

gentlemen taking part in it:—The Misses M. Morrison, R. Blaney, K. Blaney, Mary Cooper, Nina Schlotel, and K. Moloney; Messrs J. Blenkinsopp, W. F. Young, J. Deaker, W. Woods, P. Carolin, and E. Eager. There was a full attendance and the receipts were handsome.

THE Dunedin Orchestral Society gave a very enjoyable smoke concert in the Garrison Hall on Wednesday evening, the 15th inst. There was a crowded and appreciative audience.

We notice with pleasure that amongst the candidates who succeeded in passing the recent Civil Service Examinations two are pupils of the Christian Brothers, St Joseph's, Dunedin namely, Charles J. Wilkins and Alfred J. Quelch. Mr John Meenan, who some time since passed the Junior Civil Service Examination from this school has now succeeded in passing the senior Examinations. These with the five successful candidates recorded in connection with the N.Z. University Examinations make a very respectable total for the credit of the school.

MR HOGAN, a well known Irish Victorian has been selected as Nationalist candidate for Mid-Tipperary, vacant owing to the lamented death of Mr John McCarthy. Mr Hogan will not be the only Australian among the Irish representatives. Mr Dalton has been deservedly rejected, but Mr Thomas Curran senior is Member for South Sligo, and Mr Thomas Curran junior is one of the Members for Kilkenny. The young gentleman in question was a student at Oxford University, when selected as candidate. We conclude that, in the absence of a Catholic University for Ireland, it is lawful for Irish Catholics to send their sons to the English universities. But in Protestant Ireland, unless a youth belonged to the nobility or their kindred gentry, to send him there was considered a snobbish act. In fact the youth so dealt with was generally the son of a *parvenu* who wanted a passport into society that he could not get at home. Even the meanest of all the old fox-hunters looked for the traditional three generations. But a newer and perhaps better world has changed all that. An Irish Oxonian perhaps is no longer a doubtful character.

W E L L I N G T O N .

(From our own Correspondent.)

February 18, 1893.

THE Provincial Chapter of the Society of Mary have been sitting here during the week engaged in business in connection with the order. The following are the members of the chapter:—The Very Rev Father Leterrier (provincial), Very Rev Dr Peatre, Very Rev Father Goutenoire, Very Rev Father Le Menant des Chesnais, Very Rev Dr Watters, Very Rev Father Cummings, V.G., and Very Rev Father Devoy, V.G.

A meeting of former members of the Sacred Heart Society was held in the Mariat Brothers' schoolroom on Thursday night for the purpose of resuscitating the Society, which has been in state of collapse for some time. There was a large attendance and a good deal of enthusiasm was shown, so that I expect that as soon as the preliminaries are arranged, it will engage in active work. This is certainly very desirable, for there are none of the cities of New Zealand where the necessity for such an institution more exists. There are scores of young fellows in Government employment, who are residing in hotels or lodgings, and have no place to go to, especially in the winter evenings. These, or at least many of them, would be only too glad of some meeting place where they could become acquainted with their fellow Catholics. It is evident that a large number of Catholic young men too, because of the society in which they find themselves, become lukewarm and indifferent in the practices of their faith, and in the performance of their religious duties. A society such as this will have the effect of making them, should they join it, more robust Catholics than they have been, and also help to enlighten their minds and broaden their views on matters social and political. I wish the new society every success, and only hope they will not become a namby-pamby mutual admiration institution, afraid either to introduce new blood, or let their existence be known to the outside world. The following officers were elected for the next term, the meetings are to be held weekly:—President, Mr Henry, Vice-president, Mr D. Burke; Secretary and Treasurer, Mr W. Naughton, (re-elected); Director, Rev Brother Mark; Committee, Messrs J. Sheridan, D. Ryan, and Kearny.

Two very distinguished men have been getting themselves into trouble during the week because of alleged breaches of privilege. Viscount Wolmer committed the offence on Thursday in the House of Commons, and on the same day, in the Presbyterian Assembly sitting here at the Antipodes, the Rev. C. S. Ogg interrupted another member who was commencing a speech on the everlasting liquor traffic business. Mr Ogg interjected "fanatical persons," and on being called upon to withdraw, declined to do so,—the Moderator thereupon declaring him guilty of disrespect, which so incensed the

rev. gentleman that he left the church. Most people will agree with the offender that there is more humbug talked in connection with temperance nowadays than ever there was before, and that if the temperance opinions were stripped of the fanaticism and hypocrisy which surround them, there would be only a small percentage of genuineness left.

