tea, per tin, 3s. Port Wine for Invalids, recommended by medical men (yellow seal), 5s per bottle. Famous Edina Blend Whiskey, 4s 6d per bottle. Coffee that at 1s 10d per lb is the best in the market.

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ART-UNION FOR ST. MARY'S, CHRISTCHURCH.

FOR some considerable time past the Rev. Father Le Menant, the indefatigable parish priest of St. Mary's, has been at work endeavouring to raise funds to build a new church in his parish. Among the various means whereby he purposes to do this, a gigantic art-union holds a prominent place. Father Le Menant's efforts to obtain valuable prizes for this art-union have been crowned with success. The parishioners of St. Mary's have been most generous in contributing beautiful and valuable objects in order to swell the prize list. Persons outside of the parish have not been behind hand in helping on the good work, and rich gifts have poured in to Father Le Menant, from all quarters in and around the city. The work of arranging the prizes was completed last week. The tickets are now on sale and the whole of the goods to be disposed of by lottery are now on view in premises opposite Mr. S. T. White's in Colombo street. The collection is certainly a very varied one and comprises all manner of things from organs and suites of furniture down to babies' socks and Mikado fans. To begin with there is a very handsome American organ, presented by Mr. Norton Taylor; this is to be the first prize. This fine instrument is valued at something like forty pounds. A dining-room suite framed in New Zealand wood, and upholstered in leather, is to be the cheap shilling's worth which will fall to the lot of the lucky drawer of the second prize. A massive black and gold bedstead, with all furnishings complete, is another prize, which will tempt "those about to furnish" as some of our local dealers say, to part with their shillings. Then there is a handsome duchess table in rimu, brass mounted and containing three drawers underneath. There is also a full-sized chest of drawers in mahogany, and various pretty articles of furniture, such as Queen Anne tables, wicker tables, whatnots, folding screens, Japanese screens, etc. There is a large Donay Bible, beautiful vases, breakfast, tea, and dinner services, cruets, spirit stands, silver mounted jugs, silver baskets, and an endless variety of jewellery. There are gold watches and silver watches, gold earrings and cameo sets. In fact, Father Le Menant has got together for his art-union all sorts of useful and beautiful things. Among the art collection a fine set of engravings entitled "The Road to Ruin," perhaps, holds first place. A large statue of St. Joseph and a bronze figure of a kneeling angel attract a good deal of attention. In addition to the exhibits in Colombo street, Father Le Menant was fortunate enough to have given to him for his art-union prizes which by many persons would be ever more coveted than these. A section of land and a house, and as many sheep, cows, and horses as would stock a farm, were among the donations of those who are interested in the erection of the new church. The law, however, is not sufficiently elastic to admit of live animals and sections of land being classified as mechanical works, and so the "pruppetry" and the "beasties" had to be disposed of otherwise than by lottery. The money realised by their sale has been used to purchase prizes which could be legitimately art-unioned.

The tickets are going off rapidly, and, altogether, it is anticipated that the St. Mary's art-union will be one of the most successful that has ever been conducted here.

The plans of the new church were drawn out some time ago. The building will be a notable one, indeed. It is to be a stone structure and will seat twice as many people as the Barbadoes street church. The sanctuary itself will be as large as a fair-sized little church. The design is of the plain, massive, Roman style. Father Le Menant has decided to build a Roman in preference to a Gothic church on account of the former being less costly. The energy and courage which the plucky rector of St. Mary's has shown in undertaking so herculean a task as the erection of a new church in Christchurch North certainly merits success, and it to be hoped that before long the stout Roman walls and rounded columns of the new church of St. Mary's will make their appearance above the hawthorn hedge in Manchester street.

PRESENTATION TO THE BISHOP OF CHRISTCHURCH.

ON Monday, the 17th inst., the clergy of the diocese met at the Presbytery in Christchurch, for the purpose of making a presentation to the Most Rev. Dr. Grimes on the eve of his departure for Europe. The following address was read by the Rev. Father O'Connor, Rangiora:—

"May it please your Lordship,—We, the secular and regular clergy of the diocese, respectfully approach your Lordship to tender you a cordial reception on your return to Christchurch. We deem this a fitting occasion on which to give expression to the heartfelt sorrow which we experienced on learning that your health has become much impaired by the excessive labours which your zeal for the propagation of the Faith in your diocese has caused you to undertake.

"Your fidelity in following the injunction of the great apostle of the Gentiles to spend yourself and be spent in the service of the flock committed to your pastoral care, whilst serving as a model for your clergy, and a source of edification to the faithful, has placed us in the painful necessity of being obliged to concur in the advice of your physicians that complete change and prolonged rest are absolutely necessary for your restoration to health. Keenly, indeed, do we feel this separation, which deprives us, even temporarily, of the presence of one whose example has ever been to us a model of every virtue which should adorn the sacerdotal character. We beg your acceptance of the accompanying purse of sovereigns as a feeble expression of the feelings of esteem, affection, and gratitude which we entertain for your Lordship. Wishing you God-speed, and hoping that ere many months will have passed we shall have you again in our midst, to continue, in renewed vigour and health, that zealous apostolate so auspiciously begun,—Signed on behalf of the clergy, etc."

A purse of sovereigns was then presented to the Bishop by the Rev. Father Chastagnon, Ashburton. His Lordship replied in feeling terms.

THE ARCHBISHOP OF DUBLIN AND TEMPERANCE.

ON Sunday evening, December 22, the annual retreat for the members of the Third Order of St. Francis in the Church of St. Francis, Dublin, closed in the presence of an immense congregation. His Grace the Archbishop presided, and in concluding an address made by him, spoke as follows: I said to you in the beginning that my reason for speaking to you here at all this evening was that I might stir up your zeal in the cause of temperance, that I might put before you some thought of the special duty, the special part that you will be called upon to take in the work which, with God's blessing, will be begun amongst us next Passion Sunday. Now that I have all but ended, it may seem to some amongst you that I have not spoken upon this at all. But, dearly beloved, does not all that I have been saying bring very plainly before you the thought of what it will be your duty to do? The members of the Third Order of St. Francis, in the days of its earliest fervour and perfection, were amongst the chief instruments in the hands of God in the overthrow of the empire that had been built up by Satan on the false principles of the world as opposed to the Gospel truth. Must not you feel, dearly beloved, that in our own time you are called to a special responsibility in the work of overturning the power established in our midst by Satan through the temptation, whether of drink or of any other sinful indulgence? You are to do your part in this great work mainly by the example of your lives. Do not give way to the delusion that you are faithful to the principles of your Order, merely because you are devout and regular in your prayers and practices of devotion, merely because you come here at stated times, merely because you frequent the Sacraments, and gain the indulgences with which the Holy See has so richly endowed you. That would, indeed, be a fatal error. It would show a strange forgetfulness of what St. Francis aimed at when he placed by far the greater number of his followers and disciples as outposts in the midst of the corruptions of the world. Your duties are not the duties of the sanctuary or of the cloister. They are the duties of men and women of the world. What, then, does St. Francis expect of you? Is it that you should so live as to be looked upon by those around you as persons devoted to some peculiar manner of life, altogether outside the reach of those whose time is of necessity taken up with worldly cares, and whose lives are of necessity spent in the midst of worldings? No, dearly beloved, the spirit of your holy founder is far different from this. It is that you should so live as to make it plain to every one of those around you that they are called, just as you are, to be faithful followers of Jesus Christ. It is that you should so live as to make it plain to all that there is no reason why their lives should not show forth, as your lives, if you are faithful in this to the spirit of St. Francis, cannot fail to show forth, examples of the practice of every Christian virtue. This, then, will be your part in the great work that is before us all. It will be your privilege to lead men on, by your example, to the steadfast observance of the Christian law of temperance.

Amongst you, I have no doubt, there must be many who will feel called upon, as members of this Third Order, to practise that virtue in some degree of excellence, and so to render your example a more powerful means of grace to those around you. Thousands of our people will do so, and you surely must not be behind-hand in so good a work. In the meantime the immediate duty of the hour is the duty of prayer. I will ask you, then, to make it a subject of your prayers from day to day, that God, without whose aid our best efforts must be fruitless, may be pleased to bless the efforts that will soon be made to root out the sin of drunkenness from amongst our people, and that He may so bless that work that it shall not pass away with those whose care it will be to watch over it in its beginning, but that, on the contrary, so long as any need for it may last, it shall hold a foremost place amongst the most enduring works of religion and of Christian virtue in our faithful Irish Church.

The number of priests in Great Britain was, according to the new issue of the Catholic Directory, 2721 a year ago; now it is 2791. The churches a year ago were 1630, and are now 1641. Thus the new missions have increased by eleven, but the clergy by no less than seventy, indicating that the new foundations are not the main measure of success, but that the old missions have grown, and have made petitions for new workers not to be resisted by bishops, however pressed for priests in new districts. Scotland has kept pace with England in the year's buildings, having five of the new churches out of the total eleven; but her increase of priests is six as against sixty-four. Of religious Orders and charitable institutions there is no diminution; and though Oscott has gone—and all regret it—from the list of our colleges, it has only changed its sphere of usefulness, and not been lost to the Church in England, in the history of whose revival it must ever remain a landmark.—*Weekly Register*.

Major Serpa Pinto, who has just been trying to convince the Makololo of the blessings of the Portuguese rule by means of his Gatling guns, is the same gentleman who, a good many years ago, published an account of his journey from a point south of the mouth of the Congo through the heart of Africa, south-east of the Transvaal, and thence to Durban, Natal. There were, remarks the *Echo*, not a few cynical people who were inclined to rank the traveller with the class to which Munchausen and Sir John Mandeville belonged. Some of Pinto's stories were sufficiently remarkable. He met a Portuguese naturalist in the heart of Africa, dressed in a white shirt and swallow-tail coat, who invited the traveller to tea, which was served in cups manufactured at Sévres. A notorious robber was tamed by the explorer, who taught him astronomy and the use of the globes! One of his best "finds" was a race of men as white as himself, but their heads were covered with wool instead of hair, and the wool was white. These curly-pated savages were so strong, according to Pinto, that they could bury an arrow up to the feather in an elephant's flank! Of his personal adventures, one of the most remarkable was his suspension by his mutinous followers over a cataract on the Zambesi 560 feet high—whether by the neck or the heels is not on record.

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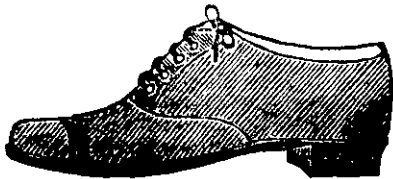
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Irish News.

Antrim.—At Crumlin Sessions recently Sir Richard Wallace appealed for power to evict Robert McCord of America and Julia McCord of Moygariff from a holding at letter place, but the magistrates refused.

The tenant farmers in the Cloughmillis district held a meeting in the Market Square recently and adopted a resolution calling upon Parliament to introduce an Act for the compulsory sale of land. The weather was most inclement, snow falling heavily during the meeting. Rev. Thomas Gregg presided.

Armagh.—The claims against the Great Northern Railway are not all finished yet. In the Dublin Courts the other day James Connolly was awarded £1,000 and another claimant named Vallyly £500.

Carlow.—The anniversary of the Manchester Martyrs was celebrated in Carlow-Graigue, and at the same time the first sod of an enclosure was turned to preserve from desecration the hallowed ground wherein are laid the remains of 640 Carlow men who fell in the streets of the town on May 23, 1793, fighting for Ireland's liberty. A procession was formed and in solemn silence marched to the "Croppy's Hole," where Father Byrne turned the first sod and blessed the undertaking.

Clare.—The O'Gorman Mahon, M.P., the gallant veteran of '28, intends visiting Clare at an early date, and will be the guest of his relative, Mr. Gibson, Drumquin House.

An ex-policeman named Michael Quinn, of Ennis, was fined £3 for selling drink to intoxicated people, and £3 for attempting to bribe a constable with drink. There is not a class in Ireland that cares so little about breaking the law as an ex-policeman if he can make anything by so doing.

S. McAuliffe of Knock has set about erecting an ice-house for the preservation and curing of fish at Leadmore. Heretofore it was a disgrace that large quantities of fish were constantly going to waste. As a means of employment great good will accrue to the people of the locality.

The landlord of the Monnteaigle estate won't have much to get when he evicts Wm. O'Brien, Kildysart. A very enthusiastic and sympathetic meeting of the people was recently held, and all the crops and effects of Mr. O'Brien were safely taken away. Father Mulqueen presided at the meeting.

The County Convention called to establish the Tenants' Defence Association in Clare was held in the Temperance Hall, Ennis, and afforded but poor accommodation for the numerous delegates in attendance. The Temperance Hall has been the scene of great and important meetings from the days of Catholic Emancipation down to the present time. T. O'Gill presided. Father Quinn, of Tulla, and Thomas Lynch, solicitor, Ennis, were secretaries to the meeting. Several members of the Irish party addressed the assemblage. It was agreed to establish the Tenants' Defence League and support in every possible way the evicted.

Cork.—Dr. Tanner, M.P., has been unanimously chosen Mayor of Cork for next year.

On the Manchester Martyrs' Day in Kanturk the police attacked and batoned the inhabitants for no earthly reason.

At the Ballymartle Sessions recently Owen Ahern was fined £1 15s for the trespass of a goat on a farm from which he had been evicted.

A company has been formed with a capital of £300,000 to work the gold mine near Goleen, in the west of the County Cork, and Lord Londonderry is a heavy shareholder.

On the Martyrs' Day at Middleton, the Nationalists of Middleton, Cloyne, East Ferry, and Carrigtobill assembled in Ballyannoo Wood, from which they crossed the river to the historic graveyard of Ballinacurra, where prayers for the dead were recited by a local Nationalist, and an address delivered by one of the "Old Guard" from Cork.

The Mayor of Cork recently visited Father O'Dwyer in prison who stated he had applied for permission to say Mass and would not be allowed unless he consented to perform the ordinary criminals' work, which he refused.

During the hearing of cases at the police office the Mayor strongly condemned the police for attacking the people at three different points in the city when rejoicing over the result of the municipal elections.

The Right Rev. Dr. O'Callaghan, Bishop of Cork, has sent Fathers O'Mahony and Madden to Australia to collect funds to relieve the diocese of the heavy debt incurred in the building of SS. Peter and Paul's Church and the Diocesan College.

Donegal.—William Coll, who was recently sentenced to ten years' penal servitude at Maryborough, in connection with the unfortunate death of Inspector Martin, had his case re-investigated on a technical law point. Nine judges sat in the court, and five agreed that the evidence against Coll was legally rendered and four that it was not legally rendered. All the English Liberal papers are in favour of his release, which may soon be realised.

Down.—The ecclesiastical history of Newry has been enriched by an item of great importance—the consecration of a new altar in the Dominican Church, Queen street. The altar is the gift of the Quinn family, and was erected to the memory of the late John James Quinn, Margaret street. The structure is 20 feet in height, and is of great sculptural beauty and design, and cost £1,000. His Grace the Most Rev. Dr. Flood, Archbishop of Trinidad, and the Most Rev. Dr. O'Callaghan, Bishop of Cork, attended, and carried out the sacred ceremony with all the pomp and solemnity prescribed.

Galway.—Sir Michael Morris, a Galwayman, Chief Justice of Ireland, is to be raised to the peerage under the titles of Lord Morris and Baron Spiddal.

The cattle seized from Patrick McDermott for Clanricarde's law costs were sold at Derrygoolan Mills by the Sheriff. John McDermott, Whitegate, purchased for his brother. After the auction the whole eviction army, accompanied by about twenty Emergency men, proceeded to the house of Thomas Minogue, the last of Mr. McDermott's sub-tenants, and in a short time himself and his wife and family, with all their little household effects, were left on the roadside. A force of sixteen police, under Head-Constable Black, of Woodford, are guarding four Emergency men at the residence of Mr. McDermott. A wanton spirit of vandalism and vindictiveness seems to have taken possession of the Emergency gang, as they are daily cutting down for firewood the neat little plantation in front of the house. Their conduct is rousing the most intense indignation among the people.

Kerry.—Michael Fleming, who was sentenced to six months' imprisonment on a Plan of Campaign charge in connection with the Kenmare tenants, was recently discharged from Balfour's Hotel, Tralee. On his coming out he was entertained at the Central Hotel by the Nationalists of that town, who respect all Balfour "criminals."

At the Killarney Petty Sessions recently, Garrett Nagle, Daniel and Humphrey Sullivan were charged with having assaulted and robbed an Emergency man named McGuire at Firies. It was proved the Emergency man was what is generally styled "blind drunk," and his identification of the men was a drunken freak. The case was dismissed.

An effort is now being made by the Royal Dublin Society to make a record of the pure Kerry breed now in existence, in order to keep them pure in the future. The Commissioners passed eight incalf heifers and one bull belonging to W. Shuel, and a heifer belonging to Rev. T. Halloran, Rector. They proceeded to Valentia recently and inspected Sir Maurice Fitzgerald's cattle, out of which they passed 35.

The tenants on the following portions of the Kenmare estate—the Killarney, Kilcummin, Firies, and Ballybar—sent a memorial in September last to the trustees, asking for the same conditions under which the people of Rathmore have once more entered their old homes, but an unfavourable answer has been returned, and the struggle must be prolonged to an indefinite period, continuing the wreck and ruin of many comfortable and happy homes in Kerry.

Kildare.—The members of the Narraghmore League recently showed their appreciation of the patriotic conduct of two of their members who were imprisoned by Arthur Balfour. Mr. Robertson, a Protestant Home Ruler and President of the Branch, was presented with a gold watch and an illuminated address. Mr. Gyves was presented with an address and a purse of sovereigns. The recipients returned thanks in suitable terms, and the interesting proceedings terminated.

Kilkenny.—The anniversary of the death of the noble-hearted three who perished on an English scaffold to quell the howl for vengeance—blind, illegal, and inhuman vengeance—was celebrated by the people of Kilkenny in Ballycallan graveyard. Though it was believed by the organisers that the number present would be large, yet all their expectations were surpassed at the truly immense concourse, numbering nearly 2,000 people, who gathered in and about the graveyard, contingents being present from Kilmannagh, Grange, and the surrounding districts. Amongst the banners carried in the procession, the ones borne by the Kilmannagh and Grange contingents deserve special mention, the mottoes being "Remember the Martyrs," and "In Memoriam, the Manchester Patriots." The members of the city bands were in attendance. Shortly after 10 o'clock Mass those present formed into ranks, and to the solemn strains of the "Dead March in Saul" they marched thrice around the graveyard, after which a funeral oration was delivered, and the splendid gathering dispersed.

Limerick.—The Bard of Thomond has arrived safely in Limerick, after a three years' sojourn in America.

The police and soldiery held possession of the Manchester Martyrs' memorial cross erected in the new cemetery, Limerick, and prevented any Nationalists from approaching, but some persons succeeded in placing a few wreaths on the ground. The cross was unveiled a few years ago by Dr. McInerney of New York.

Longford.—Thomas Alder Cusack, the cruel and heartless manager of the Jessop estate, was recently called upon to render an account of his stewardship. For years he has managed the property as if it were absolutely his own, rendering no account of its income to the real owners; never consulting them in any way, and with a malignity which would have done credit to the devil, hunted the unfortunate and broken-hearted tenants to the poorhouse and the graveyard.

Louth.—The Ardee Guardians recently received a complaint from Bartholomew Ward, Dunleer, stating that McCrilly had granted him a site for a cottage, but when it was built the Guardians gave it away from him. His old home was on the spot where the new one was built. No action taken.

