

THE EUREKA STOCKADE AND PETER LALOR.

(Sydney Freeman's Journal.)

OLD residents of Victoria and students of colonial history are conversant with the events connected with the rising at the Eureka goldfield in the early morning of the memorable 3rd December, 1854. It will be remembered that the whole trouble arose mainly through the operations of the law relating to gold diggers' licenses, and the overbearing conduct of the officers in the employ of the Government of the day. When the diggers, goaded to desperation by the persecutions of the Government officials, determined to resist, by resort to arms, they elected as their leader Peter Lalor, then a strapping fellow in the full bloom of manhood, and under his tuition they were drilled and otherwise prepared for the encounter which was expected to take place with the English troops then advancing on Ballarat. The diggers were repulsed after a brief skirmish. The English troops were under the command of Captain Thomas, who afterwards attained the rank of general in the army, and were led by Captain Pasley, R.E., and guided by a local official named Amos. Included in the attacking force were 30 Mounted Rifles, 70 troopers, 65 men of the 12th Regiment, and 87 men of the 40th Regiment. It is computed that Lalor had under his command in the stockade about 250 diggers, all badly armed and very imperfectly drilled. Prior to taking up their position in the stockade the insurgents were under the Southern Cross flag (now in the Melbourne Museum), sworn in by their leader as follows:—"We swear by the Southern Cross to stand truly by each other and fight to defend our rights and liberties." Lalor received three rifle balls during the fight, one of which penetrated and shattered the left arm, which was amputated near the shoulder by Dr Boyle, then in practice on the Ballarat goldfields. The operation was performed at the residence of the Rev Father Smythe, a small wooden structure, situated south of Victoria street.

It is estimated by Mr Oddie that the number of lives lost through the stockade revolt was about 40, the men not accounted for having, it is believed, fallen, when perhaps wounded, into abandoned shafts in their retreat from the Eureka after the encounter, and were not heard of afterwards. The followers of Lalor, knowing that a reward had been offered by the Government for his head, conveyed him to various places in the neighbourhood of the diggings for "safe keeping," and finally he was taken to Geelong. Here he remained until matters became quiet. His subsequent career is well known.

The whirligig of time brings about remarkable changes. In 1854-55 Lalor was hunted as a rebel against his Queen and country, and a reward of £400 offered for his capture; in 1887, when recognised as the "first commoner" of the land, he was offered knighthood by her Majesty, but he declined the honour, saying, when the matter was referred to in the Legislative Assembly:—"Perhaps the hon member will allow me to state that I was very gratified indeed with the offer of knighthood which was made to me, but there are several reasons why I declined it, any one of which was quite sufficient."

Mr Lalor was nominated to a seat in the old Legislative Council on November 10, 1855, before the Constitution Act came into force. On the 3rd October, 1856, he was returned unopposed to the Legislative Assembly for Ballarat West, under the Constitution Act of July 16, 1855. Later on he represented South Grant, but was defeated in 1871. Being again defeated in 1871 at North Melbourne, he did not re-enter the House until 1875, his old constituents again taking him into their favour. In the Berry Government of 1875 Mr Lalor filled the position of Commissioner of Customs and Postmaster-General. On the Berry Government retiring from office they were succeeded by the McCulloch Administration. In 1877, when Mr Berry formed his second Government, Mr Lalor was again placed at the head of the Customs department. Subsequent to the general election of 1880, Mr Lalor was elected Speaker of the Legislative Assembly, which position he filled with ability until 1887, when he retired through ill health. He died on the 9th February, 1889.

A Scotch pilgrimage to Rome will accompany the English pilgrimage in February.

"By-the-bye, Jerrold," said a literary bore, author of a turgid poem after (considerably after) Milton, "did you ever read my 'Descent into hell?'" "No," replied the humourist, "but I should like to see it."

The *Tablet*, of which Dr Vaughan is the proprietor, makes the following announcement:—"We have great pleasure in stating, on the authority of the Rome correspondent, that among the prelates who will be made cardinals at the Consistory to be held towards the middle of next month is the Most Rev Dr Vaughan, Archbishop of Westminster. The *Pall Mall Gazette* has received from an authoritative source confirmation of this statement, and understands that his Grace has received an intimation that a cardinal's hat will be conferred on him next month. His Grace, however, will journey to Rome with the English pilgrimage to congratulate Leo XIII. on his Episcopal Jubilee. Over 2,000 pilgrims have already been enrolled. His Holiness intends personally to place the cardinal's hat on Archbishop Vaughan, and the function will probably be conducted in the presence of the English pilgrims.

NEW ALTAR FOR ST. BENEDICT'S,
AUCKLAND.

(Auckland paper.)