The rather short announcement made last Sunday morning at the Masses sufficed to draw a very large congregation to St. Joseph's Church, Buckle street, to hear the Very Rev Father Cummings preach at Vespers. Those who were present were certainly not disappointed, for the preacher delivered a most eloquent and impressive discourse on Faith.

I do not know whether it may be of much interest to many of your readers to know that the general assembly of the Presbyterian Church is being held here at present. The Presbyterians, during the course of their *sederunts*, manage to keep themselves before the public through the newspapers, although I am somewhat doubtful if the readers of the papers reciprocate the compliment by taking much interest in the proceedings of that reverend body. The questions discussed by the assembly are not of absorbing interest, and I would not likely notice the business were it not that they discussed for the greater part of a sitting the subject of "Bible Reading in Schools." Some of my readers might say that this was an annual affair and that each sitting saw this white elephant trotted out, and trotted back again for another year after the members had their say. On the last occasion a committee was set up to report on education, but after a twelve months spent on considering the matter, they said that they had nothing to report except to approve of the recommendation of a former assembly, that some definite steps be taken towards getting the Bible read in the public schools. At the conclusion of the reading of the report the assembly were evidently in a quandary, as none of the members seemed anxious to move one way or the other. At last an Auckland member said his brethren up north were desirous of some sort of religious education for the youth of the Colony, but were afraid to interfere lest the present system might fall to pieces. Rather a brittle sort of toy after all its so-called popularity. A youthful member then moved to the effect that Bible-reading in the public schools should be made a test question at the next election, and pointed out that in Invercargill they were able to devote ten minutes in each day to this important matter. Self-sacrificing southerners, who were ready to spend the one hundred and forty-fourth part of each day in the acquirement of Christian knowledge. Then a Christchurch divine said it was highly inexpedient to open up the question of religious teaching, as the Anglican Church could not be depended on to assist, and such a change would eventually lead to the introduction of denominational schools, which would tend considerably to the expansion of the Catholic Church here, as it had, and was doing in England and Scotland. The present series of school books were the very best of their kind from a religious point of view, and contained as much Christianity as they could expect from the Government. He moved that the committee be thanked for their diligence (?). I presume this was spoken sarcastic, for they admitted they had done nothing. Three or four other members expressed their views on the subject, but these were somewhat mixed, as whilst they were all anxious to see Bible-reading introduced, they were not prepared to move lest it might endanger the educational system. In fact it was the system first and the Bible afterwards. A Wellington member scouted the idea of binding down Members of Parliament to support the introduction of the Bible into the public schools. It was highly immoral. His hearers were in doubt as to whether it was the "binding down" or the Bible that was immoral. I hope it won't give rise to a heresy hunt. It was not proper, he continued for coteries of clergymen to impose immoralities on Parliamentary candidates. There now, who would have thought it? Clergymen corrupting the morality of our Members. What do you scoffers say to that? Who is there amongst the cynics, or amongst our Parliamentary representatives that can utter aught against their virtue after that. A virtue which is so transcendently sublime as to be in danger of contamination by intercourse with even the reverend members of the assembly. The conclusion of opinion amongst the members was, that the exclusion of the Bible from the schools of the Colony was a calamity, but they were prepared to suffer this calamity rather than, as they elegantly expressed it, the Anglican or Roman Churches should have any advantages. Is there not an old proverb somewhere, about a certain canine animal that could not masticate the contents of a manger, but at the same time would not permit the modest cow to do so?

A wealthy squatter from Hawke's Bay district is thirsting for the introduction into the Colony of some of the glorious institutions of Great Britain, and, like the ambitious baby in Fear's advertisement, will not be easy till he gets them. He has been lately elected a member of the Wellington Benevolent Trustees, where he imagines he has a special mission. At the last meeting he gave notice that those of the necessitous who appealed for charitable aid, should be divided into five classes, to wit:—The deserving poor, the poor abandoned by their natural protectors, the idle poor, the drunken