John Bellew, an evicted tenant on the Massereene estate, recently crossed from Drogheda to Liverpool, in order to watch some cattle raised on his evicted land. He was attended by two of the Royal Irish in disguise, but accomplished his purpose.

Mayo.—The processionists who celebrated the anniversary of the Manchester Martyrs recently were most unmercifully batoned by the police. Several people returning from the church services were also maltreated.

Eight eviction notices were recently served on the Westport Guardians. The tenants to be evicted are on the estates of Major Pike and the Achil Mission.

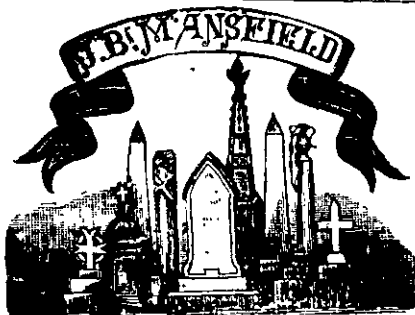
Monaghan.—There is no sign of a settlement between the railway company and the people. The latter, indeed, seem to be more determined than ever to win. A regular communication is kept up by means of carts between Inniskeen, Dundalk, and Kingscourt, and gives, it is said, satisfaction. Upwards of 50 carts recently left Carrickmacross laden with produce sold at the market.

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HORSE CLOTHS!

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Modern Convenience, I am now prepared to
give First-Class Accommodation to Boarders
and visitors to the New Zealand Exhibition.
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kept. Terms Moderate.—One of Thurston's
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OAMARU.

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Splendid Accommodation for Boarders.

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FEMALE PILLS, 3s 6d and 5s Box,
are invaluable; no irregularities or obstruction
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I have suffered from Scrofulous Ulcers on
my body until I was a mass of corruption.
Everything known to the medical faculty was
tried in vain. I became a mere wreck; at
times could not lift my hands to my head,
could not turn in bed. I heard of the Certi-
cure Remedies, used them, and was perfectly
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burns, Removes Freckles, Cleanses the Scalp
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Sore Eyes, Cuts, Burns, Chilblains; valuable
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Brain Remedy. N.B.—One month's treat-
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Herbalist, 94 George Street, Dunedin.

The County Convention called to arrange matters in connection with the Tenants' Defence Association, met in the Christian Brothers' Schools, Monaghan, recently, and was largely attended by the clergy and laity of the County. Jos. G. Biggar, M.P., presided, and Messrs. Patrick O'Brien and Conway, M.P.'s were also present. The meeting resolved to establish the Association and assist the National cause in every possible way. A letter was read from Right Rev. Doctor Donnelly, Bishop of Clogher, expressing his approval and support of the Association.

Tipperary.—The police authorities of Carrick had the audacity to post a proclamation forbidding the Martyrs' celebration on the Town Hall.

The Bansa prisoners in Clonmel gaol under the "Crimes Act" were recently liberated. Mr. Oullinane and his imprisoned brethren were met by a rejoicing multitude at Bansa on their arrival.

Father Power presided at a recent meeting in Tipperary, and a resolution was passed calling upon the tenants of Smith-Barry in Clonakilly and elsewhere to throw themselves into the struggle with the men of Tipperary. A resolution condemning the murders of Allen, Larkin, and O'Brien was passed.

The investigation into the circumstances surrounding the murder of the boy Heffernan by the police in Tipperary has just concluded, and the chairman refused to accept information against the police on the ground that they did not exceed their duty. Poor satisfaction this for the murdered boy's relatives.

Tyrone.—The managers of the Vernon estate, Ballygawley, resolved to burn the houses of evicted tenants to prevent them from retaking possession.

The people of Dungannon were bursting their sides at the police who were busily engaged posting proclamations about the Manchester Martyrs' celebration. There was no intention to hold any meeting, and the people enjoyed the sport afforded by the police—proclaiming nothing.

There is at present living in Beragh an old man named John Cassidy, who took the pledge from Father Mathew at Fort chapel in 1847, and kept it faithfully through all these years—close upon half a century. It is to be hoped that he may live to see the centenary of the great apostle of temperance celebrated.

At a recent meeting of the Cookstown Board of Guardians an exciting scene was witnessed. The chairman, the Earl of Castlestewart, refused to put a resolution approving of a compulsory land purchase scheme, when he was asked to leave the chair. Mr. Lowery, an ex-officer, jumped into it, from which he was quickly ejected.—Mr. Woods then presided and the resolution was carried.

Waterford.—The authorities never intended to allow Mr. C. P. Redmond, *Waterford News*, to escape their petty vengeance, and he has been sentenced to three months' imprisonment for his manful advocacy of Ireland's rights. They will follow him even farther than this; but their action will surely raise Mr. Redmond higher in the estimation of his countrymen.

It is alleged that an Kmergencyman in charge of an evicted farm at Kilmacthomas disappeared some time ago. Every effort failed to discover him. At last some bloodhounds were obtained from Lord Waterford and set to work, with the result that the body of the missing man was found in a ditch partly buried. How he came by his death is a mystery as yet.

Wexford.—The anniversary of the death of Allen, Larkin, and O'Brien, was celebrated at the Redmond Monument. The meeting had been proclaimed, but the men at Wexford set the proclamation at defiance.

The New Ross Manchester Martyrs' meeting was proclaimed. Yet from the old cross on St. Mary's Abbey a black flag floated. The police got ladders and tore it down.

Captain Hamilton set about evicting the people of the Brooke estate. The first holding taken possession of was that of Daniel Garvey, near Coolgreany village. In the village of Coolgreany, Michael Hughes, his wife, and three children; Wm. Doyle, an old man over eighty years of age, and his two sisters, were turned out of their comfortable houses. The evicting party then proceeded to Glenogue, where two farmers named James Kenny and Mark Kearns were evicted. Croghan, which is about four miles from Coolgreany, was next visited, and the farm of Garrett Tallon, an industrious farmer, was taken possession of. After the eviction of Tallon the bailiff and his escort retraced their steps to Bathpierce and evicted the Widow Kearns and her daughter and son-in-law.

Wicklow.—A young lad named Edward Delaney, of Grangebeg, Dunlavin, was recently admitted into the Nass Union suffering from the bite of a mad dog. The dog was the property of Mr. Winders, the Malthouse, Kilculien, who will be called upon to pay the child's expenses to and from Paris, where he went for treatment.

His Grace the Archbishop of Dublin recently performed the ceremony of blessing a new bell in St. Patrick's Church, Wicklow. The beautiful services were witnessed by an immense congregation. Father Nicholas Walsh, of the Society of Jesus, Milltown, preached an eloquent sermon. Archbishop Walsh also addressed the people on the great and good results accruing from temperance.

Dr. Barnardo has been declaring that he will hold mass meetings in all the great centres of population, to denounce "the Roman Catholic conspiracy." Are the non-Catholic journalists also in the conspiracy with the judges? The well-known journalist "Verax" (a Protestant) examines Dr. Barnardo's conduct, with a judicial temper, in the *Manchester Guardian*. And what is his verdict? It is this. "It is painful to have to say or to think anything to the disadvantage of a man like Dr. Barnardo, but it is time he understood that philanthropic intentions cannot excuse a violation of the first principle of equity, as well as of right feeling and good faith." The truth is that Dr. Barnardo is a bigot of the first water, and has now decided to rely upon bigots for the support of his institutions.—*Liverpool Catholic Times*.

A ROMAN IMPOSTOR.

A BAD affair, says our (*Catholic Review*) Roman correspondent, has just taken place. A handsome young man of aristocratic appearance and bearing, announcing himself as Prince de la Tour d'Auvergne, Domestic Prelate of his Holiness, clad in the most approved ecclesiastical garb, arrived and registered at the Minerva Hotel, the general headquarters of foreign prelates and clergy visiting Rome.—He was received with the courtesy due to his apparent ecclesiastical and social rank. Of finished address and manners, impeccable as to prelatial costume, he readily made friends, among them two bishops from Australia, guests at the Minerva, with whom, and in company likewise of two young priests, alumni of one of the foreign national colleges, he made the journey to Loreto. On the return of the party to the Hotel Minerva the police were awaiting the *pseudo* prince and prelate, whom they immediately arrested on a mandate of requisition from the police authorities of France and Belgium on the charge of swindling and robbery committed in the Trappist monastery of Westermael, near Antwerp, where he had entered as a seminarian, and had fled thence, taking with him 2,600 florins and the gold watch of the Father Prior. Closely pressed by the chief of police, he was forced to own himself a mere adventurer, by name Michael John Hallais, twenty-one years of age, son of a small farmer of Monville, France. He was conveyed to the prison in Via Giulia, known as *Carceers Nuove*, still wearing his full prelatial attire. The arrest took place Saturday morning, November 9, and that night the unfortunate youth struggled himself with his purple stock and was discovered by the roundsman about daybreak cold in death, his eyes starting from their sockets and his face a deep violet colour. It is openly surmised that his conscience must have been burdened with some far more heinous crime than that of which he was accused to have induced suicide rather than the extradition which would have been his ultimate fate. A judicial perquisition in his rooms at the Minerva resulted in the recovery of 1,300 florins and the gold watch robbed from the Trappist Monastery. After the autopsy the remains were placed in deposit in the cemetery of S. Lorenzo fuori le mura. A strange feature in connection with the mournful occurrence:—During the journey to Loreto the *pseudo*-prelate related to his fellow-travellers that "he was not a priest, not even in minor orders;" in fact, it was noted he displayed no tonsure, "but that in his family,"—naturally Tour d'Auvergne—"there was a prelate which had fallen to his lot." To one of the young priests above mentioned he further observed in conversation: "I do not know how to explain it, but something tells me I shall die in Rome." The matter passed uncommented, but the night of the suicide the priest to whom the remark had been made and who was wholly unaware of what had befallen his quondam companion, was suddenly awakened in his bed at his college home, in the dead of night and heard distinctly a voice which he immediately recognised as that of the supposed prelate, his fellow-traveller of the day previous, which voice said audibly: "*C'est vrai!*" The next morning he learned of the death by suicide of the phantom speaker. This is no mere hearsay tale, but comes from an authorised source.

Letters from Belgium furnish further tidings relative to the unfortunate adventurer. August 6th, a young ecclesiastic, untoussured, presented himself a guest at the celebrated Cistercian Abbey of Westermael, near Antwerp. He spoke French and Latin, and announced himself as Michael John Le Hallais, son of the Marquis of that name, born at Muneville sur Mer, near Normandy. Prior Aerts courteously ceded his own room to the visitor, who remained at the abbey till October 15, passing his time between prayer and study, generous, affable and a general favourite. On his departure, he promised a speedy return visit, but immediately he had left, Prior Aerts, resuming his cell, discovered he had been robbed by the clever adventurer, who had drawn from the wall a heavy wardrobe, broken the rear planks, and appropriated some 5,500 francs in money and bank-bills, together with a gold watch found therein, and replaced the piece of furniture. The police of Antwerp were at once informed of the robbery, and they, in their turn, applied to the police of Rome, who had meantime been warned from the Vatican that the list of domestic prelates included no one of the name of de la Tour d'Auvergne, which family, furthermore, numbered no ecclesiastic among its members. Consequently, the *pseudo* Prince-prelate must be a suspicious character. The result is already known.

We hear, says the *Times of India*, that 400 Portuguese troops quartered at Goa, are now being embarked for Mozambique. This is not a very "large order," but gives us, none the less, a fair measure of the impending "crisis." And now Goa is left defenceless.

It is noteworthy that St. Andrew is held in great veneration in Russia as well as in Scotland, having been, according to tradition, the first preacher of the Gospel in that region; and there are Orders bearing his name in both countries. That of Scotland, with the national emblem of the thistle, and the characteristic motto, "*Nemo me impune lacessit*," is of very ancient origin. The Abbot Justinian states that it was instituted by Achaius I., of Scotland, in the year 809, when this monarch entered into an alliance with Charlemagne, and then took for his device the thistle. It is said that King Hanguis, the Pict, had a dream that St. Andrew made a midnight visit, and promised him a sure victory over his foes, the Northumbrians; that on the next day St. Andrew's cross appeared in the air, and that, sure enough, the Northumbrians were defeated. On this story, it is added, Achaius framed the Order more than 700 years before James V., to whom alternatively, has been awarded the honour of having founded the Order in 1640. It then consisted of himself as sovereign, and twelve knights, in imitation of Christ and His twelve apostles. In 1542 James died, and the Order was discontinued about the time of the Reformation. It was renewed by James VII. of Scotland, and II. of England by making eight knights in 1687. The number was increased to twelve by Queen Anne in 1703, and to sixteen by George IV. in 1828.—*Liverpool Catholic Times*.

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DOMINICAN CONVENT, DUNEDIN.

The schools which are being erected in connection with the Dominican Convent have now reached a stage at which some judgement may be formed of what they will be when they are completed. The building has reached the third floor, and is about to be roofed in, and already makes a very imposing appearance. The style is pointed Gothic, which is very picturesque, looking to the uninitiated eye something like a series of steep gables, and more than one period of the architecture in question is represented. The technical details, however, we shall leave for a skilled hand to deal with; we have at present no further ambition than that of giving such a description as may be given by an ordinary visitor to the works. The facade of the building, then, which looks out on Smith-street, and commands an Eastern aspect, seems divided into three parts, of which two parts recede, the part next the convent being prominent. The effect of this on the inside may be seen in the windows that, on either side of the three central ones in front apartments of the brick building, look North and South respectively, and in some sort help to reproduce the appearance of a bow window, though on a much larger and more solid scale than usual. We may add that the views commanded from all the front windows and from some of those at the sides, and even at the back, are unsurpassed. The town, the surrounding country, the harbour, the ocean, are each and all of them seen in perfection, and, last but not least, the look-out upon the Cathedral is superb. In the views alone, in fact, great educational advantages are evident. Such scenery must necessarily exercise an elevating influence over the mind, must cultivate the aesthetic perceptions and increase and refine the artistic taste. We may add that abundance of light will be one of the chief features of the building: Nowhere will there be found a dark corner. Even the kitchen, which stands on the ground floor at the back, and is separated by a small yard from the main building, has two large windows, one opening on a view of the Cathedral, and the other commanding the passage that leads behind the Convent into Dowling-street. In fact, if the cook is not exceptionally devoted to her duty, or is at all inclined to let her eyes stray in devious directions, those who depend upon her to prepare their food may chance occasionally to find pepper in their pudding or sugar in their soup. The opportunity of observing what goes on without can hardly fail her. The building immediately adjoins the wing of the convent built some years ago, and the big blank wall, which for so long was an unsightly object, is now a Northern wall on the inside of the new building. It extends from this wall Southwards to within a few yards—30 feet we believe—of the cathedral. The whole construction is built on immensely strong concrete foundations, with brick work above. The portion, however, adjoining the cathedral is on the outside built of squared blue-stone faced with Oamaru stone—a variation generously made at a largely increased cost by the nuns, in order that the pile of buildings should harmonise with the beautiful architecture of the church. Entrance to the new building is obtained in front by a door in the middle portion and on the Southern side. This door opens into a passage off which are, in front, the lavatories of the day pupils, and at the back those of the boarders—who cannot be expected to mount to their dressing room at the top of the lofty house every time they want to wash their hands or smooth their hair. Between these lavatories a passage leads on the right into the refectory, a room of noble proportions—44 feet by 17 feet 6 inches—and which is already in a more advanced stage, the walls and ceiling being plastered, the latter in panels, formed by the boxed girders on which the floor above is laid. We may here state that all the floors are of concrete—crushed brick and cement—those above laid on iron girders and interlaced with hoop iron. The chief staircase also is a massive one of stone with concrete landings—a short flight of wooden steps alone leading from the passage of entrance to the reception rooms on the first floor. All the wood in the building put together would hardly make a shabby blaze, and it is an absolute impossibility that a fire can take place there. The iron girders that support the floors and divide the ceilings are, on the three sides exposed, boxed in wood as we said. From the kitchen which is at the rear of the refectory, the dishes will be handed in by a drum fitted in the thickness of the concrete wall. On the opposite side of the passage of entrance is the room devoted to the Kinder Garten in dimensions 36ft 6in. by 19ft. A door in the Eastern wall of this room leads into the extensive square well where the great stone stairs ascend to the upper floors, and opposite to this door is that of the gymnasium, a room in the back of the building, 21ft 6in by 20ft, and which will be fitted up under the direction of Professor Oscar David, the appliances being already to hand. On the first story over the Kinder Garten, and in the portion of the building faced with stone, is the principal hall of studies, possessing three large windows in front, and another in the Southern gable. The dimensions of this hall are 38ft 6in by 20ft, and it is 11ft 6in. in height. There are on this first floor, besides, parlours, or reception rooms in front, and at the back, completely isolated from all communication with the building, is a suite of apartments forming infirmary. Entrance to this is obtained from the cloisters, which, an arched in concrete on the side next the building, and resting on concrete walls that beneath go to form outer offices, scullery, larder, coal hole, and such like, run all along at the back of the building, leading from the rear of the convent to a flight of steps descending to a walk in the garden at the North side of the cathedral. The cloisters at present are roofed with galvanized iron, which, however, will in process of time give place to fluted glass. There is also on the first floor a bath room. The most remarkable room on the second floor is a large apartment which will be arranged as a series of music-rooms, in a manner as novel as it is ingenious. The plan has however, been found to work excellently in the old country. There will be two compartments each divided by glass partitions into four rooms. Between will be a passage where the directress of the musical studies can take up her place, keeping under her eye eight pupils at practice. The sound of each instrument will be confined to the music room in which it is played, an invention which is a palpable benediction in a boarding school. On the third floor are the dormitories, the principal, a room 44 feet 9 inches by 18 feet three

the dressing room, 37 feet six by 18 feet four; and which will be fitted up in a very admirable style. Besides these rooms of which we have spoken in detail, there are numerous others—class rooms, cloak-room, rooms for luggage, wardrobes, and conveniences of every kind that can be required. We have spoken of the light and the views. The ventilation also will be perfect—plenty of fresh air, but also abundance of warmth, secured by a spacious fire place in every room.—The drainage and sewage of the building have, likewise, been thoroughly well arranged. It is impossible that there can be any infection such as there commonly is from this source. Neither stagnant pool nor sewer-gas can produce any effect—for neither will be found within reach. It is, finally, a matter for congratulation that the Dominican Nuns, whose efficiency is so fully testified to, as will be seen, for example, from a report of the educational department in the Exhibition, published by us elsewhere, are, at so early a date, to become possessed of all the requisites and appliances which will enable them to put forth their utmost skill as teachers, with every prospect of adequate results. The architect of the building is Mr. Frank W. Petre, and the contractor Mr. D. W. Woods.

AFTER DEATH—WHAT?

(Brooklyn Catholic Review.)

THIS is the question posed, though not answered, by the school of unscientific philosophy represented to-day by the somewhat learned Messrs. Renan and Huxley, and the comparatively unlearned "Bob" Ingersoll and Johann Most. There is an answer. Let us hear it as it comes from the unwilling lips of the dead.

Everyone remembers Paul Bert—a famous man among men who would prefer not to be called infamous. The son of a good Catholic father and mother, he gained a worldwide notoriety as the noisy follower of the conscienceless leader of that atheistic radicalism whose first principle was self, and whose second and last was the exploitation of the ignorant, the mercenary, the vicious, in the interest of ungodliness, tricked out as liberty and progress. During this century no apostate showed a more bitterly ingenious enmity to the Church and to all religion than Bert. His shameful writings, his war against God and Christian morality in the schools were—are—a blot on civilisation, and their evil effect on the youth of France can only be measured fully in the future.

