

times, indeed, look perilous for the Capitalists and they cannot afford to leave any measure for defence neglected.

"We (Sydney *Freeman's Journal*) record with deep regret the death of Father John Stokes, of the Redemptorists, who breathed his last at the monastery, Ballarat, Vic., on the 1st inst. Father Stokes, who was 54 years of age, and 25 years a Redemptorist, was well known in this colony. He came out to the Diocese of Maitland in 1833, and was a member of the Redemptorist community at Mount St. Alphonsus, Waratah, till sent to the Ballarat monastery in failing health last August." It will be remembered that some months ago Father Stokes was detained by illness in Dunedin, Father Plunkett, who accompanied him, taking advantage of the opportunity to give a mission in St. Joseph's Cathedral. A good man is gone to his reward.

A bronze statue of O'Connell, which has been erected in front of St. Patrick's Cathedral, Melbourne, was unveiled by Sir Bryan O'Loughlin on Saturday afternoon, May the 30th. In the evening, at a gathering in the Hibernian Hall, His Grace the Archbishop delivered an eloquent address on the life of the Liberator.

A paper on Irish-Australians which has appeared in the congenial columns of the *Argus*, has attracted some notice. Why it has done so it is hard to say, unless the prominence of the newspaper which has published it be taken into account. The writer styles himself "One of Them"—but an Orangeman can hardly lay just claim to Irish blood and the writer is an Orangeman—unless, indeed, he be something worse, if possible—a creature not even reckoned fit for such distinction. The paper is alike stupid and virulent—and its virulence is its only merit. The line of argument is that because Catholics believe in the existence of eternal punishment, their moral sanction is a degrading one—as if English, and, for the matter of that, Irish Protestants too had not firmly believed in the same without exception until within the last few years. An awful example is quoted in the condition of the Irish in America. As Irish-Americans, however, hold their own very well in every position in life—and particularly in the matter of education, to which the writer also alludes, take a leading place—their boys heading the returns of the competitive examinations, the illustration will hardly bear examination. The paper is one simply designed by unscrupulous and wicked assertion to stir up bigotry. The writer, in fact though he asserts that a belief in eternal punishment is degrading in its effects, has evidently a full belief in the salutary nature of punishment in the present life. He would add, if he could, to the Catholic belief—an uncomfortable belief, truly, for people who have, after all, a vague fear that it may prove true—the Catholic experience of a hell upon earth. The question is, while such writers can obtain a place for their wicked incitements in newspapers of good position, are Catholics fully secure of their liberty—or even quite beyond the reach of persecution? The raising of this question is the only matter of importance attaching to this paper—or rather to its publication by the *Argus*, which alone entitles it to notice.

At a preliminary meeting held in Sydney on the evening of the 4th inst., Mr J. R. Cox, M.P., urged the necessity of taking immediate steps for the relief of the evicted tenants. "Mr Cox," says the *Freeman's Journal*, "explained the painful circumstances under which he had come to Australia to solicit help for the evicted tenants. He came out to make an effort to save the tenants. Their condition, bad as it was then, was much worse now, for the cables told them that the Plan of Campaign was on the eve of collapse, and that not only were the national funds in Paris still locked up, but that the source of supply in America had been checked by an appeal to the Courts to prevent the money raised for the relief of the tenants being sent to Mr McCarthy for distribution. The only hope was now in Australia, and he (Mr Cox) would beg and implore all who sympathised with the tenants to put aside all political differences and act on the instincts of compassion and humanity. Hundreds of tenants who have been fighting against 'rack-renting' would perish unless aid was promptly sent. He claimed that he made the appeal in no party spirit, and expressed the belief that aid would be forthcoming from all creeds and nationalities, as it was asked not for political purposes, but on behalf of men who were carrying on a prolonged and painful struggle for bare life and in defence of the common rights of humanity."

