

has been harshly used. Removal to another place, with a caution against peculiar methods of enforcing morality, would probably have been sufficient to meet his case. We should say, meantime, that State schools in Auckland are hardly institutions to which careful parents would be anxious to send their boys—so much we can gather, more particularly from the doctor's letter of which we have spoken.

THE mortal remains of the late Mrs Driscoll, who breathed her last on Monday, June 20, were interred at Karori, and were followed to the grave by a number of people to whom she had endeared herself during her long residence in Wellington. The body was taken into St Mary's Cathedral, and a solemn Requiem Mass was celebrated by the Rev Father Dawson, assisted by the Rev Father Power. The service at the grave was also of an impressive character, the Rev Fathers Power, Holly, and Clancy officiating. The deceased, who came out to Wellington about 25 years ago, was a woman of many virtues, and was highly respected by all who knew her. As a patriotic Irish woman she will be missed from the gatherings, social and otherwise, for the cause of dear old Ireland. She was a constant attendant, and, as a daughter of Erin, gave her contributions with a large heart. Though not a relative of Mrs W. J. Healy's, they were inseparable friends, and Mrs Healy stood by her bedside to the last. About a fortnight ago she was seized with apoplexy, and died on Monday. She leaves five children—three girls and two boys—to mourn the loss of an affectionate mother.—*R. I. P.*

LORD SALISBURY has issued a manifesto which repeats and emphasises Mr Balfour's appeal to the selfish interests of the labour party. "No party, he considers, can refuse to listen to the unanimous wish of the working classes, and the present election will decide whether Parliament shall grapple immediately with these questions or devote its whole time to discussing Irish affairs."—There the Prime Minister plainly pits one body of his foes against the other—and why he considers the working-man less formidable, and selects them as the lesser of two evils it is not hard to see. O'Connell, nevertheless, refused to sacrifice the cause of the negroes even to that of Catholic Emancipation, and fought in the Non-conformist cause. Let us see if the leaders of labour will emulate his nobility:—"The election," adds Lord Salisbury, "is one of terrible import to the loyal minority in Ireland, as the victory of the Home Rulers would hand them over to their patient, undying enemies."—This we are quite unable to perceive. Even were the Catholics of Ireland the patient, undying enemies of the Protestants—or even of the Orangemen only—of the country, would they not still be under the power of the empire? What is more, have they not given hostages to Protestantism in the Irish Catholics of Great Britain, America, and these colonies? Why, we should go home ourselves to thrash them, if, under the circumstances, they misbehaved themselves, Lord Salisbury must know that there is not a word of truth in this appeal. But altogether the manifesto is full of deceit and disturbing falsehood. Woe to the kingdom that commits itself into such rash and dishonest hands.

THE *Melbourne Age* publishes the following important cablegram under date London, 13th June:—The council of the Nonconformist churches of England, after having received and considered the strong protest of the Irish dissenters against Mr Gladstone's Home Rule proposals, has decided to issue an appeal to the Nonconformists of England to vote for Liberal candidates in the forthcoming general elections.

WE record with great regret, the death of Sir Harry Atkinson, Speaker of the Legislative Council, which occurred suddenly in the Parliament House at Wellington, on Tuesday afternoon. The colony has thus lost a settler who both as man and statesman was of high distinction, and who honestly and in some respects successfully had devoted himself for many years to its service. The following particulars of the sad event we take from the Wellington correspondence of the *Otago Daily Times*:—It appears that Sir Harry Atkinson died in his room, adjoining the Legislative Council Chambers, shortly before 3 o'clock. On the Council meeting at half-past two he took his place in the chair, and announced that during the recess three members of the Council had died—namely, Sir F. Whitaker, Mr Fulton, and Mr Martin. The Colonial Secretary moved that the Council adjourn out of respect to the memory of the deceased members. After a few words from the Hon. Mr Oliver, the motion was agreed to, and the Council adjourned. Sir Harry Atkinson then retired to his room and sat down in an armchair in front of the fire without divesting himself of his Speaker's robes. He was presently joined by Mr Oliver, who was followed in a few minutes by Captain Morris. Mr Oliver rose to go, but Sir Harry asked him to remain, and all three chatted for a few minutes. Captain Morris congratulated Sir Harry on his improved looks compared with his appearance last session, but the reply that he received was pathetically prophetic: 'I have got my marching orders,' said Sir Harry; 'I may go at any moment.' Almost as he spoke he put his hand to his heart, and complained of feeling ill. He rose and proceeded into a small bedroom, asking Mr

Oliver to remain for a moment. That gentleman did so, and then left. But Captain Morris remained behind, and almost immediately came out, saying that Sir H. Atkinson was ill, and wanted medical assistance. Mr Oliver at once went in search of Dr Grace, and returned with him, only in time to see Sir H. Atkinson, who was lying on his bed dressed in his official robes, expire. The cause of death was heart disease, from which he had suffered for a long time."