To Christians in France there came a moment of sad joy when the necessities of bad government banished Bert to Tonquin; but we can readily imagine how little comfort the news of his coming brought to the faithful missionaries who were labouring there. What, indeed, is the savagery of an ignorant pagan compared with that of an intelligent hater of Christ?

Strange to say the new governor seemed to have put off the old man. To a devout Catholic, M. Vial, he entrusted native Christian affairs. When M. Puginier, head of the French missions in Western Tonquin, paid Bert a visit of courtesy, he was kindly received, and the visit was promptly returned. Three months later, the man who as Minister re-echoed the brutal cry of his master against "clericalism," went to Keso, the Cathedral town, to assist at the consecration of a new bishop, Mgr. Pineau. Did all this mean a change of heart, or merely of politics? Probably we shall never know.

In September, 1886, Bert went to Hué to see the Emperor Dong-Dang. A steamer failed him, the rainy season came out of time, the roads were broken up, the streams overflowed. Bert was impatient, and insisted on making the journey by land. He was overcome by fatigue; a dysentery from which he had suffered for several months now became acute. He reached Hanoi. There he died on November 16.

A few months after his death the rumour spread that Bert had made his peace with the Church on his death-bed. Stranger things have happened. Catholics were only too ready to believe the story. They are always rejoiced when a lost sheep returns to the fold. In due time the story was denied; but it is only in a recent number of *Le Correspondant*, November 10, 1889, that we have met with an authoritative statement of the facts. In a valuable and interesting article on "Christianity in Tonkin," M. Pierre de L'Huy—a name that was once more familiar than it is of late—reports that when he was at Hanoi in the April following Bert's death, he saw Father Lepage, procurator of the mission, and questioned him about Bert's end. "Paul Bert died without the sacraments," said Father Lepage. "The Bishop and I called to see him twice during his illness. On our first visit we saw Mme. Bert, who informed us that her husband did not need our services. The second time we called we saw M. Obailly, his son-in-law, who gave us the same answer. All we could do was to withdraw." Would it were otherwise! Bert's friends made as sure of his ending as Victor Hugo's friends made of the poet's. There are friends and friends, thank God?

Now comes the straightest, saddest, most instructive part of M. de L'Huy's narrative. Of course there was no Christian prayer, no blessed light, no Cross, no holy rite. But the family admitted a Buddhist priest, if priest we dare call him. In the chamber of death an altar was set up before a graven image of the Buddha, and the flames and the fumes of burning bamboo arose as incense and praise in its nostrils. A tragedy, indeed! A man of intellect, God-gifted, and yet too proud when living to acknowledge the One, True, Merciful God; and there his lifeless body pays forced tribute to a stock, a stone, a fool's deity, that, when living, he would have despised himself for worshipping.

Messrs. Huxley, Ingersoll, Most, right reason and revelation long ago answered your terrible question! After death God—or the devil. From Paul Bert's corpse there issues a warning voice giving a no less solemn answer. Hark ye! "After death—the glory of the Cross, of the loving Redeemer, or the shame of a senseless, heartless, grinning idol."

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HIGH STREET, RANGIORA.

All Kinds of Ironmongery and Groceries of the Best Quality and Cheapest Rates, and also all kinds of Catholic Books and Literature, Rosaries, Fonts, Ornaments, and Fancy Goods of every description in stock.

UNION STEAM SHIP COMPANY OF NEW ZEALAND, LIMITED

The above Company will despatch steamers as under:—

- FOR OAMARU.—BEAUTIFUL STAB s.s.,** on Tuesdays and Fridays. Passengers from Dunedin wharf at 10 p.m. Cargo till 3 p.m.
- FOR AKAROA.—ROTORUA, s.s.,** on Monday, March 3, at 3 p.m. from Dunedin Wharf.
- FOR LYTTELTON, WELLINGTON, NELSON.— ROTORUA, s.s.,** on Monday, March 3. Passengers 3 p.m. from Dunedin wharf. Cargo till noon.
- FOR AUCKLAND, VIA LYTTELTON WELLINGTON, NAPIER, and GISBORNE.— TE ANAU, s.s.,** on Wednesday, March 5.
- FOR SYDNEY, VIA LYTTELTON, WELLINGTON, NAPIER, GISBORNE, and AUCKLAND.— TE ANAU, s.s.,** on Wednesday, March 5. Passengers by 2.30 p.m. train.
- FOR MELBOURNE, VIA BLUFF.—MANAPOURI, s.s.,** on Thursday, March 6. Passengers by 2.30 p.m. train.
- FOR FIJI, from AUCKLAND.—ARAWATA, s.s.,** about Monday, March 10.
- FOR TONGA, and SAMOA.—WAINUI, s.s.,** from Auckland on Wednesday, March 12. Freight and passengers booked through. Full particulars on application.
- FOR TAHITI.— RICHMOND, s.s.,** about Saturday, March 29.
- FOR OAMARU, TIMARU, AKAROA, LYTTELTON, WELLINGTON, and WESTPORT.— BRUNNER, s.s.,** on Saturday, March 8.
- FOR GREYMOUTH (taking cargo for Hokitika), via Oamaru, Timaru, Lyttelton, and Wellington.— Steamer early.**
- FOR AUCKLAND, via OAMARU, TIMARU, NAPIER, and GISBORNE.— OHAU, s.s.,** early.

E. F. LAWRENCE
George street,
Is the only butcher you can depend upon. Buying Prime Ox Beef and Selling it at same price as others sell Old Cows.
"Quality True Test of Cheapness."
E. F. LAWRENCE,
George street.

DONALD STRONACH & SON,
AUCTIONEERS, WOOLBROKERS, STOCK AND SEASON AGENTS, &c.,
DUNEDIN.

Are prepared to receive Wool, Grain, Sheepskins, Hides, Rabbitskins, &c., for sale at their Premises, lately occupied by Messrs. Reid and Maclean, Princes Street south, Dunedin.

Weekly sales of Fat and Store Stock will be held at Burnside, commencing next Wednesday, the 29th inst. Sheepskins, Rabbitskins, Hides, Tallow, &c., by Auction every Tuesday.

Liberal advances made on all produce consigned for sale here or shipment to their London agents.

Cornsacks, Woolpacks, Twine, &c., supplied at current rates.
DONALD STRONACH & SON,
Dunedin.

" R O T."

(Otago Daily Times, February 26.)

THE members of the "Loyal Orange Lodge of the Middle Island, New Zealand," have assuredly little reason to offer up the famous petition for a good conceit of themselves. Yesterday we published an address which these gentlemen are about to forward to the Queen, and which will have been perused with much amusement by the majority of the community. The production is apparently called forth by nothing in particular. There is no jubilee on; the Irish National party have been doing nothing very dreadful; the Vatican, so far as we know, is harbouring no particularly new or diabolical designs upon the "Protestantism of the Protestant religion." In fact, the address is merely an *obiter dictum*—a piece of friendly and casual correspondence—an edifying and hortatory epistle fondly intended for her Majesty's private ear. That the document will be read, marked, learned, and inwardly digested by the illustrious person to whom it is addressed the writers evidently entertain no doubt. *O aenota simplicitas!* It is the sort of letter which "Poor Miss J," had she been an Orangeman, might have addressed to the Iron Duke; but the hero of Waterloo was exceptionally complaisant. To be serious, there can be no question of the Lodge's sincerity, indeed, if the paradox may be excused, they are hopelessly sincere. That obvious sincerity, moreover, considerably discounts the apparently colossal conceit and lack of comprehensive charity displayed in this precious address. What the writers really lack is something different: it is that saving sense of humour without which tact and good taste and reasonableness, and a modest appreciation of one's own importance cannot exist. Such a sense would have saved the members of the "Loyal Orange Grand Lodge of the Middle Island, New Zealand," from writing a long letter to the Queen, in which the only petition is that "Your Majesty will in your wisdom consider the nature of this institution (apparently the Roman Catholic Church) in the light of history and of sacred Scripture." It would have saved them from indulging at the same time in a fulsomely expressed adulation of the Queen herself, which is more suggestive of a fawning courtier than of an old English reformer. But the saving sense to which we refer is a gift, not a voluntary acquisition, and for its absence the lodge must not be blamed. In that unfortunate absence, however, it is deeply to be regretted that some other good sense does not prevent a body of generally respectable people from indulging in silly freaks which, so far as they are taken seriously, can only tend to accentuate religious and political differences, and to keep alive controversies of a most bitter and deplorable kind.

O A M A R U.

(From our own Correspondent.)

ON Sunday, the 16th inst., Masses were celebrated here at nine and eleven o'clock by the Rev. Father O'Donnell. After reading the Bishop's Lenten Pastoral, he referred at considerable length to the part of it which made reference to the N.Z. TABLET. He requested every one to do his or her best for the TABLET by becoming subscribers to it, and by inducing others to do likewise. During the course of his remarks he stated that the TABLET had championed the Catholic cause, more particularly that of education, when they had no other organ through which they could give vent to their thoughts, and that it continued still to do so; that it was conducted in a first-class manner, and was a paper of which the Catholics of New Zealand might and did feel justly proud. He afterwards preached an appropriate sermon on the Gospel of the day, and in the evening delivered an eloquent address on the Seven Dolours of our Blessed Lady, which was listened to with marked attention by the congregation present.

Since last I wrote we had a visit from the New South Wales team of cricketers, who played a match with the local men, and defeated them rather easily, our men not playing up to expectations. The visitors expressed themselves as highly pleased with what they had seen of Oamaru and its surroundings, and of New Zealand as a whole.

A large and representative meeting was held here on Friday night last for the purpose of co-operating with the Kurow people in their efforts to induce the Government to have the lands (Crown) in South Canterbury cut up into smaller areas. Mr. David Dunn, Mayor of Oamaru, occupied the chair, and introduced the subject. After several speakers had given their views on the subject, resolutions endorsing the petition of the Kurow settlers in their request that the Station Peak runs, the leases of which shortly expire, should at once be placed on the market in small grazing areas, were moved and carried unanimously; also a resolution that there should be a more liberal administration of Crown lands with a view to closer settlement. It was afterwards moved and carried that these resolutions be forwarded by the chairman to the Government, requesting them to give effect to the wishes and wants of the people. After the usual vote of thanks to the chair the meeting, which had been very orderly, was brought to a termination. It is to be hoped these petitions will have the effect with the Government that they are intended to produce, and that, if any alteration be made, it will not be left until the last moment, otherwise we may have a repetition of the Otekanke runs' affair, which is a thing not to be wished for.

Fish are very scarce here just now, no doubt owing to the number of sharks which are roaming about our harbour. A gentleman informed the *N. O. Times* the other day that he had seen over 100 sharks outside the breakwater, (none of which seemed less than 14 feet in length), indulging in all sorts of freaks. They seemed to have gathered together as if to celebrate their victory over the small fish which they have driven from our shores. Four young men had rather a lively experience with one of these monsters the other day. Whilst out in the boat fishing they had observed numbers of small sharks which they caught and placed in the boat along with numerous small fish which they had previously captured, and were just preparing to return home when they observed a shark over 26 feet long making

for them. Their hair stood on its ends as the shark came right alongside their frail craft and continued to go round and round it. One of the four was for using the oars on the monster, whilst the other of the party's suggestion was to remain as motionless as possible, which was the course adopted. They gave all up for lost, and commenced bidding farewell to this world when the shark made for underneath the boat and remained there a few minutes. As they seemed likely to be kept prisoners all night (for it was now nearly eight) they determined to throw out the fish which they had in the hope that the shark would rivet his attention on it instead of on them. This was done and with success. I fancy they broke the record for the distance between where they were and the breakwater, certainly they did it in very fast time, and their drooping spirits were soon revived when they reached *terra firma*, where they vowed they had had enough of fishing and boating to do for a life-time.

We have had as yet no break in the weather, though at the present time there is every prospect of one occurring. Wells are running dry and it is now we experience the benefit of having such a splendid water supply as we undoubtedly have. The crops are all pretty well out now and the yield is expected to be up to the average of former years, which is, taking the exceptionally dry season, etc., into consideration, very good and far better than was expected a short time ago.

THE PRIMACY.

A RHYME OF THE TIME.

(By W. J. S.)

In looking through the daily press
A subject for a rhyme I see,
"Ne Sutor ultra"—that's it, yes,
The story of the Primacy.

Her rev'rend Chief about to set
His staff aside through weight of years,
The Church in solemn conclave met
Selects another from his peers.

For him of Wellington her voice
But—here's the rift within the lute—
Alas! it seems the Church's choice
The views of Sutor didn't suit.

And straightway her Appellate Court
Is sitting in concilio,
"Conge d'elire till king est mort
Can't be"—that's the punctilio.

Hence the election is pronounced
Invalid *ab initio*,
And he of Nelson is announced
The Primate *ex officio*.

And so it comes to pass that we
Have no one in authority—
One Primate by election see,
And one by seniority.

Who then is king? Ay, there's the hitch,
Two kings are incongruities;
And none can tell us which is which
Till Synod tells us who it is.

And—here's the very *crux* of it,
A puzzle very curious,
The Synod needs the Primate's wit
Ere to decide this it can sit,
Who the true Primate is to wit,
And who the Primate spurious.

Meanwhile another cleric waits
With promised mitre tantalised
Like Peri at the pearly gates,
And all the Church is scandalised.

Alas that churchmen should be prone
To ways that are so parabolic,
And so much human nature shown
About succession Apostolic.

What wonder at a cynic's vein
In view of such a situation?
Let *someone* cut the tangled skein
And end the grievous complication.

—Ashburton Mail.

Mrs. Dreaver, George street, Dunedin, offers to ladies most desirable bargains in several articles of dress. Mrs. Dreaver's dress-making department maintains its high repute.

The Farmers' Agency Company, Cumberland street, Dunedin, offers advances on the clip of wool free of commission. Auction sales are regularly held by the company, and the convenience of farmers and pastoral occupiers is provided for by them in every way. Farm and station requisites are always on hand at lowest current rates.

The prospectus of the Hercules No. 2 Gold Mining Company will be found in another place. The names of the directors of the company are a sufficient guarantee of its trustworthy nature, and, of themselves alone, prove that a good thing is offered to the public. The opportunity for investment, therefore, may be hailed with satisfaction.

GRAND ART-UNION DRAWING

OF
VALUABLE PRIZES.

To aid the Passionist Fathers of Australasia in the erection of a
COLLEGIATE INSTITUTE AND RETREAT
FOR THEIR ORDER.

UPWARDS OF £500 IN PRIZES.

Carriage and pair (or value) ...	£150 0 0
Two allotments of land in Brisbane ...	100 0 0
One do do 33 by 152 ...	50 0 0
One similar adjoining allotment ...	50 0 0
Fine toned organ ...	30 0 0
Two oil paintings (value £30 each) ...	60 0 0

Also 59 other valuable prizes

The drawing will take place in the Sydney Town Hall, on
April 17, 1890.

For tickets apply to the secretaries or the Very Rev. A. O'Neill,
St. Bridgid's Retreat, Marrickville, Sydney, N.S.W.

PROSPECTUS

Of a Company to be called

THE HERCULES NO. 2 GOLD MINING COMPANY (LIMITED).

To be Registered under "The Companies' Act, 1882."

CAPITAL ... £12,000.

Divided into 12,000 shares of £1 each.

Of which 6000 fully paid-up shares will be retained by the Vendors
in payment for the property they propose to transfer
to the Company.

DIRECTORS:

SIR ROBERT STOUT, K.C.M.G.
ROBERT WILSON, Esq., Dunedin, Merchant
THOMAS BRYDENE, Esq., Dunedin, Gentleman
E. E. C. QUICK, Esq., Dunedin, Sharebroker
JOHN MOUAT, Esq., Dunedin, Solicitor

SOLICITORS:

Messrs. STOUT and MONDY, Dunedin.

BROKERS:

E. E. QUICK, Princes street, Dunedin
ANDREW HAMILTON, Exchange Court, Dunedin
A. G. FENWICK, Princes street, Dunedin.

INTERIM SECRETARY:

Mr JOHN MOUAT, Solicitor, Dunedin.

Office: Australian Mutual Provident Society's Buildings, Princes
street, Dunedin.

The objects for which the Company is to be formed are:

1. To acquire and work an area of 30 acres of auriferous land,
being part of the special claim at present owned by the United
Hercules Hydraulic Sluicing Company (Limited), and to acquire a
water race with a registered right to 12 heads of water from the
Teviot River.

The water race has been in use for 20 years, and to enable it to
carry the full quantity of water for which it is registered, a large
portion requires renewing, and the capital of the United Hercules
Hydraulic Sluicing Company being insufficient to do this, and also
provide the required plant to work the land, it has been decided to
sell the property to the Company now proposed to be formed, in con-
sideration of 6000 fully paid up shares. The land has been tested
and found to contain very good gold.

The water race is registered for twelve sluice heads of water,
commanding a pressure of 330ft, and the stream from which it heads
carries a large and permanent supply of water. It is proposed to
work the claim on the same principle as has been so successfully
adopted by the Hercules Company, the Island Block Company, and
other Hydraulic Sluicing Companies.

By an agreement dated the 6th day of November, 1889, between
the United Hercules Hydraulic Sluicing Company and the Provisional
Directors of the proposed Company, it has been agreed to
transfer to the proposed Company, the above-mentioned property
in consideration of 6000 fully paid up shares. The agreement may
be perused at the office of Mr. John Mouat, solicitor, Dunedin. No
other contract in which the proposed Company is concerned has been
entered into.

An estimate has been prepared, showing that £4,000 will be
sufficient to put the race into an efficient state, and to provide the
requisite plant.

The Memorandum of Articles of Association may be inspected
at the office of Messrs. Stout and Mondy, Solicitors to the Company.

The Articles of Association provide that dividends shall be pay-
able per share, irrespective of the amount paid up. A considerable
number of shares have already been applied for, and the share list
will close as soon as the requisite number of shares has been applied
for; early application is therefore necessary.

The splendid returns yielded by the adjoining land held by the
United Hercules Hydraulic Sluicing Company fully warrant the
expectations that the proposed Company will be among the most
profitable mining investments in the Colony.

In order that the work may be carried out with the least possible
delay, the capital will be called up by 1s 6d per share being paid on
application, 1s on allotment, and thereafter by monthly calls not to
exceed 1s per share.

By order of the Provisional Directors,

JOHN MOUAT,

Hon. Secretary.

DARFIELD ART-UNION.

The Rev. Father O'Donnell begs to acknowledge with thanks
Blocks of Tickets in above ART-UNION and remittances as follows
from—

	£	s.	d.
Mr. J. Gill	3 18 0
Miss L. Spreight	3 12 0
Mr. A. Tully	2 0 0
Mrs. Barton	2 0 0
Mr. J. O'Sullivan	2 0 0
" J. Murray	3 0 0
" J. White	3 0 0
" H. Magill	4 0 0
" T. M'Cafferty	1 2 0
" J. M. O'Malley	2 0 0
" J. Higgins	2 0 0
Miss Martin	1 12 0

In consequence of the very small number of Blocks yet returned
it has been reluctantly decided to postpone the Drawing. It will
however, be held immediately it can be done without entailing a loss.

Holders of Tickets are, therefore, requested to return the Blocks
and Remittances as soon as possible, and thus enable me to hold the
Drawing.