The *Catholic Standard* for the current month refers as follows to a mission of the Passionist Fathers. "The labours of the zealous Passionist Fathers in Hobart are already well-known, and are, we believe, equally well appreciated. No one could look on them as they stood on the platform in the Cathedral, in St. Joseph's, or in the New Town Church, without feeling impressed that they are true followers of a crucified Master, nor could any one listen to their fervid oratory without thinking in his heart these men are anxious to save souls. That their labours are appreciated by the Archbishop, clergy, and

faithful in this city, is evidenced by the crowds that attended and continue to attend the Missions, and not a few of those who differ from us in religious belief have testified by their presence and religious demeanour that they regard them as animated by zeal for the great cause of their heavenly Master. We rejoice to hear that several converts from heresy tell more forcibly than words can possibly do of the excellent results of their zeal, eloquence, and charity, and the hundreds of lukewarm and indifferent Catholics who have been aroused to shake off their lethargy and become practical members of the Church are further evidences of the success of the labours of these learned and indefatigable fathers."

It is good to learn that there is at least one place in the world where the peculiar Anglo-Saxon civilisation has proved a failure, somewhat, as it would appear, to the chagrin of the civiliser. We take the following from the *Graaf Reinet Advertiser*:—"The great increase of the natives—kafir tribes—as revealed by the Census—has surprised, if not alarmed, many. The Premier said of it at the Paarl: 'Now, if you will allow me to take you into my confidence, I must say that I hesitate to annex still more native races. I am frightened, if I may so put it, at the returns the Census show, for we have the bald record that whilst we have about 1,400,000 human beings in this colony, one million of them are black, and only 400,000 white.' . . . Mr Rhodes had no remedy to suggest for this tremendous increase of the natives. He merely said 'but the increase was one of the problems of the future. He does not seem to have come to Mr Hofmeyr's solution of the problem: Give them every facility to poison themselves off with Cape Smoke. A gentleman who has been for many years in the Transkeian country tells us that some 15 years ago he found in that country large tracts a wilderness without any people. A few years after that he found those tracts swarming with people. He asked Krelil what was to become of all this? Krelil replied that he did not know; they had no place to go to; and the country would soon not be able to contain them all. Before the English became the possessors of the Colony these natives were often thinned out by internecine wars and famines. There are no such destructive agencies at work now."

The great trek to Mashonaland has been creating considerable stir in South Africa. President Kruger was understood to be strongly opposed to it, but his influence was not thought likely to produce any preventive effect. Indeed the rumour was that the Boers joining the movement were anxious to get out of the range of the President's Government with which they were dissatisfied. The opinion was that the Portuguese would support the trek, and that the natives would prove friendly to it under the belief that England had suffered a defeat—for such has been the effect on their minds of recent Portuguese action.

Our contemporary the *Bombay Catholic Examiner* answers in the negative certain questions relative to an assertion made to the effect that Indian factory hands were scandalously over-worked especially in the cotton-ginning factories. With respect to this the *Examiner* quotes the testimony of a witness examined before a commission in 1884. "We earn enough," he said, "in three or four months to keep us all the rest of the year. When the season is over we return to our villages and live well till the next season begins." In such a case as this rules limiting the hours of labour would be evidently out of place.

MYERS AND CO., Dentists, Octagon, corner of George street. The guarantee highest class work at moderate fees. Their artificial teeth gives general satisfaction, and the fact of them supplying a temporary denture while the gums are healing does away with the inconvenience of being months without teeth. They manufacture a single artificial tooth for Ten Shillings, and sets equally moderate. The administration of nitrous oxide gas is also a great boon to those needing the extraction of a tooth. Read.—[ADVT.]

The pagan Sinhalese are nominally Buddhists, but really Demon-worshippers, says the *Ceylon Catholic Messenger*. It is true that they offer flowers in Buddhist temples, and perhaps make a pilgrimage now and then to Adam's Peak. But they also visit St. Anthony Church in Colombo, and other Catholic holy places, for the purpose of performing acts of worship, and they sometimes join in Catholic pilgrimages. They are no more Buddhists in the former case than they are Catholics in the latter. The fact is, Buddha (if such a person ever existed) admitted into the society founded by him no one who did not adopt the monastic rule of life. Hence there are no true Buddhists except the bonzes and the Buddhist female mendicants. What we want to know therefore from our English and American Buddhists is, why they do not shave their heads, put off their shoes and socks, put on a yellow robe, take a begging bowl in one hand and a talpat fan in the other, and "walk alone like a rhinoceros," as their master did? It is Buddha's teaching that there is no other way of attaining Nirvana. Why then waste time in proving that Nirvana is not annihilation, but only what Christians call salvation? Be it so; but how is it that our theosophists so hugely hunger for the blessed Nirvana, and yet refuse to take one step on the only road which leads to it? That is the question.