

paid him anything; the other said he had found out that the law did not prohibit the reprint of American books, and so would not pay him anything. He considered this hard on him in his old days (he is 81), when he wished to make some provision for his family." Meantime we learn that even in his dotage the good old "Pastor" continues true to himself. Will not some of his admirers in New Zealand try to make up to him the loss he has sustained? It should not be very costly to do so.

From all sides complaints are heard of the ravages among the native birds and ground game worked by the ferrets and other vermin brought into the Colony to destroy the rabbits. With the rabbits, it seems, they live on the best possible terms. It only remains for them now to attack the lambs, which no doubt they will do all in good time, to complete the sum of their usefulness, and crown the wisdom that suggested their introduction. They may possibly wait, however, until they have finished the birds—but that, it would seem, will not be very long.

Here is a little more testimony as to the fruits of Secularism. We take it from the contributions of a writer who signs himself "Autolycus" to the *Barrier Miner* of February 4, a paper published at Broken Hill:—"Most of our young men and maidens nowadays (says the writer) have to pass through the mill of the State schools; but has the superficial education they receive any effect in refining and improving any save the very few? I think the careful observer will be compelled to answer, sadly and reluctantly, 'No.' He will find the young men, in the majority of instances, more devoted to swilling beer and indulging in beastly obscenity and horrid blasphemy, or attending prize fights, than to the perusal of Shakespeare or Milton, or any of the masters of our literature. And the young girls he will find given up to the inanities of *London Journals* and *Family Readers*, and quite incapable of conversing on or taking an intelligent interest in the vital questions of the hour. I do not say there are not exceptions, but they are, like angels' visits, few and far between. We do advance, but very slowly; and the real education of the people has not yet begun."—But when is it going to begin? for that is the important question. Secularism holds the ground, and the determination is that, be the consequences what they may, it shall continue to do so.

Distinction is claimed for Wanganui as the fertile source of genius. It has teemed, it appears, with Premiers and champion shots. A contemporary explains the matter as follows:—"Three times it has been represented by the Premier of the colony—first by Sir William Fox, then by Sir Julius Vogel, and now by Mr. Ballance. Four times it has produced the champion shot of the colony—Lieutenant Owen in 1883, Private Churton in 1884, Sergeant Remington in 1886, and Private Kruse in 1891." Well, the champion shots at least were direct in their aim and hit their mark. What about the Premiers? Did Sir William Fox and Sir Julius Vogel really propose nothing better to themselves than what they attained? The future must answer for Mr. Ballance.

The *Sydney Freeman's Journal* of February 7. gives us the following account of the arrival in Australia of the Very Rev. Vincent Grogan, C.P., ex-Provincial of the Passionists in England, who is now visiting the colonies:—"Father Vincent was met at Melbourne and accompanied to Sydney by the Very Rev. Alphonsus O'Neill, C.P., Superior of the Passionists in Australia, and on the arrival of the *Oroya* in the harbour a number of members of the Order and lay friends went on board to welcome the visitor. The reception party included Father Patrick, C.P., Father Marcellus, C.P. (in charge of the Retreat at Goulburn), Father Coleman, C.P., and Messrs. Hardman, Dolman, Gallagher, and James Rubie, the lay gentlemen representing the parishioners of St. Brigid's Marrickville. Father Vincent is one of the best known members of the Passionist order at home, and apart from having held high positions in England and Ireland he has attained a singular reputation for his success in winning over converts to the Catholic Church. Father Vincent had the holy privilege of receiving Mr. Charles Santley, the eminent musical artist, into the Church, and it is no secret that the warmest friendship has existed between the priest and the singer since that happy event. On the voyage out from England "the popular Passionist" more than justified the name given to him and won his way into the hearts of all on board, children and all. The passage out from London was a singularly pleasant one, and Father Vincent celebrated Mass in the music saloon every Sunday morning. On Sunday last, the last day of the voyage, two masses were celebrated, one by Father Vincent, and the other by Father Alphonsus. Father Vincent is in the enjoyment of perfect health, and his Australian experiences give promise of being of a most gratifying character. It is proposed to establish a novitiate or training-house in connection with the Order in the Moss Vale district, and the initiation of this work will engage Father Vincent's attention during his stay in Australia."

The *Auckland Herald* gives the following as an example of the consequences resulting from the overwork required of teachers in the public schools:—"Not very many weeks ago one of the best teachers under our Board of Education resigned on account of illness brought on by overwork. Two months afterwards she was in her grave. The young lady was as distinctly killed by the system as if the Board had compelled her to drink an ounce of prussic acid."—As to the fruits of this fatal slavery reaped among the children, we see elsewhere what our contemporary has to say. Where both teachers and pupils are concerned, therefore, the mischievous folly of the system is apparent.