### CHURCH OF THE SACRED HEART, NORTH-EAST VALLEY.

ON Sunday, the Sunday within the octave of the Feast of the Sacred Heart, the patronal feast of this church was observed. The earlier Mass, at which several of the children of the district made their first communion, was celebrated by his Lordship the Bishop. At 11 a.m. a *Missa cantata* was celebrated by the Rev Father Lynch, Adm, the Bishop also being present. The altar, which is a handsome construction of Oamaru stone, had been nicely adorned for the occasion, and the statues of the Sacred Heart and St Joseph with the Divine Infant—very beautiful works of art, which stand respectively on the Gospel and Epistle sides of the sanctuary arch—each occupying a spacious stone pedestal, with a Gothic canopy of the same material above it, that projects from the wall, had been honoured as well with a tasteful strewing of foliage and flowers at their feet. At the rear of the altar, the apse has recently received an important addition in the shape of three stained glass windows, manufactured by Messrs Gille and Co of Lyons. The centre window represents the Sacred Heart—the figure being majestic, and the colours, in which red predominates, brilliant, without being glaring. The window on the Gospel side represents Our Lady of Perpetual Succour with the Infant Jesus in her arms. The design is taken from the miraculous picture of the Redemptorist Fathers, but the drapery and colouring are different. Our Lady wears a robe of ruby red and a flowing cloak of bright blue. The tints are extremely rich and the effect of the whole is most striking. On the Epistle side, the window represents St Joseph with the Divine Infant. The chief colour here is an emerald green. The figures are particularly well designed and the execution is most meritorious—the whole effect is very fine. These windows are a notably ornamental feature in the church, adding greatly to its beauty. The choir was formed of members of that of St Joseph's Cathedral, with their organist, Mr Vallis, as conductor and Miss Kate Moloney, organist of the church, as accompanist. The singing was remarkably good, the more massive concerted parts crisp and full, the harmonies well observed throughout. The solo singers were the Misses Mills and Morrison (soprano), and Murphy (contralto), Messrs E. Eagar and E. Dunne (tenor), and W. Woods and J. Cantwell (bass). The music performed was the "Kyrie" from Mozart's 12th; the "Gloria" from Mozart's No 1, and the "Credo," "Sanctus," and "Agnus Dei" from Weber's Mass in G. Mohr's beautiful "O Sanctissima" was very effectively sung during the offertory, and both before and after Mass there was a hymn to the Sacred Heart. The music of the Benediction, which took place on the termination of Mass was as usual. The Bishop, who preached, prefaced his sermon by a few remarks. It had been intended, he said, to celebrate the feast by a High Mass, but circumstances—the temporary absence of one of the priests of the diocese among the rest—prevented this. A young priest ordained at Home for the diocese could not reach Dunedin earlier than September or October. Next year, however, he hoped the intention would be carried out, and on all future occasions the celebration would be made as solemn as possible. His Lordship went on to say that they were not yet quite free from debt, Father Lynch, who had undertaken to build the church, had discharged all, or almost all, the debt incurred by him. Something, however, still remained owing on the site. That had been his (the most rev speaker's) concern, and he was still in debt for it. He hoped that the generosity of the people would ere long result in paying the balance due. His Lordship further thanked the choir for their presence. He said that, although he was not personally an authority respecting musical performances, he was aware of their merits, and knew how high they stood in the estimation of those who were so. He would take this opportunity also of thanking them for their services in the past, which had been most valuable. He confidently looked forward, moreover, to their rendering even greater services in the future. The subject of the Bishop's sermon was the Real Presence—a doctrine of the Church, he explained, that, as taught by the Apostles and their disciples, had prevailed from the first, and had never been denied—although in the ninth century the mode of Christ's presence in the Blessed Eucharist had been questioned—until Berengarius, in the 10th century, contradicted it, and by the renown of his character and learning, led many people astray. He had, nevertheless, died penitent for his error in a monastery at Tours, expressing fear of the judgment because of those whom he had misled. The Bishop went on to refer to the beautiful ceremony of that morning when a number of young hearts consecrated themselves to Jesus and bound themselves as it were to His Sacred Heart. It was a happy day