J. J. O'DONNELL.

SUBSCRIPTIONS TO N. Z. TABLET.

Subscriptions received by post only are acknowledged in this list.

	£	s.	d.
Mr J S., Horse Shos Bend, paid to December 24, 1888 ...	1	5	0
" J G., Nenthorpe, paid to April 30, 1890 ...	2	0	0
" G H., Takaka, paid to April 8, 1890 ...	1	4	0
" P O'C., Waimea, paid to March 24, 1890 ...	1	5	0
" H McC., Evan's Flat ...	0	11	6
Mrs J L., Waipori, paid to November 8, 1890 ...	1	5	0
Mr T B., Waipori, paid to October 24, 1889 ...	1	5	0
" T Q., Waitahuna, paid to December 15, 1889 ...	1	5	0
" T K., Waitahuna, paid to September 30, 1889 ...	1	0	0
" B M., Kennington, paid to October 8, 1889 ...	1	5	0
" W K., Doyleston, paid to December 24, 1890 ...	1	5	0
" A R., Hokanui, paid to February 28, 1890 ...	1	5	0
" C D., Hawea Flat, paid to December 8, 1889 ...	0	19	0
" M C., Addison's Flat, paid to October 30, 1889 ...	1	5	0
" J D., Kaitangata ...	0	10	0
" W M., Te Wairau, paid to April 24, 1889 ...	3	2	6
" D F H., Mossburn, paid to July 15, 1890 ...	1	5	0
" P K., Hyde, paid to January 8, 1890 ...	1	11	6
" J M., Wairoa, paid to August 30, 1890 ...	1	5	0
" T N., Brighton, paid to March 15, 1890 ...	1	5	0
" P B., Waitara, paid to May 24, 1890 ...	1	0	0
" W B., Kaneiri, paid to January 24, 1890 ...	1	5	0
" A McC., Wellington, paid to November 8, 1890 ...	1	5	0
" E T., Waipori, paid to February 15, 1890 ...	1	5	0
" W B., Blacks paid to February 8, 1890 ...	1	10	0
" E B., Leeston, paid to October 8, 1890 ...	1	10	0
" P S., Miller's Flat, paid to February 15, 1890 ...	1	5	0
" F R., Boatman's paid to January 8, 1890 ...	2	0	0
" T O'D., Lowerlock, paid to December 30, 1889 ...	1	5	0
" J McC., Hawea Flat, paid to January 8, 1890 ...	1	5	0
" D McG., Wanganui, paid to May 8, 1889 ...	1	5	0
" J N., St. Andrews paid to November 8, 1889 ...	2	10	0
" J Y., Lakeside, paid to February 15, 1891 ...	1	5	0
" J M., Dilmanstown, paid to February 15, 1890 ...	0	12	6
" J McN., Boatman's ...	2	0	0
" P B., Reefton, paid to February 8, 1891 ...	1	5	0
" T F., Pukerau, paid to December 3, 1889 ...	2	4	0
" J L., Lyttelton, paid to December 24, 1889 ...	2	10	0
" G C., Timaru, paid to December 30, 1889 ...	1	5	0
" H McG., Totara Flat, paid to February 21, 1890 ...	0	16	0
" M M., Wyndham, paid to February 24, 1890 ...	0	19	0
" J C., Arrowtown, paid to March 15, 1890 ...	1	5	0
" T B., Maheno, paid to February 24, 1890 ...	1	11	6
" J H., Etrick, paid to December 24, 1889 ...	1	5	0
" W D., Pukerau, paid to November 15, 1889 ...	2	0	0
" G M S., Winton, paid to December 24, 1889 ...	0	12	6
" M K., Wellington, paid to August 30, 1890 ...	1	5	0
" J M H., Riverton, paid to February 24, 1890 ...	0	19	0
" J R., Bluespur, paid to December 8, 1889 ...	0	12	6
" P D., Blackstone Hill, paid to November 24, 1889 ...	1	5	0

CENTRAL HOTEL

PALMERSTON NORTH.

MAURICE CRONIN, late of Wellington, has just taken over
the well-known Central Hotel, where he intends conducting
business in First-class Style. The Best Accommodation provided
for Patrons. The Liquors kept in stock are of the Best Brands.

A Good Billiard Table. Night Porter specially engaged.

MAURICE CRONIN ... PROPRIETOR.

BARGAINS, Ladies' Short Jackets from 4s 6d, Long Silk Jackets, 39s 6d worth £5 10s. MRS. DREAVER'S.

BARGAINS, Ladies' Dust Cloaks, bought job, half usual price. Girls' Silk Dust Cloaks, 2s 11d, worth 15s 6d.

BARGAINS, Ladies' Vests, 1s 6d; Garibaldi Bodices, 1s 11d; Under Skirts, 1s 6d; Cashmere Dolmans, 4s 6d, in silk, 10s 6d.

BARGAINS, Straw Bonnet and Hat shapes, 3d. Variety of Ladies Dress Skirts always on hand. DREAVER'S.

DRESS Cutting by Scientific System, taught in a few lessons. Vacancies for pupils. Dresses cut, fitted, and seams machined, 2s 6d. MRS. DREAVER'S.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, FEBRUARY 28, 1890.

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.

THE MINERS' GRIEVANCE.

The annual Conference of delegates of Mining Associations, which opened its second session in Dunedin on Monday, a resolution praying for relief from the miners' standing grievance, the gold duty, has again been passed. It is, indeed, one of the strangest features of the times, and, perhaps, as well, one of the most significant signs of how the country is governed that a tax

long complained of and grievously felt by a body occupying a place of chief importance in the country—by whose presence and industry its settlement has been principally promoted, and on whose continued enterprise so much depends, should have remained intact. We do not know whether it is to the credit or the blame of the miners that they have proved themselves so little formidable to the Legislature. Considering, however, the great interests that depend on the sound condition of their industry, they are hardly justifiable in not making their remonstrances more clearly heard and less easily neglected.

The resolution passed this year has, in effect, been the renewal of the proposal made by the Conference last year, and no one can complain that anything extravagant has been demanded. The miners are quite willing to bear their due part in the taxation of the country, and point out means by which they may do so while obtaining the relief they seek for. The exceptional manner in which they are dealt with was, moreover, very clearly shown by the mover of the resolution, Mr. WERNER, of Lowburn, who contrasted the amount of the gold duty,—that is, £2 2s, exclusive of the cost of miner's rights, paid by a miner earning £100 per annum,—with the sum of 3s 9d paid by the holder of 100 acres of deferred payment land, and that of some 21s paid on 100 acres of freehold. We do not know, however, that Mr. WERNER made a very telling point in the contrast drawn by him between the usefulness of the miner's industry and that of the farmer's. It is very creditable to a man to be an advocate of temperance, or even a total abstainer, as well as to hold in horror everything that touches in the remotest degree on the possibility of gambling, and that such is the case with Mr. WERNER we should judge from the nature of his illustrations. Methods, nevertheless, of disposing of £100 worth of gold quite as unprofitable as that condemned by Mr. WERNER of using £100 worth of grain in distilling spirits or feeding a race-horse, so far as New Zealand is concerned, are not beyond the range of the imagination. £100 worth of gold, for

example, might be sent out of the country to minister to the pleasure or even the vice of some distant absentee. The farmer who could sell his grain, besides, even to feed a race-horse or manufacture whiskey, would be disposed to increase his sowing, just as the claim-holder, finding his stone payable, would be inclined to extend his working. If mining has any advantage over farming it is that it encourages it and attracts the farmer to the country. Neither contrast nor comparison, in fact, is needed to prove the importance of the mining industry. Like agriculture, it has its particular place, and no government can neglect its interests without betraying carelessness as to the welfare of the colony. But to weight it with an unfair and burdensome tax is to do something more than neglect this industry. It is to offer a positive impediment to it. This fact, indeed, appears so plain, that, when, also, it is taken in connection with the great importance of the mining interest, all that is required to bring about the desired amendment would seem that the matter should be pressed upon the attention of the Legislature.

It is true there has been a long course of remonstrances and complaints, but, at the same time, a good deal of half-heartedness has seemed to prevail, and it is evident, if only from the results, that sufficient energy has not been shown in the matter. This, indeed, seems to be perceived by one of the delegates to the Conference, Mr. M'CULLOCH, of St. Bathans, who also spoke in the debate on the resolution. "They might talk as long as they liked," he said, "but until some strenuous steps were taken the gold duty in New Zealand would remain exactly as it was." We fully agree with Mr. M'CULLOCH—making, however, the slight modification that the only strenuous steps that can legitimately or advisably be taken must still be identical, as we think Mr. M'CULLOCH will himself, on calm reflection, admit, with talk. But it should be talk to the purpose, unintermitted, and in the right quarter.

The resolution passed last year, and now repeated by the Conference alluded to, would seem to be something of the nature of the talk in question. It should certainly produce some wholesome effect.

THE Most Rev. Dr. Donnelly, Bishop of Cana, who was the guest last week of the Bishop of Dunedin, visited during his stay the Exhibition and the principal points of view in the neighbourhood of the city. He also inspected the schools both of the Christian Brothers and the Dominican nuns, with which he expressed himself much pleased. On Wednesday evening 19th inst., he was present in St. Joseph's Cathedral, at the meeting of the confraternity of Our Lady of Perpetual Succour. The Bishop preached on the Passion, referring also to the Passion-play at Oberammergau, which he had personally witnessed, and which will again be performed this year. On Thursday evening an entertainment was given in his Lordship's honour by the pupils of the Dominican Convent, when a well selected musical programme, with tableaux vivants, was carried out. An address of welcome was also presented to the Bishop. In replying his Lordship spoke of the gratification it gave him to find the Irish spirit so well represented in this distant land. What he had seen he said almost persuaded him of the truth of the legend that, when St. Patrick stuck his crozier into the ground of Ireland, it penetrated the earth, its end coming to the surface in New Zealand. Whatever happened, he added, he hoped the Colony would continue to revolve round such a hallowed axis. His Lordship further testified to the excellence of the educational advantages enjoyed by the pupils, and which, he said, were in no respect inferior to those enjoyed in the old country. In some things, indeed, he thought they might be considered superior. The music he had heard, he added, seemed to him especially good. On Sunday the Bishop celebrated Pontifical High Mass in the Cathedral at 11 a.m., the Rev. Fathers Lynch, Adm., and Donnelly being respectively deacon and sub-deacon, and the Rev. Father O'Neil, master of ceremonies. The sermon was preached by Father O'Neil. The choir performed on the occasion Haydn's 1st Mass. In the evening Vespers proper to the day and Benediction of the Most Blessed Sacrament were celebrated by the Bishop of Dunedin. The Bishop of Cana preached, taking for his text 2 Cor. vi. 2, "In an accepted time have I heard thee." His Lordship is an eloquent preacher, possessed of a sonorous voice, makes use of elegant though simple language, and is apt in illustration. His sermon was listened to with wrapt attention by an immense congregation, including several prominent non-Catholic citizens. On Monday his Lordship, accompanied by the Most Rev. Dr. Moran, left Dunedin for Queenstown, whence he will proceed, *via* Invercargill, to the Bluff in time to catch the next steamer for Melbourne.

THE Most Rev. the Archbishop of Wellington arrived in Dunedin on Tuesday evening for the purpose of attending the sitting of the

Senate of the University of New Zealand. His Grace is the guest, in the absence of the Most Rev. Dr. Moran, of the clergy of the mission.

THE Most Rev. Dr. Moran administered the Sacrament of Confirmation last Sunday at Port Chalmers to 43 recipients. On Sunday next his Lordship will be present at Waikouaiti.

THE tug-of-war has now commenced, but we fancy it is a good deal on one side—and that, fortunately, the right side. Mr. Gladstone, through Mr. J. Morley, has given notice of an amendment in the House of Commons reprobating the false charges, based on calumny and forgery, brought against the Parnellites. Sir C. Ellis, M.P. for Antrim, opposes this with an amendment, that the members referred to, as guilty of treasonable or criminal conspiracy, are in the opinion of the House deserving of censure. The mildness of the punishment proposed by the Hon. Member, however, betrays the slender confidence he places in his cause. The Government would evidently be glad to leave things as they are, and, if possible, to let the matter die out—a nine days' wonder.—They are condemned even by their own adherents, as we learn, for example, from the publication of a letter written by Mr. W. S. Caine, whip of the Unionist party, acknowledging Mr. Parnell's innocence, and expressing horror at the conduct of the *Times*. The Parnellites have also been congratulated on the triumphant vindication of their honour by the National Liberal Federation. All this shows, as we have said, that the strength of the tug lies with them.

AMONG the Catholic schools of the colony noted for their success those of All Saints' convent, Greymouth, conducted by the Sisters of Mercy also hold a high place. The Catholics of the district are indeed to be congratulated on having in their neighbourhood an establishment which leaves nothing to be desired on their part for the education of their children. The Sisters have been remarkably successful in all respects, and their pupils have done them full honour. Besides the ordinary branches of an English education, and those more refined studies necessary to fit a young lady for taking her place gracefully in society, the course embraces preparation for the civil service and matriculation examinations.

ON Sunday week at eleven o'clock, Dr. Grimes announced to the congregation that he was about to leave for Europe on account of ill-health. For some time past it was known among the congregation that his Lordship was far from well. Still people hoped that his trip to the North would have had a sufficiently beneficial effect upon him to render his departure unnecessary. Such, however, was not the case. The Bishop has bravely struggled against giving in to his illness, but has been obliged to succumb, at least so far as to acquiesce in the advice of his medical attendants, and resolve upon taking a long sea trip. While he bade farewell to the people on Sunday, there was not a dry eye in church; many of the children sobbed unrestrainedly. The scene was most affecting. During his short ministration in this parish, Bishop Grimes has succeeded in winning the warm affection of his people. His quiet devotedness to his duties, his kind and gentle manners and his unaffected humanity have endeared him to everyone. He has given so many proofs of the generosity and nobility of his nature, that his people would be cold-hearted indeed and callous if they did not appreciate him at his true value. He is incapable of any smallness. He has been just, and fair, and kind to everyone, and it is probably some small solace to him in his illness to feel that he has not laboured thanklessly among his people here. They have all learned to love him, and profound regret at his departure, deep sympathy with him in his illness, and sincere wishes for his speedy return, were undoubtedly the sentiments evoked by the communication made by Bishop Grimes last Sunday week.—His Lordship leaves by the Melbourne boat on Tuesday or Wednesday and goes to Australia, where he will catch one of the Messageries steamers for Europe.

"A GREAT outcry is being raised at the proposal to engage Sara Bernhardt to represent the Virgin Mary in the next passion play at Oberamtagau. The date of the representation is fixed for May 26." Such a proposal could only come from the enemies of religion. Sara Bernhardt is a great artist and deserving of all respect and admiration in her own sphere. Engaged in a religious representation, necessarily maintaining the character of sincere and reverential worship to be countenanced, she would be strangely out of place. The lady herself must certainly feel that in the insult offered she also is included. The outcry reported is not to be wondered at.

THE proposal of the Liberal party to grant endowments to Catholic schools, announced by Mr. John Morley, speaking for Mr. Gladstone in the debate on free education in the House of Commons, is very significant. If there was ever an advocate of secularism, Mr. John Morley must be acknowledged as such. Still even he perceives the grievous injustice and the gross impolicy of forcing on Catholics a system that outrages their consciences, and virtually inflicts penal disabilities on them. Let us hope the example in question

may have some effect in influencing secularist legislators in these colonies to reconsider their position.

THE Irish Rifles, we perceive, are preparing to celebrate St. Patrick's Day by a concert and entertainment of a national kind in Dunedin. As their efforts in this direction have in previous years been crowned with success, we may look forward confidently to the results on the occasion alluded to.

STAINED glass, recently received from Munich, has been placed in the window over the principal door of St. Joseph's Cathedral, Dunedin. It is of great beauty and adds much to the appearance of the interior. The design, to suit the intricate stone tracery, is a circle of worshipping angels, and the colours are rich and brilliant in the extreme. The window is a gift of his Lordship the Bishop, and bears on a scroll wrought in the glass; the inscription "Pray for Patrick Moran, Bishop of Dunedin." Seen from the further end of the nave the effect is particularly fine, the rose window above the organ loft being also embraced in the view—the whole interior of the facade seems exquisitely jewelled.

It is always good news for us to learn that there is an arrival of a religious order in the colonies, or any advance made in their settlement here. The Passionist Fathers certainly form for us no exception to the rule, and we are happy to see that the success of their establishment in Sydney is about to be marked by the erection of a collegiate institute and retreat for their order. With this end an art-union has been undertaken and several valuable prizes have been provided for it. There is, then, more than one opportunity offered. Those who would gain the merit of a good work can do so very fully by exerting themselves to aid the Fathers, and promote the success of their pious object. A more meritorious service to religion than this can hardly be performed. Those who would obtain a chance of securing a handsome prize may do so by purchasing tickets. Particulars concerning the art-union and the list of prizes will be found elsewhere, and we recommend them to the attention of our readers. But all who have the interests of religion at heart will be easily persuaded in the matter.

THE Darfield Art-Union has been postponed owing to the slow progress made in the disposal of tickets. Father O'Donnell hopes the renewed energy of friends will enable him still to hold the drawing at an early date.

THE Christian Brothers wish to return their sincere thanks to all the ladies and gentlemen who laboured so strenuously to make the late concert a financial success. Special thanks are due to Mr. J. B. Callan, for presiding, and likewise to Messrs. Connellan, Connor, Hall, Mee, Smith, and Woods for tendering their valuable services in looking after the arrangements. The boys of the school are worthy of the highest praise for their zeal and energy in working off the tickets—for to this the whole success is mainly due. The net result is £37 (thirty seven pounds). A vote of thanks from the young athletes is freely accorded to Mrs. Murphy for so kindly providing them with tea during the concert.

THE most beautiful address you ever saw is going to be presented by the Loyal Orange Lodge of the Middle Island, New Zealand, to her Majesty the Queen. It is a model of composition, and, a great pity it is, it did not arrive in time to give her Majesty a pattern when she was writing those leaves from her diary. Poor lady! she will cry of vexation when she perceives that the world has gone round too slow for the purpose, or for any other apparently, so far as the address is concerned. But, perhaps, she will try to console herself by taking over a little of the style to improve the next book she writes, especially the verses. Here is a select sample. The allusion, of course, is to Ireland: "The pretended patriotism of those, who in that country call themselves the 'National Party,' has been more bitterly cruel than would have been the tread of a hostile invader, but we thank God for the firm, discreet, and persistent conduct of your Majesty's Ministers, through which they have—while labouring under much contumely—been able to suppress Ireland's disorder, and to reassure all loyal subjects of the return of the angel of peace, who is once more spreading her composing wings over the confusion, so that the troubled waters find rest, and sounds of harmony are again heard in the land."—Now, is not that beautiful? The angel of peace spreading her composing wings over confusion is delightful. But we want to know from the gentlemen signing the address, from J. G. W. Ellis, R.W.G.M., or from R. N. Adams, D.R.W.G.M., or from Ed. Revell, G.S., or from all of them together, with all their letters, where is Scripture to be found for a she-angel. There is Scripture we know for a she-ass, and as the gender of these gentlemen strongly reminds us, there is Scripture for a he-ass as well. But we do not think there is a verse anywhere to prove the existence of a she-angel. We cannot believe such grave elders took their inspiration from a Valentine.