Reports have reached Dunedin that the men who went hence to work on the Zeehan railway in Tasmania are in evil plight. The locality is bleak and shelterless, and they are exposed to the weather. Food of all kinds, besides, is so dear that their wages, 8s a day, are insufficient for their support. Men who have gone, therefore, with

the hope of providing for their families find themselves cruelly disappointed, and all they can look forward to is the first chance of returning—in a worse condition than they were when they so rashly went away.

## American Notes.

THE outbreak of the Indians in Dakota has once more proved the heroism of the Catholic priesthood. A priest named Jule took upon him a mission from General Brooke to a camp of 2000 braves, strongly entrenched near Pine Ridge. He was accompanied by an Indian guide alone, and travelled for two or three days in extreme suffering from cold and hunger. The chiefs gave him a hearing, but declared that they had been cheated of their food supplies and were determined to have one big feed and then devote themselves to death by fighting. Father Jule, however, succeeded in persuading them to send a deputation to discuss the situation with General Brooke. The Indians, indeed, declare no enmity against the military. They complain of the agents, by whom they say, and most probably with justice, that they are robbed. They express a desire to be delivered from the management of the Indian department and placed under military control. Father Craft, meantime, the missionary, a convert, who had been elected a chief of the Sioux some years ago, with the title of Hovering Eagle, and who had been in New York, his native city, when the troubles began, hastened back to his people in order to try and restrain them. He happened to be at Pine Ridge Agency when the Indians, on the death of Sitting Bull, a noted chief, came in. They refused to give up their arms, but instead opened a fire on the soldiers in which the missionary received a mortal wound. As to Sitting Bull, he was shot by the Indian police, and, as it is said he had been falsely accused of an intention of joining the hostile Indians and unjustly killed, a committee of Congress has been appointed to make inquiries. He was arrested in his camp and was being taken away when his son called for his rescue. This led to a fight, in which the chief, his son, and many others were killed. The Indians corroborate the statements made by Father Craft in New York when the news of the impending outbreak reached him there. The agents, they say, cut short their supplies, leaving them to starve, and the Messiah craze and the ghost dance are the results of their misery.

The *Boston Pilot* has been bought back by Mr. Patrick Donahoe, its founder and original proprietor. Mr. Donahoe began the publication of the *Pilot* in 1836—and, notwithstanding many difficulties and obstacles, carried it on for forty years as a brilliant success—maintaining its place well among the first Catholic newspapers of the world. In 1876, as the consequence of an almost unparalleled series of misfortunes, he was obliged to sell the paper, which was purchased jointly by Archbishop Williams and the late Mr. John Boyle O'Reilly. Under Mr. O'Reilly's editorship, we need not say, the *Pilot* lost nothing of its prestige, and continued to occupy its high position. On the lamented occurrence of his death his interest was purchased by the Archbishop who has now, making some generous reductions, sold the whole as we have said, to Mr. Donahoe. The *Pilot* will be conducted still on its accustomed lines, as a genuine Catholic paper, the advocate of Catholic education and of everything in accordance with the precepts of the Church—for an unfeigned liberality also, and inspired by the patriotism of the true Irish-American. Mr. Donahoe, who holds the memory of John Boyle O'Reilly in affectionate reverence, will do nothing to obliterate the impress of his genius left by him upon the columns of his paper. Mr. Donahoe is to be warmly congratulated on the spirit and talents which enabled him, when a man of sixty-three years of age, to begin life anew, and which now, when he has attained the age of seventy-eight, have their fruits in his re-entering on the ownership of the paper founded, as we have said, and established by him.

The fate of a young man named Frederick Boehm, who committed suicide the other day at Brooklyn, gives another warning against the danger of Freethought, and Socialism. The unhappy victim left a letter addressed to the public, and in which he asserted his adherence to the doctrines of Carl Marx, Lasalle, and Darwin, claiming a right to deliver himself by self-murder from the unhappy position in which he found himself. One such practical example must go far, in the eyes of people capable of reflection, to discredit the nefarious doctrines referred to.

A dispatch from Terre Haute, Indiana, says:—"A letter from Miss Hallie Voorhees, the only daughter of Senator Voorhees, just received by a young lady of this city, confirms the printed report that she had embraced the Catholic faith, and that she had been baptized at the St. Matthew's Church at Washington, District of Columbia, by Rev. Doctor Chappelle. Miss Voorhees says, regarding the change in her religious views, that she is supremely happy. The report, when first published recently, caused a great deal of surprise, as it was not known, even by her intimate associates, that she contemplated such a step, or that she leaned towards the Catholic faith at all. It is stated now that the step has been the result of much thought on the part of Miss Voorhees. She has been attending the Episcopalian service."

Father Barnum, who was recently selected by the Superior of the Society of Jesus to labour among the natives of Alaska, on the Yukon River, is a well-known and extensive traveller. He is a native of Baltimore, Maryland, and a convert to the Catholic faith. He came of a wealthy family, and his ambition to be one of Jesus' met with opposition from its members. Father Barnum in the long years he spent in travel has acquired a knowledge of all the languages of Europe and learned from his guides the speech of Egypt and