THE magnificent high altar and reredos, constructed for St Benedict's Church, Newton, by the Rev Father Luck, Kinikibi, brother of Bishop Luck, are being erected in the church, and the formal inaugural ceremony, as announced elsewhere, is to take place to-morrow morning, when Bishop Luck will celebrate Pontifical High Mass.

The construction of the altar has occupied the leisure moments of Father Luck for the last five years. He not only designed the structure, but made it himself, doing all the exquisite carving and tracing, and inlaid work. The design is of the decorative period of architecture which marked the transition from the early English style. The altar table is of cedar, framing and panels, supported on massive columns of puriri and kauri, the base being inlaid with New Zealand woods. There are two super-altars or altar shelves, and these are chamfered with raised *rewarua* panels. A prominent feature of the design is a richly-moulded arch before the tabernacle. This arch, which is ornamented with quaint carving of the period, rests on receding colonnades of puriri, between which is set a tessellated pavement of holly and walnut woods. The door of the tabernacle is panelled with choice puriri. The cornice, which overhangs considerably, is elaborately carved in every detail. On the tabernacle, the base which supports the cross is surrounded by columns formed of a rare specimen of a native wood, *wharangi-piro*, presented to Father Luck by Mr S. Wilson, *Ngauruawabia*. This colonnade is surmounted by an exquisite canopy, and a spire rising to a height of 21 feet. The reredos is in three parts, the centre consisting of a rich puriri and kauri colonnade, supporting arches, the delicate tracing of which is varied in every panel. Between the spandril of each arch rises a graceful pinnacle, and from the cornice of the reredos springs a deeply-ribbed cove carrying pendants and pinnacles profusely crocketed, and terminating in elaborate finials, interspersed with attractive cresting of the Tudor flower. The other two parts of the reredos are the lateral canopies, with niches for statuary. Each base for the statue is supported by a group of totara and puriri columns, while the background of the niche is in marquetry, or inlaid work. The new altar, which is built of Sydney cedar and New Zealand woods, highly polished, has attracted a great deal of attention. It is being erected in the church under Father Luck's supervision, and will probably be in position this afternoon. The priests and congregation of St Benedict's feel a deep sense of gratitude to Father Luck, who has constructed the altar entirely as a labour of love. He commenced the work five years ago, after another altar which he had built for old St Benedict's Church had been burned by the fire which destroyed that building.

"How is it," said a gentleman to Sheridan, "that your name has no O attached to it? Your family is Irish, and no doubt illustrious." "No family has a better right to O than ours," said Sheridan, "for we owe everybody."

Mark was on a lecture tour in America. The town was a little outside the borders of civilisation; the chairman of the evening knew nothing about the lecturer, had never heard of him; it was the earliest of Mark's lecturing days. "Ladies and gentlemen," said the chairman, "it is my duty to introduce you to the lecturer of the evening, Mr Mark Twain. The only thing that I know of him is that he has never been locked up in our gaol, and I am bound at the same time to add that I don't know why he hasn't."

Jay Gould left 100,000,000 dollars to his family, and not one cent in charity. It is just as well. If he had bequeathed anything to the poor, his will could have been broken on the obvious ground that he was insane in making it. If Mr Gould ever gave away anything in charity with his left hand, he did not make his right hand aware of it—for he knew that the latter would reach out and recover the alms, together with any portable values it might find in the beneficiary's pocket.—*Pilot*.

To tell a Protestant American that this is a missionary country is to arouse a tempest of wrath, but in a story published in *Godey's Magazine*, a fond parent seriously tells his daughter that Christmas is celebrated because on that day Our Lord arose from the dead. The author of the story, Mrs Gertrude Franklin Atherton, the editor of the magazine, the proof-reader, and the copy-holder apparently need a missionary. No Jesuit stands at their elbow.—*Pilot*.

Mr Robert N. Cust, whose name is a household word in Protestant missionary circles, and whose whole life has been devoted to the service of the missionary cause, writes to the *Guardian* an important letter on the subject of Uganda. He protests strongly against the idea of backing up missionary enterprise by the force of arms, and opposes the cry for the annexation of Uganda in the interest of the local Protestant mission. As to Lugard's action, he asks what would Protestant England say if somewhere in the French sphere of influence a dispute arose between a Protestant and a Catholic mission, and an officer in the French army, at the head of a body of black mercenaries, intervened on the side of the Catholics and slaughtered a lot of Protestants with machine guns. Mr Cust wants to know what would be the comments of the English Press and of Protestant platform speakers on such a proceeding, and what they would say to an agitation in France to annex the country in order to further secure the ground for the Catholic mission. Yet this is only the story of Uganda with the names changed.