Mr. B. N. Adams especially is, of course, an authority, and if he tells us the angels in the Land of Beulah wear petticoats, we are as ready to believe it as anything, else he has to tell us about that country—though that says nothing about angels in Ireland. Will he then kindly give us chapter and verse for this angel of the feminine gender? But will it not be advisable for her Majesty, when she has taken all the notes she wants from this address, and has quite done improving herself with it, to send it on to the Irish Nationalists, that they may know under what influence they feel themselves calming down—as they are perceived to be from observations taken in the Land of Beulah? It may gratify them to know this, for the angel of peace, even if he be a she, may well be preferable to Mr. Balfour. When her Majesty has improved her style then let us hope she will think of her neighbours.

By the death of Mr. Joseph Biggar, M.P., for Cavan, which has occurred from heart disease, the Irish National party have lost one of their oldest and most trustworthy members. Mr. Biggar had been well to the fore from the beginning, and was looked upon as one of their most formidable opponents by the adversaries of Home Rule. He was a native of Belfast and had a good deal of the dry humour for which those who hail from Ulster are often distinguished. He was also noted for his kindness of heart which had made him a favourite wherever he was known. Mr. Biggar's place will not easily be filled, and so long as a member of the party to which he belonged survives, his memory will be held in affection. Ireland generally owes him a debt which also will be long remembered. He was a convert to the Catholic faith.—*R.I.P.*

THE Rev. Canon Stanford in Court yesterday (say the *Lyttelton Times* of February 19) spoke in terms of high commendation of the management and discipline at the Magdalen Asylum. He said that he found no desire on the part of the inmates to leave the institution, but that, on the contrary, they were happy and contented. Coming from such an undoubted authority, this testimony is indeed valuable, and should gratify those to whom the institution has been such a source of anxiety, the Rev. L. M. Ginaty in particular.

We see that the members of the Canterbury Catholic Literary Society have succeeded in interesting in their object the literary men of the city generally. On the 18th inst., for example, a lecture entitled "A Recent Visit to Australia," was given to their meeting by Mr. W. P. Reeves. The lecture is described as particularly entertaining, and was listened to with pleasure by a large attendance. The Society is to be congratulated on obtaining such important aid—which should go far to promote their interests.

"FATHER KINSELLA has been sentenced to two months' imprisonment on a charge of building butts for evicted tenants from the Clongorchy estate." This is a cablegram which seems to show that the composing draught distilled from the wings of that angel of peace does not agree with every constitution. Whatever may be its effects on the Irish Nationalists, it apparently leaves Balfour and Co. as bilious as ever. The imprisonment of a priest for an act of pure charity speaks for itself. But it is queer peace that reigns in a country where it is illegal to rescue people from dying of want and exposure in a ditch. That angel, in fact, must be no better at best than a half reformed fury.

Commercial.

MESSRS. DONALD STRONACH AND SON report for the week ending February 18:—

Fat Cattle.—150 head yarded for this week's supply, fully one-half of which were little more than half and three-parts fat. The demand for really good cattle was fairly active, and prices for these as compared with those of a week ago were from 15s to 20s per head better. On medium and inferior cattle, however, there is no improvement in value to chronicle. Best bullocks brought from £7 to £8 12s 6d; one pen extra heavy, £9 2s 6d; medium to good, £5 15s; to £6 7s 6d; light weights, £3 15s to £5 10s; cows, £3 2s 6d to £6 2s 6d.

Fat Sheep were in moderate supply, 2445 being penned, and as the trade held tight stocks a satisfactory sale resulted, prices on an average being quite 1s per head higher than last week. Best cross-bred wethers brought 12s to 13s; ordinary to good, 10s 3d to 11s 9d; best do ewes, 10s 6d to 11s 6d; a few extra prime, 12s 6d; small to medium, 7s 9d to 10s; merino wethers, to 5s.

Fat Lambs.—The number forward (1049) was much in excess of the traders' requirements, consequently there was a serious decline in value, and at the close of the sale prices were pretty near 2s lower than last week. Best lambs brought from 8s to 9s 6d; other sorts, 7s.

Store Cattle met with no inquiry.

Store Sheep.—The business passing in this description of stock is at present unimportant. There are, however, occasional inquiries for young merinos, and for good, sound, full-mouthed merino ewes. Cross-bred wethers also are sometimes asked for, and we anticipate when the stubbles are clear that there will be a fair demand for good breeding ewes.

Pigs.—118 were penned, most of them medium weight bacon pigs and porkers. For these descriptions there was a fair demand, and values may be quoted a shade higher. Prime bacon pigs brought from 40s to 53s; porkers, 30s to 36s; stores, 23s to 27s; slips, 15s to 18s; suckers, 7s to 11s.

Rabbittskins.—The descriptions coming forward now are, for the most part, spring and summer skins. These, however, are well competed for, and all the lots offering are taken up at full rates.

Tallow.—Late advices from London report a decline of fully £3 per ton in the best tallow, and this, together with the fact that our local manufacturers are well stocked, has had a depressing influence on this market. Shippers do not believe that the lowest price has yet been reached in the Home market, and until the market there shows some sign of recovering itself, they will not purchase unless to fill orders, of which at present there are none. We quote medium to good, 15s to 16s; inferior and mixed, 12s to 14s; rough fat, best mutton, clean and fresh, 11s to 12s; inferior and medium, 8s to 10s per cwt.

Hides.—The market lately has been barely supplied, but sufficient for requirements, local tanners being the only purchasers. Consignments coming forward now, although not so heavy, are apparently quite equal to the demand. We cannot report any change in the tone of the market, and quote as previously—for prime heavy weights, 2½d to 3d; medium to heavy, 2½d to 2¾d; light, 2d to 2½d; inferior, 1½d to 1¾d per lb.

Wheat.—The market still remains in the same unsatisfactory state, and although there is rather more business doing in second-class samples, it is at prices which cannot be otherwise than very unsatisfactory to growers. Prime milling is not too plentiful, but sufficiently so to meet the demand. We quote:—Prime milling, 2s 10d to 3s; medium, 2s 4d to 2s 6d; inferior and fowl feed, 2s to 2s 3d.

Oats.—There has been rather more inquiry for shipment during the past week, and as growers have made up their minds to face the situation, sales of some considerable extent have been made. The stocks held are not large, and until the new crop is ready for the market we do not anticipate any change in values. We quote:—Prime milling, 1s 4d to 1s 5d; bright feed, 1s 2½d to 1s 3½d; inferior, 1s to 1s 2d.

Grass Seed.—The demand experienced during the past few weeks is well maintained, and prices, if anything, are firmer. Large quantities are being shipped, and speculators are also operating freely. We quote—machine-dressed, 3s 8d to 4s; clean, threshed samples, 3s to 3s 6d; inferior, 2s to 2s 6d.

Wool.—Advices regarding the progress of the London sales are not so encouraging as could be desired; but we are pleased to note that, although there is a slight decline on the opening rates, the market has remained steady, and prices well maintained for good wools, and for faulty greasy moderate. These sales close on the 24th inst. Since the date of our last local sales operations have been confined to the disposal of the odd lots withdrawn then, nearly all of which have been placed at prices slightly over those offered at the time.

Sheepskins.—Our catalogue this week (26th inst.), comprises all qualities of both butchers' and station skins. Prices were firmly maintained. The following is the range—station skins, up to 4s 6d, 5s, 5s 6d, and 8s 6d; butchers' skins, 2s 4d to 2s 8d; lambs, 1s 8d to 2s 10d.

MESSRS. DONALD REID and Co., Dunedin, report for week ending February 26 as follows:—

As usual we held an auction sale of grain and produce at our stores, Cumberland, street on Monday last. There was a full attendance of millers, shippers, and local dealers, and under moderate competition, the whole catalogue was disposed of at full market rates.

Wheat.—Prime milling is in short supply, and meets with ready sale at quotations. Inferior and medium samples are very plentiful, and in order to quit before the new crop arrives, shippers' offers, which are far from satisfactory, have to be accepted. We quote:—Prime, 2s 6d to 2s 10d; inferior and medium, 2s to 2s 5d.

Oats.—Samples of the new crop are now offering in the local market, and we are glad to notice that as regards colour they are in first-class order, although in plumpness and weight a little might be desired. Of course these are threshed from the stock and lack maturity and dryness, so that prime old oats still hold their own for that purpose. Millers are operating freely and as the quantity arriving, fit for milling purposes, is small, prices are well maintained. The quantity of feed now in stores is small and no doubt will be quite taken up for local consumption by the time the new crop arrives in quantity. We quote:—Milling, 2s 4d to 2s 6d; feed, 2s to 2s 3d (sacks extra).

Barley.—No inquiry.

Potatoes.—Only a moderate supply forward, and prices are well maintained. We quote:—Prime, £3 15s to £3; medium, £2 to £2 10s.

Chaff.—The market is fairly well supplied, and prices are unaltered. We quote:—Prime, £2 5s to £2 10s; medium, £1 15s to £2.

MR. F. MEENAN, King street, reports:—Wholesale prices:—Oats, 1s 3d to 1s 5d, bags extra. Wheat: milling, 2s 6d to 3s 1d, sacks included; fowls', 2s to 2s 4d, sacks included. Chaff: New, £2 10s; prime old, £3—off qualities unsaleable. Hay: Oaten, old, £3 10s; new, £3; ryegrass, new, £2 10s. Bran, £2 10s. Pollard, £3 10s. Potatoes: kidneys, £2 to £2 15s, sacks included. Flour: roller, £3 10s; sacks, £9 5s, fifties. Oatmeal, £9 in 25lb. Butter, fresh, 6d to 9d; good salt, in kegs, 6d (good demand). Eggs, 1s 2d.

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Rome, 17th August, 1889.

My Dear Lord,—I have just returned from the Vatican, where I had the happiness to present His Holiness the beautiful manual sent to me [ST. JOSEPH'S PRAYER BOOK], which he graciously accepted.

I explained to him its import and contents—prayers, hymns, and devout canticles ; adding that there was one also for the Pope. He gave most graciously his Apostolic blessing to the religious community that compiled it, to the editors and publishers, and to all who will devoutly use it.—My dear Lord, yours always affectionately,

† T. KIRBY, Archbishop, etc.

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Auction Sales held as follows:—Every Tuesday, weekly Grain sale at 11 o'clock. Every Tuesday, weekly sale Sheepskins, Hides, Tallow, Rabbitskins. Wednesday, Fat and Store Stock at Burnside, which is arranged for sale and drafted under the supervision of our Manager. Country and Clearing Sales arranged to suit clients.

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JOHN GRINDLEY,

Manager and Auctioneer.

Dublin Notes.

(From the National papers.)

In Mr. Labouchere's opinion, there is nothing more comic than Captain Hamilton's sham plantation of the Coolgreany estate. "Whereas," writes *Truth*, "the rental of the whole place is only £1,000 a year, it was found necessary in the first instance to find £5,000 to start these "solvent" Protestants on their way. Five years' rent clean out of pocket to begin with may be good Protestantism, and (from a Tory point of view) good politics, but it certainly does not sound like good business." But the artful dodgers of the landlord class imagine that it is very good business, because they want to keep up the price of land. This purpose is the inspiring motive of the Clanricardes and the Smith-Barrys.

In Tipperary the war still rages fiercely. Last week (ending December 21) Mr. Arnold Power and his *posse* were again busy turning the people out of their shops, and many thriving establishments were again let go to Mr. Smith-Barry. In nearly every case, however, the tenants had had the stock and furniture removed in anticipation, so that the evictions were hardly more than mere formalities. The town is rapidly becoming deserted and derelict, but the people are hard at work reconstructing the new one. No disturbance takes place at any of the evictions, as the people preserve an attitude of dogged determination and passivity, so as to give no further excuse for the violence of Mr. Balfour's obsequious servants, the police.

Undeterred in the least by the sense of blood-guiltiness or the fierce reprobation of public sentiment, the constabulary continue all over the country to indulge in the same policy of wanton aggression and provocative violence which has already been productive of so many tragedies. On the night of Mr. O'Brien's release they behaved, in many places, with altogether inexcusable roughness and brutality. At Mallow a large body of them, under the command of District-Inspector Lanyon, followed a band and suddenly charged upon the people and batoned right and left. Several persons, including Mr. Hyde, T.C., were beaten brutally. In many other towns they signalled themselves by kicking about the tar-barrells and otherwise displaying their malignancy wherever they found the slightest chance of doing so. We find it hard to express our indignation at the conduct of wife-beaters, and whenever magistrates get the chance they feel a pleasure in giving them six months with hard labour. But these fine policemen of ours not only beat women in the streets with their heavy batons but ply them on children as well; and that glorious thing called law looks on smilingly.

We must confess a feeling of keen disappointment at the result of the boycotting prosecutions at Manchester. We had hoped better from an English jury, and we hope for better in the future. It is quite true the Government had its train skillfully laid. The dice were from the first carefully loaded against the accused. We are bound also to confess that the case was infinitely stronger and the evidence infinitely clearer than anything that has been brought before the Removables. The accused men, with almost incredible folly, had taken the detectives into their confidence, and every idle word they spoke was used against them with terrible effect. Above all and beyond all, the case was tried by Judge Grantham. Whether the prosecution was arranged for Judge Grantham or Judge Grantham for the prosecution is a matter of detail. It was by no coincidence he was there. Judge Grantham enjoys, as everyone knows, a unique reputation as a virulent partisan on the English bench. At the bar he had nothing but his partisanship to recommend him. His promotion excited strong protest at the time. Even since his elevation he has had to publicly apologise from the bench for an intemperate partisan attack on the *Star*. With such a man the jury got no fair play. They were compelled to surrender their judgment and submit to decide only on the facts which were unquestioned, leaving their legal effect with the partisan who presided.

Our brilliant contemporary, the *Star*, puts the point with admirable clearness:—"Now did the two men who were sentenced to three months' imprisonment for conspiracy use any violence? Certainly not. They acted precisely as the pickets in the dock strike acted. They brought moral pressure to bear. They advised the landlady of a house not to entertain the men with the cattle because the rest of her company would certainly leave. They went to Salford market with the cattle, but the only thing they did was to stand near them, to say that they were boycotted, and to advise buyers not to take them. That they did nothing more is obvious from the reply of a butcher who was thus addressed, and who bought the cattle, saying that he did not think that the boycotting made any difference. Where was the intimidation or terrifying here? Yet these unhappy men are sentenced by a Tory judge to three months' imprisonment for doing their duty to their country." The Coercion Government have thrown down the challenge of English prosecutions. It will be taken up again and again. They cannot have Judge Grantham perpetually on the bench; and even if they have, there is a saving faith in us that the time is not far distant, if the Government repeats the experiment of English prosecutions, when the English jury will get the facts into their own heads, and take the law into their own hands, and reverse the ill-considered verdict of Manchester.

It is not for us to dwell at length on the heartfelt cordiality of the reception accorded to Mr. William O'Brien on his release from prison. But we may be pardoned for pointing to it as proof of the salutary effect of the brave Mr. Balfour's Coercion Act in promoting respect for the law and degrading his political opponents. The *Daily Express*, with characteristic good taste, declares "the mobs of Galway and Dublin welcomed Mr. O'Brien." He was welcomed almost at the door of his prison by the Bishop of Galway, who ranks, we assume, in the *Daily Express* estimate, as a corner-boy in the City of the Tribes. He breakfasted with the Bishop of Galway; he dined with the Bishop of Clontarf. He was driven to his hotel in Dublin in the carriage of the Chief Magistrate of the metropolis, who has in his brief tenure of office done more for the city than all the Coercion

aristocracy put together. This man thus so honoured is, so far as the Coercion Act could make him, the darkest criminal in Ireland, and this is the zenith of the triumph of law and order under the successful administration of the brave Mr. Balfour.

We have good reason to know that the authorities at the Castle are in a terrible quandary about Mr. Shaw Lefevre. To prosecute or not to prosecute, that is the question. It is but a choice of evils. On one hand is the sacrifice of the last small remnant of the brave Mr. Balfour's reputation for courage or consistency, on the other a disastrous scandal in the prosecution and conviction by the Removables, and imprisonment, as an ordinary criminal, of an ex-Cabinet Minister for a speech, every word of which is cordially endorsed by the Liberals of England. It is truly an awkward quandary for the brave Mr. Balfour. Mr. Shaw Lefevre's speech at Drogheda was a direct, outspoken, and unmistakable appeal to the Campaign tenants on the Massereene estate to stick close to their combination, until their evicted brethren should be made partakers of the concessions which their sacrifices and self-devotion had wrung from the noble rack-renter.

For a speech addressed in the same terms to the same tenants Mr. John Dillon was sentenced to six months' imprisonment as an ordinary criminal, and narrowly escaped with his life from the terrible ordeal. For a mere indirect allusion to the Plan of Campaign which the Removables spelt from his speech to his constituents, Mr. Flynn, M.P., was sentenced to a heavy term of imprisonment. The "criminal" passage in Mr. Flynn's speech on which the conviction rested has been marked by the presiding Removable, Mr. Irwin: "So far," said Removable Irwin in his judgment, commenting on the speech of Mr. Flynn, "as these remarks go, they might mean a simple narrative of historical facts, *except for the unfortunate observation of Mr. Flynn*—I beg of you to remember these words of a great English orator, and stick firm to your just and lawful combination, and do not be driven from that either by the intimidation of the Government of the Castle or by the open violence of the bludgeonmen." Contrast this with Mr. Shaw Lefevre's direct and powerful exhortation to the Massereene Campaigners to stick close to their combination. A hundred such illustrations might be cited. Again, we ask, what is the brave Mr. Balfour going to do about it? And again we answer—Nothing. He will not allow any sensitiveness for his reputation for consistency, at which the very newsvendors in Ireland scoff, to involve him in the crowning disaster of a conflict with Mr. Shaw Lefevre in the Coercion courts.

An evicted tenant, named Thomas Fox, living with his brother-in-law at Oragorher, near Spencilhill, is now the object of police espionage to a point which makes his life miserable. The history of the cause of this officiousness is easily told. Fox, who was living with his father at Cranaher, on a farm belonging to John Blood, J.P., was sentenced to a term of imprisonment in July last, for intimidation. While he was in gaol his family were thrown out on the roadside, and, on his release, poor Fox found his former home inhabited by Emergency men. He has been since living with Mr. Patrick Meere, a respectable farmer, and secretary of the "suppressed" branch of the I.N.L., at Barefield. In August last the landlord was fired at when driving from Eunis, accompanied by his police escort. Fox and his brother-in-law were immediately arrested on suspicion, but, after repeated remands, were released. No evidence connecting them with the shooting being procurable since then, the police have followed Fox night and day. They visit his residence at all hours of the night, knock loudly at the door, demand admittance, and when admitted severely question the inmates as to the whereabouts of Fox, whom they well know to be inside, and all this without any apparent cause except the landlord's unsatisfied doubts.

The list of those who have perished through the operations of coercion is beginning to attain formidable proportions. Another death, directly traceable to the system, is chronicled this week. A respectable merchant of Tipperary, Mr. William Walsh, is the latest victim. Last March, while the coercion cases were being tried in the town, he was one of those who were batoned by the police. He had been standing at his own shop door when the police charged along the street, and was set upon by three of them, and beaten horribly about the head. As a result of the attack, he was confined to bed for six weeks, and had been, until the time of his death, under medical treatment. He succumbed last Saturday, to the inexpressible grief of his family and friends, for his character, both in private and political life, was of the highest. The only action taken by the authorities to atone for the wanton assault upon Mr. William Walsh was to prosecute him on some ridiculous charge under the Coercion Act, as soon as he had been able to leave his bed; but the charge broke down.

On Saturday, December 21, judgment was delivered in the London Queen's Bench by Justices Field and Manisty, on the application on the part of Mr. William O'Brien, M.P., for a new trial of his action against Lord Salisbury for libel. The decision of the two judges was almost a foregone conclusion. Anyone who had followed the course of the case and observed the animus with which they had approached it, as exhibited in their remarks while the arguments were proceeding, could hardly have a second thought on the matter. They upheld the judgment of Mr. Justice Stephen, who had tried the case originally, holding that his directions to the jury on the occasion were proper and reasonable, and that the point to be considered was not whether Mr. O'Brien's speech at Slievenamon was such as Lord Salisbury described, but whether it had the tendency to promote crime, as his lordship explained in his shambling and shabby defence. Lord Salisbury's little bit of Piggottian will, however, not be allowed to rest here. Mr. O'Brien will take it to the ultimate tribunal of appeal, the House of Lords, and so leave nothing undone to bring his high-placed libeller to justice.

The principle of arbitration has again been appealed to in regard to a large Irish estate. The Kingston tenantry had very little confidence in the Land Commission, owing to the treatment they had previously experienced; hence when the hearing of about a hundred cases came on last week before the sub-Commission at Mitchelstown—the Commission presided over by Mr. Doyle—they were strongly

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inclined to withdraw from court; but Mr. Frend, the agent, offered to leave the settlement of the rents to arbitration, if the mortgagees of the estate, the Irish Church Representative body, should give assent to this course. Mr. M. Healy, solicitor, who acted for the tenants, met this reasonable offer in a similar spirit; hence we may assume that the danger of another conflict on this famous estate is happily avoided.

Invaluable—literally invaluable—are the letters which the *Freeman* continues to publish from its special commissioner "On some of the battlefields." The first, to which no answer was attempted, because none was possible, made mince-meat of Mr. Smith-Barry's pretensions to be considered a kind or considerate landlord. The Commissioner tested his rack-rents by comparison with adjoining proprietors, and exposed the numerous acts of meanness and extortion which Tipperary had patiently suffered at his hands before his savage attack on the defenceless tenants on the Ponsonby estate roused a spirit of heroic resistance in the breasts of gallant Tipperary men which their own wrongs had failed to inspire. The second letter of the *Freeman* Commissioner, by lucid statement and cutting sarcasm, drew the over-impetuous Captain Hamilton, of Coolgreany, into the investigation which proved so disastrous to the rack-renters' conspiracy, and dissipated the last vestige of the "Protestant Plantation" bogie amid the laughter of the Three Kingdoms.

The latest letter, which we have now before us, is the most startling and the most important of all. It proves by incontestable documentary evidence what to any observer of events scarcely needed proof, that the Government are up to their necks in the Eviction Syndicate—the very existence of which it has now become the fashion to deny. It has over and over again been confessed that Coercion was passed to crush the Plan of Campaign. By this test its success must be tried. Hence we can understand the eagerness of the arch-Coercionist to have one triumph, though only one, over the Plan to point to. The Plan of Campaign had almost settled the land question when the Government interposed. The majority of landlords had yielded to its irresistible logic and granted the reasonable reductions required. On comparatively few estates the struggle still endured. On these few estates the whole strength of Coercion was in vain concentrated to crush the tenants. Even the Most Vile the Marquis of Clanricarde was, after a brief struggle with shame and conscience, furnished with all the forces of the Crown to carry out his heartless evictions, and the most pliant brace of Removables the Castle could supply were placed at his disposal for conviction purposes. Two hundred prisoners—and more than three times that number of unfortunate peasants driven from their homes, were the trophies of the allied forces of the Castle and the Most Vile on the Clanricarde estate, but the Plan of Campaign still stands as unconquerable as ever. So it has been with the other estates. The Government and rack-renters exhausted themselves in a vain effort to conquer the Plan. On the Ponsonby estate was the final and most desperate effort. For that estate mainly the syndicate was formed, with a member of the Coercion party at its head, to break through the peaceful negotiations between landlord and tenant when they had touched the very point of amicable settlement. The connection of the Castle with the landlords' criminal conspiracy was as plain as circumstantial evidence could make it. But it no longer rests on circumstantial evidence alone. It is no longer "strong circumstances" that lead directly to the door of truth that are offered, but absolute proof.

THE DEACON OF LYNN.

(J. T. SMITH in the *Catholic Review*.)

I.—THE INVASION.

DURING his early morning walk Deacon Lounsbury met a stranger wearing corduroy knee breeches. A shadow fell on his severe face, therefore, because he himself wore voluminous pantaloons of English cloth, and his legs were of native manufacture.

"God save you, sir," said the knee breeches, in a loud, cheery voice.

"How?" said the deacon in astonishment.

"Good morning, sir," and the stranger turned back to see if the deacon wanted an explanation of the second greeting.

"Oh, good morning," said the deacon, hastily. "It is a very fine morning."

"Ye may well say that, sir. D'ye have many mornings like it in Connecticut?"

"Well, a fair number," said the deacon, with a cough of embarrassment. He did not like to face the stranger, and felt the impoliteness of turning from him, so he stood in profile and turned the sand with his stick.

"Faith, then, I'm glad to hear it, for I mean to enjoy some of them for a while myself," was the stranger's remark. "Perhaps, sir, we'll be neighbours afore long. Me name is Philip McQuade."

"Neighbours!" said the deacon, in a tone that could not be misunderstood, and he raised his eyes to McQuade's face, over which a sudden angry blush had spread.

"If ye don't like it, mend it," he said briefly, as he resumed his journey.

The deacon continued his walk up the road until he reached the railroad. The ties and the rails were newly laid, and ended abruptly at a cut in the solid rock some distance away. Usually the cut was full of men and teams, but to-day the place was deserted. The contractor had failed and fled, the labourers had fled also, and only eight families remained in the neighbourhood waiting for means to travel elsewhere. It was these people who might soon be the deacon's neighbours. He did not understand how this was to be, but McQuade's blurt was enough for him, and he was bent on making inquiries. Philip McQuade's shanty was near the cut, and a crowd of children, swarming through the doors and windows, fled headlong at his solemn approach. Mrs. McQuade invited him in and offered him a seat. He stood at the door like a churlish policeman and said:

"I hear that you think of living in Lynn. What are you going to do there?"

"Work in the factory, sir," said the little woman. "The boss came up yesterday and hired seven families of us. The Whalens are going to work on Mr. Palmer's farm."

With a glance of disgust at the poor room and the sacred pictures hung about the walls, the deacon walked away. Mrs. McQuade shook some holy water where he had stood, and around the room also for the deacon's look had frightened her.

"I've seen Protestants," she said to her family afterwards, "and bitter and black they were, Orangemen at that—but I never see anything blacker than ould Lounsbury."

"Mother," said Terry the joker, with a grin, "gi' me the bottle o' holy water an' I'll run an' shake it on him. If it don't convert him maybe 'twould make him spit blue fire."

"Go long with ye," said his mother.

But the deacon heard both remarks as he departed, and in spite of some anger at the news he had heard was forced to smile. For the deacon was an educated man, had taken his degree at Yale, travelled abroad, dipped into national politics, and through his wealth and family connections was a power in the State. He was a gentleman, too, too proud to be impolite, too charitable to be rude even to the Irish. His large heart would have taken in even the monks of Italy and relieved the actual necessities of the Pope, but none of these people could be tolerated as neighbours. The mere thought of it had led him within the hour to insult an honest man and forget the respect due to a good woman. The deacon felt sorry. But he was also determined that the sacred soil of Lynn would never be polluted by the permanent presence of these people, and he formed his plans to send them speedily after their brethren. The railroad was a short cut to 'Lijah Palmer's farm, 'Lijah who had so far forgotten himself as to hire the Whalens as labourers. The deacon was struck with dismay when he thought of persuading *him* to dismiss the Whalens. The simple fact that he wished their absence would be for 'Lijah the very rivet of their hold on Lynn. 'Lijah was in some sort an outcast, and was many other unsavoury things simply because the good people of Lynn were so very savoury. He was not a church member; he was not temperate; he believed in admitting foreigners; he had a profound contempt for deacons; he distrusted higher education. Lynn could be very well described by showing what 'Lijah was not. With unconscious heroism the deacon encountered Mr. Palmer.

"I have no personal interest in the matter," the deacon said, quickly, "and in asking you to dismiss these people and take natives on the farm, I am only speaking for the good of this town. 'Lijah, we can stand about anything but these God-forsaken Irish. You ought to see them as I have seen them in their native country. Such ignorance, such filth, such degradation no country in the world can show—"

"You sent 'em corn meal in '48," 'Lijah said.

"They were starving and who could refuse? But to have them crowd in upon us here is not to be endured. Slade has hired seven families of them for the mill, and you have the eighth. These people must not settle in Lynn."

"As to the seven hired by Slade, I don't say nothing, deacon. The Whalens"—with provoking slowness—"I kinder sorter think are going to work my farm this year."

"I must go to Slade," said the deacon, briefly, as he walked away with great dignity. But the sneering delight of 'Lijah hurt him deeply, and for the first time he saw how his calm acquiescence in the social ban put upon this man for his independent and eccentric spirit was likely to do much harm to Lynn. He returned home as he came, shortening the way by passing through the Palmer woods. It was near noon. The sound of peculiar singing and of occasional loud laughter came from a clearing on his right. He knew it was the Irish, and as he passed he peered at them from the shadows. Eight young persons were dancing a cotillion on the grass, and a girl with a good voice lilted the music. Terry McQuade, like the elf he was, furnished rests and flourishes to the music by pinching the singer now and then, and was rewarded for his attentions by the shrieks of the maiden uttered in six-eight time, and the gentle imprecations of the dancers. In fact, the music gave out at last under Terry's teasing, and the young men bawled him from the wood. It was such a cheerful sight that the deacon smiled at the life and movement of it, much as he regretted the profanation of dancing. Certainly, these Irish of dark eyes and strong bodies looked very beautiful dancing in the sunlit greenwood.

Mr. Slade, the superintendent of the cotton mill, was much surprised at the protest which he made against the employment of the Irish. Being a business man, he went to the core of the matter at once.

"I know what you want to say about them, deacon, but what's the use of saying it? They're a dirty crowd, an idolatrous, dissipated set. But we've got to hire 'em, sir, got to do it, d'ye see? Look at the condition of this mill—thirty hands short, twenty-four looms idle, and the market roaring for more cloth. Winthrop is nagging at me all the time; he's losing money that oughtn't to be lost, and he must make it or go. I can't afford to go. I drummed this State for hands and I couldn't get 'em. These Irish came in my way and I had to take 'em."

"Are there no natives to do this work?"

"Well now, deacon, I thought you could answer the question better than I. There are no natives to do the work. Why? Because some of 'em go West, many don't like it, and those who might take hold think it disreputable."

The deacon raised his eyebrows.

"In fact," said Slade roughly, "I am beginning to think myself that mine is the only decent position in a cotton mill. The rest is good or low enough for Irish and niggers."

"Honest labour," the deacon said, "elevates a man."

"Look at that group of houses," replied Slade.

The deacon turned his eyes upon the rows of white tenements which dotted the green hillside in front of the mill. They had a

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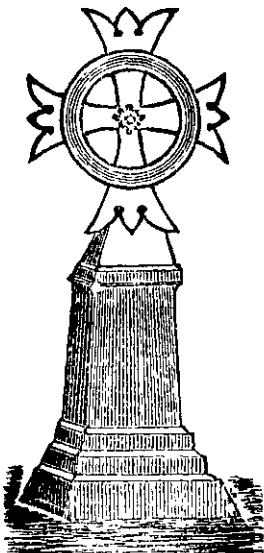
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neglected look, and were lavishly ornamented by the week's washing fluttering on the lines.

"The river," said Slade, "cuts 'em off from your side of Lynn. But what is it cuts off the poor devils that live in 'em from their own kind? You know, deacon, how church members look upon Factory Hill. They won't have any association with 'em. Yet they're natives as much as you are. You see, deacon, factory life is looked down upon, natives won't take it unless they are starving, and they get out of it as soon as they can. Now, I say, let the Irish have it, and keep 'em to it. It's good enough for 'em."

"I wish the cotton factory had never raised its head in America," said the deacon fervently. He knew Slade spoke the truth. Natives would not work in the mill's just yet, and still mills would be built as long as there was money to be made from them. At the most he could do no more than save Lynn from the foreign invasion, and to that task he addressed himself.

"If you had natives, then," said he, "you would let the Irish go?"

"Every soul of 'em, deacon."

"Then, if I guarantee to provide seven families in a week's time you will dismiss these Irish?"

Slade opened his eyes to their widest extent.

"Seven families, that can provide twenty-eight workers, deacon," he said.

"Is that the number you get from——"

"That's it," said Slade, smiling.

"They are very prolific," the deacon remarked.

"Very."

A short pause followed.

"It must be done," said the deacon firmly, but he had already begun to lose confidence. It was easy enough to fight eccentricities like 'Lijah Palmer, but nature and the almighty dollar were forces of another sort.

"I tell you it can't be done, deacon," Slade said cheerfully, "and while you are finding that out I shall settle my wild Irish in their houses, and try and make money out of 'em."

The deacon wished to protest, but on second thoughts refrained. Slade and his employer were commercial patriots and commercial Christians, careful to preserve a prayerful connection with the Church, deferential to its rulers, lavish with their money, and bound that no power should interrupt their money-making. What motive could move such men?

"It is a pity," said the deacon, "to put them to so much trouble."

"They're used to it, deacon. But I reckon that they won't be troubled right away."

Nor were they. The deacon in bitterness of heart saw an Irish procession wind past his door, loads of household goods and a troop of men, women, and children, heard the sounds of their lively house-warmings a few nights later, saw them running to and from the mills, and their little ones going to school daily, and writhed under the sneers of Palmer and the banter of Slade. He saw in fancy this unwelcome race and their religion taking root in the soil of Lynn, the fibres twisting about the bones of his ancestors and the shadow of the Catholic cross falling across their graves. Was he altogether powerless to prevent it? Were there in all America no spirits like his own galled by this vision, and eager to drive back the invader? Thinking of these things made the deacon a moody fellow for the greater part of a year.

II.—A LITTLE PERSECUTION.

The mouthpiece of public opinion on Factory Hill was Mrs. Fletcher, and that this good woman had a wonderful fitness for her vocation no one could deny. Being of a masculine character her feminine fluency was all the more terrible, since it never suffered from that restraint which sometimes accompanies a man's gifts of the tongue. It was her good fortune to live close to the two double dwellings that sheltered the seven Irish families. A week of close observation satisfied her there was nothing more inhuman about them than their disposition to raise pigs and chickens. While her eyes were growing weak from the effort to discover the devil in daily communication with the Irish, Mrs. O'Day's young porker and Mrs. McQuade's hens rooted and scratched in her garden. It was the first meeting in the domestic circle of the three ladies when the pig came rushing down the slope towards his mistress with Mrs. Fletcher and a broom annoying his rear.

"I want you Irish to know," she shouted, "that you'd better send your pigs to Ireland."

It dashed her that this challenge to public discussion received no reply. The Irishwomen disappeared into their homes with cowardly celerity, considering the reputation for valour which had preceded them to Lynn. But Mrs. Fletcher had found her text, which voiced the sentiment of Factory Hill:

"I thought we Hill people were low enough, but, good Lord! them Irish are wuss 'n niggers."

Her loudness on the subject brought her to the notice of the deacon. He was just then hunting quietly for the chief gossip of Factory Hill, and was delighted on his first visit to her house to find so much of her. A trumpet could not blast the ear as could Mrs. Fletcher's vocal forces. He had already invited her to a lecture on "Popery" a week previous, and had seated her himself in the very front of the church. Mrs. Fletcher now admired the deacon as much as she detested the Irish, and was ready to serve him.

"You are close to our new friends," he said, to begin.

"It's very lowerin'," Mrs. Fletcher answered. "When I look out an' see 'em, an' think o' my father an' mother in Swamp Hooter, an' the way we was raised, an' what the folks would say to see us a-livin' right side of 'em, I feel like walkin' straight down to Slade's office, be that brought 'em here, and cavin' in his——"

A fit of coughing saved her from the rest of the sentence whose downright sincerity made the deacon's eye twinkle.

"I tell my boy an' girl to have nothin' to do with 'em," she resumed, "an' they don't. But jest as soon as I kin git out o' Lynn,

I'm goin', deacon. 'Tain't no fit place to bring up children in now. An' that Slade! The way he does bow to 'em an' scrape his feet goin' in to 'em is jest sickenin'. I do believe he's a Jiwit as the lecturer spoke on, an' he's goin' to fill that mill with the dirty Irish."

"We must prevent that," said the deacon. "You must stay here, Mrs. Fletcher, and bring all your friends here. We must show a bold front to this people. And what we can do to make Lynn safe and pleasant for you and your interesting family shall be done. Is there any favour I could do you at present?"

"I reckon you could," said she, with a liveness that made the deacon jump. "There air three houses vacant on Lincoln Square. I want to git into one of 'em. An' I want those Irish kept out o' the others. They air better tenements 'n these, deacon, an' we're all crazy to git into 'em, but Slade's bound to give 'em to the Irish, and leave us natives to freeze where we air. Now, I think if Lincoln Square was kept in the mud here at the foot o' the hill, 'twould keep things about right."

The deacon saw from Mrs. Fletcher's expression as she looked at the tenements further up the hill that Lincoln square was one of her ambitions, and as it appeared sound sense to him to make big distinctions against the Irish in Lynn he resolved that the hill crest should be held by the natives and the poorer slop left to the foreigners. Having concluded a treaty with Mrs. Fletcher he hastened to call on Slade, who had a large club ready for him. It had been fashioning for months, but received its finishing touch only a moment before the deacon's entrance, and the cunning manager was eager to bring it down on a Lounsbury skull. It was placed in his hands by accident, various circumstances had shaped it, but the deacon himself had unwittingly supplied the material. Briefly, his efforts to rouse Lynn patriotism had roused Mrs. Fletcher, whose tongue never before swung to such effect as in table-talk against the Irish; which in turn so stirred the bile of her promising children that they abused the Irish boys and girls where and when they could; and as this persecution was most acute where the victims were the most helpless, Mrs. McQuade's three youngest children, two at school, one at work, bore as a final result of the deacon's crusade the heavy burden of actual suffering. How the deacon would have blushed to see such fruit upon a tree of his planting! The children wept and complained, but a large slice of cake quieted the two who went to school. With Anne it was different, and the good mother, whose eye had long been fixed on a house in Lincoln square, feared that no bribes would ever keep up the child's heart until the house was in their possession.

A daintier little creature than Anne never set foot on earth. Her soft silken brown hair, her big blue eyes of the most melting tenderness, her beautiful clear skin were wonderful to see. It was strange to see this child doing work that would tire many a strong man. At five in the morning she was standing at the spinning-frame, and with the exception of three-quarters of an hour for meals, she stood till seven at night. The close air of the spinning-room was foul with flying oil and cotton, and being Irish there were other and more painful hardships in store for her.

"Nasty Irishman," Tom Fletcher called her, and for the first time Anne knew that she was different from Americans. She asked her mother about it.

"Bad luck to him, darlin'," said Mrs. McQuade, "sure he has his mother's tongue in his head. But don't mind him, dear. Ye came of better blood than ever was in America."

But how could she help minding him when he became the torment of her innocent life.

"The priest forgive you your sins last night," he would sing in her ear. "You haven't earned enough to pay him yet. You won't earn enough the hull year to pay him."

He pinched her until the tears came, pulled her hair, made extra work for her, and played pranks with the spinning-frame, which were laid to her charge. Ida scolded her and slapped her, and the child's heart was heavy with sorrow.

"Oh, mammy," she cried at night, "I can't stand the two of 'em."

Mother comforted her and strengthened her for the day's battle each morning by loving words and caresses, and little bribes of gingerbread which Tom Fletcher stole from her within the hour. He was ever devising new torments for her.

"The Pope died last night," he would say, "and there was no room for him in hell. There were so many Catholics there."

"I'll tell me brother Terry o' ye, if ye don't stop troublin' me," said Anne.

"Ye will, will ye," mimicking her sweet brogue. "Now I'll take your gingerbread, dirty little Papist."

And he ate it before her eyes. Ida protected her on occasions. It was an awful day for the child when she was taken from this scanty protection and put in charge of her own spinning-frame. To the burden of responsibility was added the sense of helplessness against her tormentors. It was so hard to do the work with this evil spirit about, and how to lay him she knew not. Her mother could not help her, and had told her why in part. She wished to avoid trouble until she had moved to Lincoln Square, and her father being hasty might get them into trouble by an onslaught on the Fletchers. They could not afford to lose work now, and they must get the beautiful new house on the top of the hill.

"So put up with it, acushla," said Mrs. McQuade, "and in a few months we'll take you out o' this mill entirely."

A few months! Her little heart sank at the thought of so long a time. But for the mother's sake it must be endured. The boss scolded her for poor work which was Tom's fault. The children laughed at her want of skill and called her rough names. Much as she suffered at first it was heavenly compared with the persecution which followed the lecture on "Popery" and the honours paid to Mrs. Fletcher by the deacon. Tom Fletcher, in a sly, secret way, made life so bitter for the child that she shivered when her eyes opened in the morning to the light of another wretched day. Often in the night her pillow was wet with tears wrung from a sorrow as real and bitter as any heart could bear. Anne's misery ended at last — when nature could bear it no more. At the dinner-table one day

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she gave a sudden cry and threw herself into her father's arms. Her face was flushing and paling by turns and her eyes looked wild.

"What is it, darlin'?" said Philip soothingly. "I thought ye were looking pale of late."

"I can't stand it any more, dada," she whispered, and the whisper rose into another piercing scream. "I'm afear'd o' Tom Fletcher."

"Faith, then, I'll make him afear'd o' you," said the father savagely, "what was he doin' to ye now, alanna?"

"I can't sleep with thinkin' of him, dada. Oh, I'm so feared," and the little body shivered from head to foot, "I'm so feared, dada."

The elder children gathered around in terror and raised a pitiful chorus of weeping at her wild manner and words, but the father checked them.

"There now, there now, darlin' isn't dada wid you? An' what need to be afear'd of a boocagh like Tom? Sure I'll cut the ears off him if ye say so, an' ye can make a silk purse out of 'em. What did he do to you, acushla?"

She had begun to sob and cry and all the household wept with her in silence. Mrs. McQuade was forced to make an explanation.

"The child is worn out wid work, Phil. And Tom Fletcher's been botherin' her, and it's tired she is. I'll put her to bed and give her a taste o' seeny, and she'll be better in the mornin' wid the help o' God."

"She's goin' to have the fever," said Philip, with a sorrowful glance at Anne, and the tears began to fall from his eyes. "Deed, darlin' I never thought I'd raise ye, for it's you who had the face an' the soul of an angel, an' it's not for us you were made."

A great wail rose unchecked from the children, and Terry went out with a rush to find Tom Fletcher. Anne's eyes half closed in a kind of stupor. The mother put her in bed, and the doctor was sent for, while Philip went down in hot anger to see the superintendent. He was just finishing his story when the deacon entered. Slade well understood the connection between Tom Fletcher's persecution and the deacon's anti-Irish crusade.

"Perhaps I am intruding," said the deacon.

"Not at all," said Slade. "This gentleman has lodged a complaint against you."

"For a man o' yer age," said Philip, hotly, "an' wan that pretends to be a pillar o' the Church, it's a dirty task ye have on hand to be puttin' sickness on little childher an' makin' them miserable because they're Irish."

"Perhaps I had better withdraw," said the deacon in amazement. "I did not come here to see any other person than you Slade."

"Don't go, deacon," said Slade, cheerfully. "This man knows what he is talking about, and you have richly earned his reproaches. McQuade's little girl is sick, made so by the ill-treatment of Tom Fletcher. It seems many other Irish children are suffering from harsh treatment at the hands of natives—all owing, deacon, to your inspiring talk on Popery and the like."

"They daren't face them that are able to teach them what men are," shouted Philip. "But I tell you, sir, deacon or no deacon, that I'll make ye responsible for every blow and hurt laid on my childher."

"I will be responsible," said the deacon, curtly, "but I don't believe a word of this."

"There is not a doubt of it," said the superintendent steadily.

The deacon flushed to the roots of his hair, and cast his mental eye over the probable truth of so grave an accusation.

"It's a burning shame," continued Slade, "and you must look to it deacon. I shall put Fletcher in the mule-room, McQuade. He'll never trouble Anne again, or any other child."

"I am very sorry," said the deacon to Philip, "if any action of mine has injured your children. I'll take care that it be made all right with you."

McQuade felt the sincerity of his manner, and knew that in his first rough utterances he had offended a gentleman.

"Thank ye, sir," he said, "I'm sure of it, an' I'm sorry I said anything contrary. The child was so sick—"

"I understand," the deacon interrupted, "you could not have done otherwise. I'll call to see her." When Slade and he were alone, two pink spots burned on the deacon's cheeks, and the superintendent watched him with a smile as he explained his scheme concerning Lincoln Square.

"I'll begin it to-morrow," said Slade. "It's perfect."

In two days the vacant houses in the Square were occupied by natives, among whom was Mrs. Fletcher. The hopes of Mrs. McQuade were thus overthrown; the deacon was satisfied, and Slade accomplished at one stroke a long-studied scheme. He brought three more Irish families to Lynn, and had them thoroughly settled before the deacon knew about it, which was in Slade's mind the richest result of the late disturbance.

(Concluded in our next.)

The Rev. Father Evermode has been appointed to the Præmonstratensian monastery at Farnborough, where repose the remains of the Emperor Napoleon III. The Superior-General of the Order—Père Paulin—has come to England in order to install the new Prior, formerly M. Delmes, a clever Paris pressman, who gave up the Boulevards in order to devote himself to a contemplative life. Père Evermode, however, still uses his pen, but only in the interests of his Order.

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THE IRISH FRANCISCANS.

THE following discourse on the struggles and triumphs of the Irish Franciscans was delivered lately in the Franciscan Church, Glasgow, by the Very Rev. Father Antonine Scannell, O.S.F., in aid of the Society of St. Vincent de Paul. He said: Among the very many incidents that occurred and are recorded in the ecclesiastical history of Ireland during the past three centuries, it could be said without hesitation that there was not one that could be compared to the subject spoken of that night. That subject was replete with interest. The men he intended to speak of had been instrumental in preserving the faith of the Irish people and keeping it alive in many a lonely district in Ireland. It had been sealed, too, by the blood that flowed from the hearts of the noble Franciscans. He would wish them to understand his intention was to include in their struggles, first of all, what they did to keep alive the faith of the Irish people, what they did by the works that flowed forth from their pens, what they did by that love they ever bore to their fatherland, and the means that they employed for the purpose of securing Ireland's independence. By their triumphs he simply meant nothing more than their martyrdom. To speak that evening of the history of the Irish Franciscans from the time they landed in Youghal to the present day would be a herculean task to attempt, and though he limited his remarks to the latest three centuries, the field was so vast that he was bound to keep himself within a certain limit, and to be as brief as possible. During the course of these past years Ireland had been under the sword of persecution, and the very shamrocks on the hillsides and plains that once drooped their heads to the footsteps of saints had been dyed again and again by the blood that poured forth from the hearts of Irish Franciscans. Myriads of hired informers had been sent around the country for the sole purpose of hunting down like bloodhounds their priestly victims. A few indeed escaped, in spite of the watch that had been kept upon them. Many of these noble-hearted men went forth in the midst of perils and danger, braving every obstacle, to uphold the banner of faith, and, if necessary, to dye it again with their blood. Time after time these *pseudo* reformers rose up and attacked every dogma of their holy religion, and these champions of faith had again to descend for the hundredth time into the arena of discussion to refute the calumnies that had been directed against the Holy Church. Let it be said to the eternal and immortal honour of the Irish Franciscans that when driven from their homes, which were gutted and razed to the ground, they not only assembled in the glens and woods to recite the holy office, but they, even in the very face of the tyrant, wore the holy habit of St. Francis, in defiance of all penal laws, and, what is more, during the very rage, and height, and apex of the persecution in Ireland, the Irish Franciscans met from time to time in Dublin to hold their provincial chapters, and elect the various superiors for the different houses in the country. Sometimes nearly seventy of them assembled, and they could often hear beyond the walls of their place of meeting the groans of some victim of the tyranny of those penal times. Not only this, but more. There is not a county in Ireland, from one end to the other, where there is not heard of and known the name of some brave son of St. Francis, who endured direful hardships and who braved every difficulty in bringing aid to those who stood in need of it. Who has not heard of that brave Father Ward, a native of Tir-Conail, who, with his companions, traversed every county of Ulster? At a time when other priests were forced away and sent off in exile, that man went into the lonely districts of Ulster where the people were scattered and without sacraments or sacrifice, and though he knew that there was danger around him, yet there was not a cabin he did not enter, not an aching heart he did not relieve, not a dying fellow-countryman that he did not whisper words of consolation into his ear. Mayo and the Western counties had been visited by Father O'Dowd and his companions, never thinking of aught else than the spiritual wants of those in need of their aid, yet they knew there was nothing before them but the gibbet or the rack, whose terrors they braved. Look around the Southern coasts of Ireland. See such men as Father Hanley and Father O'Sullivan rising with their habit, moving among the people in the time of direst persecution—men who heeded not the danger that surrounded them and prevented many a bloody deed during those disastrous times, who brought peace, comfort, and happiness by their presence among the people. Well did Wicklow, Carlow, and Wexford remember the names of Fathers O'Molloy, Doherty, and Ferrall, all sons of St. Francis. These men passed from one mountain district to another, went from cabin to cabin, telling the people not to think of them, but of themselves, that if they were sheltered in the house it would be as dangerous for shelterers as for sheltered. And many a cold winter night did those brave Franciscans pass on the rocks and mountains, with nothing but the canopy of heaven over their heads. Not only did they uphold and keep the faith of the Irish people at home, they did more—for at one time the Irish Franciscans were more numerous than all the other religions put together—not only did they keep the lamp of faith alive at home, but went abroad like the saints of old. Even to Scotland did they come, and for many a year on the western coasts was our holy religion preserved by the Irish Franciscans. Who has not heard of Father Ward, of Father O'Neil, of Father M'Cann, and of Father Hegarty? These were the men sent by Pope Paul V. into the vineyard of Scotland at the time when Knox's ruffians were raging through the land, and he it said to his glory that Father Ward by his labours, brought back into the fold many a heretic who had erred. Those four Franciscan Fathers converted over four hundred heretics and brought them back to the Church they deserted. In one part, a Protestant minister pursued some of the Fathers and had a warrant in his pocket for their arrest. They were apprehended and thrown into a filthy prison. But the children of St. Francis cared little about gibbet or dungeon, scaffold or rack. Strange to say, during the fury of the tempest of persecution there were men to be found among the children of St. Francis, who sent forth from their pens the most marvellous works of literature, history, science, and art. There is M'Caghwell or Cavellus, the successor of Peter Lombard,

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the man who wrote the commentaries of the works of the Irish Franciscan, John Duns Scotus, termed "The Subtle Doctor," the defender of the Immaculate Conception of the Blessed Mother of God. But this is only one. Among the many learned works produced, we have that of Florence Conry, Archbishop of Tuam, a child of St. Francis, who sent forth from the press the most wonderful works on every branch of science. What is to be thought of the authors of the Annals of Ulster—the Annals of Ireland—the annals of the Four Masters? Who were the Four Masters? Four Irish Franciscans—men, who although they had been driven time after time from their home in Donegal, still pursued their labours on the hillside or in the camp. The Annals of the Four Masters were received by ancient and modern writers with the utmost reverence and respect. Nothing can surpass the eulogiums that have been given to these learned and pious men. Again, who was the man who left within our grasp the history of the saints of Ireland? He is a man that, during a long course of years, brought together every possible document that could be obtained for the purpose of recording every deed of those saints that lived in every vale and hill in Ireland—that man was no other than Father John Colgan, an Irish Franciscan. But there is one who holds his head and shoulders above every other writer of his age, and who was a prodigy, not only of his own time but of succeeding ages—Father Luke Wadding, a native of Waterford. It is simply marvellous how that man, in the midst of the whirl and bustle of his time, and the solicitude he had for the Irish people, could ever produce the works he did in such rapid succession. Apart altogether from the Annals of the Franciscan Order, which are certainly huge volumes in themselves, we can scarcely understand how it was possible he sent forth the innumerable works that have been and will be admired by the learned of every age. He was a man who raised up colleges for Irish students who were refused learning at home, and was a man who, singlehanded as he was, had the banners of the Irish chieftains blessed by the Sovereign Pontiff in the crusade they waged for faith and fatherland against the heresy of the time. He it was who sent or had sent the nuncios, Scarampi and Binnuccini. Whatever may be said about their mission in Ireland, one thing is certain—that if Binnuccini had been sent to Ireland when Wadding first desired it, Ireland would have been independent; there would not have been a Saxon in the island. Who was it, too, that sent the double-edged sword of Aodh O'Neil to Eoghain Ruadh (Owen Roe)—that sword that drove terror into the enemies of Ireland? No other than Father Luke Wadding. Who was it that encouraged Eoghain Ruadh, who was it that raised and roused the Irish exiles abroad to return to their native land and enter the army of Eoghain Ruadh? No other than the humble Franciscan, Father Luke Wadding. These were some struggles of the Irish Franciscans. And now for their triumphs. They were well aware it was impossible they should escape the blood-hounds and hired informers, but he could not attempt that evening to relate to them all the triumphs of the Irish Franciscans over every instrument of torture during penal times; it was only possible to place before them the suffering of a few. Father O'Duillan was taken in the Friary in Youghal by order of the Viceroy. He was a man of singular meekness and piety. Captain Dowdall apprehended him. He was tied with cords and dragged along the streets to Trinity Gate. Heavy stones were tied to his feet, and he was swung up with ropes to the tower. After having been held aloft in the air for a length of time he was lowered again; his feet were then tied, and he was raised with his head towards earth. The soldiers were drawn around him, and during the course of that time the holy man never ceased to pray for his executioners. They were ordered to fire and two bullets passed through his heart. While Father O'Dowd was performing his offices of charity in Mayo he was permitted to hear the confession of a man condemned to death. Immediately the tyrants demanded of him all that he heard from the condemned man. Father O'Dwyer refused and declared he could not. They threatened him, but in vain. "I know nothing about what the man said to me." "See the gibbet; see the rack!" Father O'Dowd declared he cared nothing about their threats. They took off his cord, wound it around his head, put in a large stick between the cord, and twisted it until the very eyes burst from their sockets and the skull was crushed. In an agony he expired. Father Donald and Father Hanley were apprehended on the southern coast. They were tied back to back and carried to the top of a steep rock, and from it were precipitated with violence into the waves of the Atlantic. Father O'Hely, who had been raised to the Bishopric of Mayo, with his chaplain, returned from Rome, and immediately on landing they were apprehended and brought before Drury in Limerick. They were asked to acknowledge the Queen—the glorious "Queen Bess"—as head of the Church. The bishop declared he acknowledged no head except the Sovereign Pontiff, the visible head of the Church on earth. For that act of treason both of them—the chaplain was Father O'Ruark, a descendant of the princes of Breffni—both were placed on the rack. Sharp-pointed needles were thrust up between their nails and their feet. Their limbs were pulled to the farthest extent. The dislocated bodies were suspended with chains for fourteen days, and during that time they were the target of the brutal soldiery. In the city of Cork, Father Francis Mahoney was apprehended for nothing else than refusing to acknowledge the king or queen as Head of the Church. His hands were first bound together. Pitch and tar were placed between his fingers. Fire was then set to the fingers, and while they were blazing a parson present asked him whether he felt any pain. The holy man said, "Just put your finger in the flames." After that he was hung, but, strange to say, after being hanged for several hours and cut down—his friends being allowed to carry off the body—he rose up again to life. This is a thing that frequently happened during the ages of persecution in Ireland. It may or may not be looked upon as a miraculous occurrence. However, as soon as he arose he called upon those present to bring before him the chief officers of the British forces in the city, and when they appeared the holy man upbraided them, showed them the evil they were pursuing, and the wickedness of their courses. Instead of being the means of reconciling, this exasperated them the more, so much so that the friar was ordered to

be hanged. The Bishop of Down and Connor, Dr. O. Devaney, with his chaplain, both Franciscans, were brought to Dublin Castle and thrown into a dungeon there. Efforts were made to assist him, but the only wish he expressed was that he should be buried in his habit. He was a man of over eighty years of age, and when he was brought before villainous tyrants in Dublin Castle and accused of all sorts of things he had never heard of, and told that he would be set at liberty if he would but acknowledge their heresies, the holy man rose and declared: "No; I have not many years to live, and as our Lord died on the Cross for me, I am only too glad to suffer death for love of Him, and here now before you and the world, I declare that I am prepared to shed my blood for the faith." He was dragged in a cart through the streets of Dublin. When he mounted the scaffold, he, with thousands around him, prayed aloud for all who were about to execute him, and thanked God that the moment had arrived that he could give proof of his love for Him. There is this to be remarked about the struggles of the Irish Franciscans—the great thing they looked forward to, the great thing that animated them, was the desire of having at one time or another the opportunity of shedding their blood for the faith of Jesus Christ. This is certainly more than human. These men of God braved hardships and dangers, because the faith they taught the people they wished to seal with their own blood. Hence it is that if there be a name to-day revered, honoured, respected, and loved in Ireland, it is certainly that of a child of St. Francis. Hence it was also they had reason to look back with pride to those men who spent their days and themselves for the faith of their fathers, who were worthy inheritors of the mantle of St. Patrick, and who to-day, after 300 years of persecution, were as bright and glorious and strong as the first day they landed in the town of Youghal.

STATE SCHOOLS AND PARENTS' SCHOOLS.

It is long since any expression on the school question has attracted so general attention as that of the Right Rev. Bernard J. McQuaid, Bishop of Rochester, N.Y., on "Religious Teaching in the Schools," in the *Forum* for December. The long record of the writer as a founder of successful Catholic schools of every grade, and as a foremost exponent on the platform and in the Press of the Catholic conviction on education, as well as the intrinsic interest of the article under consideration, explain this.

Bishop McQuaid notes, at the outset, the progress of the American mind on this subject within the past fifty years. In 1840, when such statesmen as William H. Seward and John C. Spencer proposed an equitable arrangement for the conduct of schools by which the fair wishes and demands of the State, of religious and secular corporations, and of individuals should be fully heeded and subserved, a tempest of popular indignation was aroused. In 1889 the National Teachers' Convention at Nashville, Tenn., invited two eminent Catholic ecclesiastics to address it on denominational schools.

The Bishop passes by with patience, not unmixed with pity, such final flickerings of dying-out bigotry as were manifested at the Know-nothing Convention at Saratoga, N.Y., last summer; and the men who lose their wits before the spectre of "Romanism" or "Jesuitism." "It is hard," he writes, "to reason with these disturbed, but well-meaning gentlemen. They speak and write of Ireland and Italy when others are studying American problems; they write of 'dumping' European criminals on American shores, when serious men are planning how best to keep down the breeding of criminals in our large cities; they picture the Pope in the supposed act of nullifying our national laws, when citizens to the manner born ask that our laws shall not ride rough-shod over parental and conscientious rights. . . . Catholics are unceasingly hectoring about their attempts to overthrow and destroy the State school system. Attention is thus drawn away from real dangers altogether inherent in the system itself."

First among the dangers, he notes the unadulterated communism that underlies the State school system: "The assertion that the State has the right to educate at the common expense one class of children to the practical exclusion of another class, is communism in its worst form. Every argument adduced to justify it in relieving parents, in one line of duty, of burdens they are able to carry, may be brought forward to relieve them in other lines of duty. . . . When parental responsibility abdicates in favour of governmental responsibility, encouragement is lent to mendicancy, and the breeding of pauperism begins."

Another radical defect is the taxing of poor men for the education of the children of the rich. The friends of the State schools were wont to talk about the country's need of elementary education for the children of the masses. "But," says Bishop McQuaid, "it is a mockery of the truth to talk, in these days, of an elementary education in any of our cities or towns. The system embraces everything from a kindergarten to a college. It needs only two other provisions to be perfect—a nursery for babes and a university for the State's pauperised pets.

"Why not provide cradles, baby-waggons and attendants? Advocates of State paternalism run mad, such as Edward Bellamy, call for the highest curriculum of studies up to eighteen and twenty years of age, and 'a sufficient state provision for the support of the children of indigent parents while at school.'—[In *Nationalist* for July, 1889.]

"The original and primary danger to the State school system," he continues, "is found, then, not in the assaults of any class in the community, but in its own manifold and inherent defects. Catholics are not antagonising it; they are leaving it severely alone. . . . Catholics and German Lutherans are the only believers in Christianity who are logical and consistent. These have convictions and they live up to them, even if in doing so they have to spend money."

The Bishop thus meets the arrogant objection of those who may claim that the whole amount of taxes paid into the common treasury by Catholics, is, owing to their poverty, too trifling to be noticed. "Here is opened up the significant question of taxation. Consumers are the chief tax-payers. When the city or State swells the tax-roll

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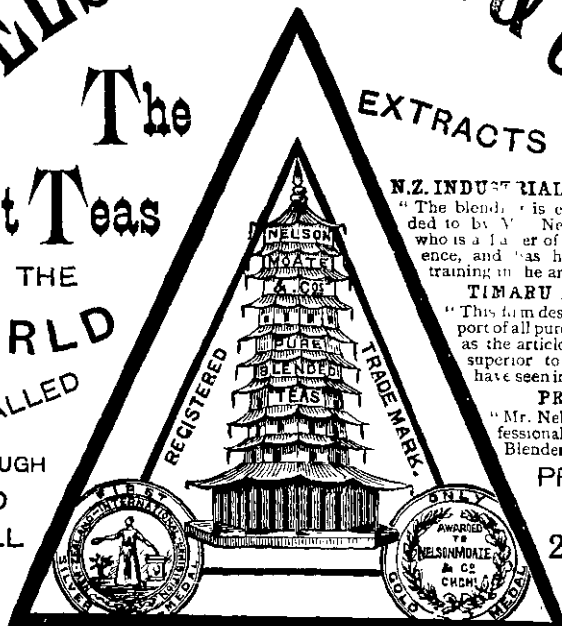
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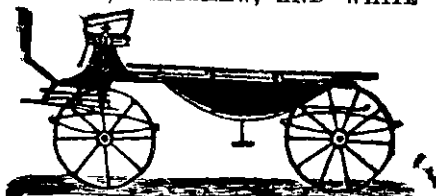
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Viewed from another point, however, as the writer shows us, the Catholics are not without their compensations; though the injustice done them becomes plainer for the non-Catholics who use the State schools. He thus exemplifies:—"The last printed report of the Rochester public schools is for 1887-88. Their pupils numbered 12,302. For the same period the parochial schools counted 5,849, or more than 47½ per cent. of the number in the State schools. The total city tax levy for 1887 was 1,254,239 dols., of which 252,000 dols. were for the schools—or nearly 21 per cent. of the general city taxes was for the schooling of its specially-favoured 12,302 children. Hence, were the Catholics to disband their parochial schools, and throw their 5,849 children on the city, school taxes would have to be increased more than 47½ per cent., or more than 119,600 dols., without counting the cost of the fourteen or fifteen new school-houses, together with lots on which to build them, furniture, etc."

As the case stands, the non-Catholic tax-payer saves nearly one-tenth of his entire tax bill; the Catholic tax-payer the same sum, less what he contributes to the support of his parochial school.

The Bishop takes up the charge of sectarianism, which is the pretext for the punitive treatment of parochial schools, and quotes Secretary John C. Spencer in proof of the fact that the exclusion of all religious instruction is in itself sectarian. "By what right," asked Bishop McQuaid, "does the State hand over one dollar of Catholic money to maintain sectarian schools of the Ingersoll, the secularistic, the avowed infidel, or the evangelical type, while it refuses to give back to Catholics for their so-called sectarian schools, a portion of their own money?"

The article before us is in answer to that of a Baptist clergyman, the Rev. Dr. Kendrick, of Poughkeepsie, N.Y., in a previous number of the *Forum*. Dr. Kendrick laments the approach to justice with which the Catholics of his city are treated in the matter of education.

Dr. Kendrick further pleads for "a spirit of inflexible resistance" to the demand that the public school fund be split up and parcelled out among the various churches.

Whereupon, Bishop McQuaid: "Keeping in mind the scandals occasioned by the Bethel Baptist Church of New York City in 1820-21, which appropriated State school money for Baptist church extension, the doctor has cause for alarm. Catholics do not ask for a division of the school fund. Indeed, they fear the State. They ask simply for their own money, unjustly taken from them for the education of the children of infidels and Evangelicals. . . . If this arrangement cannot be effected, then let the State pay for results in secular education, in any school, parochial, private, or corporate, furnishing the State with the requisite conditions of buildings, furniture, and competent and certificated teachers, and instructing pupils in such branches of secular learning as the State may require. If one or other of these plans is not acceptable to the majority of the American people, then let us return to fundamental principles, and throw the burden of schooling children on parents, where it rightly belongs. We ought by this time to see how dangerous it is to break away from sound principles in running democratic institutions."

As to the objections raised against the parochial schools, of which the first is that they fail to inspire their pupils with a patriotic love of country: "A sufficient answer to this heartless aspersion on our honour as citizens would be to invite these calumniators to visit our cemeteries and look on the tiny flags waving over the graves of patriots who died for their country's preservation. Members of the Grand Army do not speak thus of their brothers in arms."

The second charge, that the parochial schools are not up to the standard of the State school in secular learning, the Bishop brands as equally false with the first—citing his proofs from the city of Rochester where both systems are well established and in fair and amicable competition. Regents of the University of the State of New York send out to all schools, State, parochial and private, that ask for them, sets of examination papers. The answers to these papers must have 75 per cent. of correctness in each branch of study.

State school pupils have the advantage in being examined in their usual school buildings and before familiar teachers. Parochial school children are examined in the City High School and before strangers. Nevertheless, all of the forty parochial school graduates in a certain district of the city passed the examination, while of the twenty-eight applicants from No. 4, the State school in the same district, only eighteen passed. Moreover, the average age at which the parochial school children graduate is fourteen years and two months; that at which the State school pupils graduate is over fifteen.

"It may be asked," says the Bishop, "'Why is the average age of the graduating pupils of the parochial school so much lower than that of those in State schools?'" These children, for the most part of Irish and German parents, inherit sound and vigorous constitutions; they are not spoiled by injudicious and unhealthful feeding; they go to few night parties, if to any, and are consequently well rested in the morning, and fresh for another day's work; they have an object to work for, as they know that their future rests in large degree with themselves and the use they make of their early opportunities for study and self-advancement."

He touches on the advantage which the parochial schools enjoy in having teachers whose lives are consecrated to the work.

He makes short work of the third objection—that parochial schools tend to keep Catholic children a class apart, and thus fail to

foster democratic equality. "Democratic equality," he says, "is a phrase with which to fool gudgeons. The wealthy of a town congregate in an aristocratic neighbourhood, and right there will be found a State school, from which children of poverty will be, by force of circumstances, excluded. Thus the latter are deprived of social elevation through social commingling. Where the separation of rich and poor cannot be obtained in a district whose inhabitants are of both classes, the abolition of the recess removes all dangers of contact between the classes except in the class-room. It is in parochial schools that the democratic notion of friendly equality is best carried out.—The religious brotherhood of man is taught and practically lived up to in these schools. We are ready for other objections, only let them contain a bit more of common sense."

This is from the conclusion of Bishop McQuaid's masterly article: "The building of schoolhouses and the gathering into them of our Catholic children are going bravely on all over the United States, especially in Massachusetts. Now that the Bostonians are fairly aroused, we may look to them for largeness and thoroughness of plans in educational achievement. They will accept, I am sure, no compromise by which the religious element in their daily tasks can be lessened. They will do their best to turn out good citizens and good Christians.

"Catholics hold a proud position in the face of their fellow citizens, though it is one for which they are heavily fined by State schoolism. In State schools: 1. Their parental rights and duties toward their children are infringed upon. 2. Their children's rights to a moral education and training by 'religious enforcements' are seriously interfered with. 3. The natural dependence of children on parents is weakened. 4. The double taxation to which parents are subjected is irritating, unjust, and cruel; it is a hindrance to mutual esteem and to a kindly spirit among fellow-citizens. 5. They are made to suffer for the sake of conscience. It is not necessary to tell us again that somebody else's conscience ought to suit us.

"It is, in some measure, compensation for our wrongs to be able to hold up our heads and to glory in our self-imposed sacrifices. It is ennobling to stand on a true American platform, and to enunciate principles such as the founders of our Republic knew and upheld."

STARTLING EVENT IN A VILLAGE.

(To the editor of *Saturday Night*, Birmingham.)

I RECENTLY came into possession of certain facts of so remarkable a nature, that I am sure you will be glad to assist in making them public. The following letters were shown to me, and I at once begged permission to copy them for the Press. They come from a highly responsible source, and may be received without question.

MESSAGE FROM GEORGE JAMES GOSTLING, L.D.S., R.C.S.I., Ph.C.I., Licentiate in Pharmacy and Dental Surgeon.

Stowmarket, July 18, 1889.

To MR. WHITE,

The enclosed remarkable cure should, I think, be printed and circulated in Suffolk. The statement was entirely voluntary, and is genuine in fact and detail. G. J. G.

"To the Proprietors of Mother Seigel's Syrup.

"GENTLEMEN,—The following remarkable cure was related to me by the husband. Mary Ann Spink, of Fimborough, Suffolk, was for over twenty years afflicted with rheumatism and neuralgia, and although comparatively a young woman at the time she was attacked (she is now fifty), she was compelled, in consequence, to walk with two sticks, and even then with difficulty and pain. About a year and a half ago she was advised to try Mother Seigel's Syrup,

"(B. Spink.)

"G. J. GOSTLING,

"Ipwich Street,

"Stowmarket."

This is certainly a very pitiable case, and the happy cure wrought by this simple but powerful remedy, must move the sympathy of all hearts in a common pleasure. This poor woman had been a cripple for twenty of her best years; years in which she should have had such comfort and enjoyment as life has to give. But, on the contrary, she was a miserable burden to herself and a source of care to her friends. Now, at an age when the rest of us are growing feeble, she, in a manner, renews her youth and almost begins a new existence. What a blessing and what a wonder it is! No one who knows her, or who reads her story, but will be thankful that the good Lord has enabled men to discover a remedy capable of bringing about a cure that reminds us—we speak it reverently—of the age of miracles.

It should be explained that this most remarkable cure is due to the fact that rheumatism is a disease of the blood. Indigestion, constipation, and dyspepsia cause the poison from the partially digested food to enter the circulation, and the blood deposits it in the joints and muscles. This is rheumatism. Seigel's Syrup corrects the digestion, and so stops the further formation and deposit of the poison. It then removes from the system the poison already there. It is not a cure all. It does its wonderful work entirely by its mysterious action upon the digestive organs. But when we remember that nine-tenths of our ailments arise in those organs, we can understand why Seigel's Syrup cures so many diseases that appear to be so different in their nature. In other words rheumatism and neuralgia are but symptoms of indigestion, constipation, and dyspepsia.

A great sensation has been produced by an article in the *Frankfort Zeitung*, to the effect that King Leopold must be cautious if he desires to retain his throne.

The Empress of Austria is coming to England in February, and will stay for a few weeks at Eastbourne.

The first baby hippopotamus ever born in America is no more. It died at Central Park, New York, December 6, of congestion of the lungs at the age of four days and four hours.

DONAGHY'S BINDER TWINES.

NOTICE TO FARMERS.

It having been represented to us that an intermediate quality of Twine between our PRIZE MEDAL DOUBLE-REELED MANILLA and N.Z. Flax Brands was required to meet the Competition (IN PRICE) of inferior Makes, we have decided to manufacture

SECOND QUALITY TWINE

(Half Manilla Fibre and half New Zealand Flax).

Whilst having every confidence that this Twine will give more satisfaction than have the inferior ones above referred to, we do not, however, give the same absolute assurance—as we do with our Prize Medal Manilla—THAT NO HITCH WILL OCCUR IN THE CASE OF HEAVY CROPS IN BAD WEATHER.

In order to prevent mistakes, we shall put a Dark-Blue Ticket on this Class, thus:—

<p>DONAGHY'S SECOND QUALITY BINDING TWINE.</p>	<p>TAKE FROM THIS END</p>
--	---------------------------------------

M. DONAGHY AND CO.,
OTAGO STEAM ROPE AND TWINE WORKS,
DUNEDIN.

REID & GRAY'S

PURE MANILLA BINDING TWINE ("Disc Harrow" Brand)

This Brand is made to our special order, is guaranteed to consist of PURE MANILLA FIBRE, and is undoubtedly the Best and Cheapest in the Market. Insist on having the DIS HARROW Brand. We have also other qualities, thoroughly good Twines, at lower prices LIGHT DRAUGHT LOWDOWN ELEVATOR BINDER.—We would respectfully ask all intending Purchasers to call and examine our New and Improved Binder before ordering elsewhere. It has all latest Improvements, is Brass Bushed in all its Bearings, and the Rollers, besides being Brass Bushed, have the Oil-holes outside of Frame and clear of the Cloths. It is fitted with Gray's Patent Knotter. Superior to all others.

NEW POSITIVE FEED BROADCAST SEED-SOWER.

REID AND GRAY'S COMBINED MANURE AND TURNIP DRILL.—Made any size from 4 to 8 Coulters, and from 14in to 16in between the Drills.

DOUBLE DRILL TURNIP AND MANURE SOWER.

DOUBLE DRILL TURNIP SOWER, for sowing Turnips, Mangold, Carrot, or any other small Seeds.

SINGLE DRILL TURNIP SOWERS.

IMPROVED GRASS SEED STRIPPERS, can be driven by a Lad, and is an easy draught for one horse.

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The Best and Cheapest in the Market. Send for particulars.

DOUBLE FURROW PLOUGHS. Flexible Tripod Harrows, Square Link Chain Harrow (all sizes), Chaffcutters and Chaffcutters and Baggers (all sizes) at reduced price Horsegears (1, 2, 3, and 4-horse); also, new pattern light 2-horse gear, Plain and Barbed Fencing Wire, Wire-strainers, Drays, Turnip and Manure Drills, Grubbers, Acme Harrows, Corn-bruisers, etc., etc.

PLOUGH FITTINGS AT REDUCED PRICES. CATALOGUES ON APPLICATION.

FENCING STANDARDS at Lowest Rates.

CLAYTON AND SHUTTLEWORTH'S THRESHING MILLS AND ENGINES.

Catalogues Free on Application.

"A' 'AE OO."

THE MOSGIEL WOOLLEN FACTORY CO., LIMITED.

There has been no exhibit in the Melbourne Exhibition which has attracted more attention than that of the MOSGIEL WOOLLEN GOODS. Visitors from all the old countries, as well as from the various colonies, are unanimous in their praises of the excellent class of Woollens made at Mosgiel and shown in the Melbourne Exhibition.

The New Zealand Public are asked to recognize the benefit to them of being able to purchase

GENUINE WOOL GOODS

of Mosgiel manufacture without high tariff duties, whereas in Victoria a tariff of 25 per cent. does not bar the recognition of the superior merits of Mosgiel Woollens, while in Sydney they meet European Goods on equal Freetrade terms and prices.

Buyers should see that they obtain the Genuine "MOSGIEL" articles and not be content with those termed "Colonial," which may not give the same satisfaction.

WHOLESALE TRADE SUPPLIED AT
THE COMPANY'S WAREHOUSE,
HIGH STREET, DUNEDIN.

J. H. MORRISON Manager.



GOVERNMENT LIFE INSURANCE DEPARTMENT.

CHIEF ADVANTAGES.

Low premiums and large bonuses.
Funds kept in New Zealand.
Claims paid immediately after proof of death.
Most liberal conditions.
Low New Zealand mortality.
Economical management.
State security.

TOTAL SUM ASSURED (including Bonus Additions) ...	£7,185,243
TOTAL FUNDS (the whole invested in New Zealand) ...	£1,328,498
In addition to the above funds, the office has an ANNUAL INCOME of over ...	£268,000

The Surplus Cash Profits in 1885 were £242,566

OPENING OF TONTINE SAVINGS FUND SECTION
Tontine Savings Fund System Policies are now being issued

New Assurers and existing Assurance Policy-holders will be allowed to join this section.
All profits accruing after entering the section are set apart to be divided among the policy-holders remaining in the section at the end of 1900, when liberal returns in cash are anticipated.

The principles of the Tontine and mode of keeping accounts are not kept secret, as in case of other Tontines advertised.

* Information can be obtained at the Head Office and all Branches and Agencies, and also from the Travelling Agents of the Department.

J. W. FRANKLAND,
Actuary and Principal Officer.
D. M. LUCKIE,
Commissioner

FRANCIS MEENAN WINE AND SPIRIT MERCHANT,

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PRODUCE AND PROVISION MERCHANT
GREAT KING STREET, DUNEDIN
(Opposite Hospital).

Cash buyer of Oats, Butter and Potatoes

[A CARD.]

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CIVIL ENGINEERS AND
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Established, 1859.

NEW ZEALAND INSURANCE COMPANY.

(FIRE AND MARINE.)

Capital £1,000,000. Paid-up Capital and Reserves, £500,000.

Offices of Otago Branch:

Corner of

RATTRAY AND CRAWFORD STREETS,
DUNEDIN.

OTAGO BRANCH SUB-AGENCIES

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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 funds are retained and invested in the Colony.

It has, since its foundation, paid in losses over a million and a half pounds sterling.

Every Description of Property Insured against Loss or Damage at Lowest Current Rates of Premium.

Special Facilities afforded to Shippers and Importers.

JAMES EDGAR,
Branch Manager.

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