

original plans were submitted by Mr Mahoney, and with others were discussed and well considered. Eventually Mr Mahoney was directed to prepare new plans, which will be submitted to a meeting of the sub-committee later on.

### DIocese OF CHRISTCHURCH.

(From our own correspondent.)

January 21

Preparations are already in progress for the reception of his Eminence Cardinal Moran and accompanying prelates on their arrival in Christchurch.

St. Aloysius's Hall, in Barbadoes street, is to be fitted up as a temporary girls' parish school pending the present Pro-Cathedral being available for the purpose.

At Vespers, in the Pro-Cathedral on Sunday, the Rev. Father McInerney, S.J., of Sydney, preached a very fine discourse to a large congregation. Father McInerney has just concluded a retreat for the Marist Brothers at Wellington, and leaves shortly for Melbourne to preach a mission.

Dr. Frengley, who as medical officer to the Corporation made a thoroughly systematic inspection of the city during the late plague scare, left last week on a six months' visit to England. Prior to his departure Dr. Frengley was permanently appointed health officer for the city, a position, owing to the knowledge of sanitary matters acquired by him in Dublin, he is well qualified to fill.

### DIocese OF DUNEDIN.

All the schools conducted by the Dominican Nuns throughout the diocese will re-open on Monday, February 4.

Rev. Father James O'Reilly, who was ordained last June for the diocese of Dunedin, arrived in this city on last Saturday from Sydney.

The annual retreat of the priests of the diocese of Dunedin opened in Holy Cross College, Mosgiel, on last Tuesday evening. It is being conducted by the Very Rev. Father Boyle, C.M., and closes on Saturday morning.

The anniversary of the coming of the Sisters of Mercy to South Dunedin (January 17) was the occasion of the important ceremony of reception of four young ladies into the Order. His Lordship Bishop Verdon performed the ceremony, and was assisted by Rev. Father Keogh, S.J., and Rev. Father Coffey. The following are the names of the young ladies who were received—Miss Courtenay, Westport (in religion Sister Mary Borgia); Miss O'Brien, Mosgiel (in religion Sister Agatha); Miss Daly, Millemarch (in religion Sister Francis); Miss O'Neill, Mosgiel (in religion Sister Gerard).

A meeting of the General Committee appointed to arrange details in connection with the holding of a picnic for the Catholic school children and their friends was held in St. Joseph's Hall on Thursday evening last. The Rev. Father Murphy presided. A report from the sub-committee appointed showed that several important matters had been successfully attended to. It was decided to hold the picnic at Otram on February 11—a date, by the way, of interest to the Catholics of Dunedin as the anniversary of the opening of St. Joseph's Cathedral—and a special committee will attend to the securing of a ground and the arranging of other matters.

The bazaar in aid of St. Joseph's Church, Queenstown, to which brief reference was made in our last issue, was successful beyond the most sanguine anticipations. It was held in the local Garrison Hall, continued four nights, and was visited by a great number of people. Each night (says the *Hakatip Mail* of last Friday) the hall was well attended, and the many willing workers at the bazaar succeeded very well in getting off their goods and raffles. The bazaar was opened by his Worship the Mayor, Mr. F. St. Omer. There were two stalls in the centre of the hall, nicely draped with patriotic ribbons, etc., and containing a choice collection of useful and valuable articles, not a few panels and other paintings being noticeable, principally from the brushes of Misses F. McBride and M. Gulgeon. No. 1 Stall was under the control of Mrs. Black and Mrs. Gulgeon, whilst Mrs. F. McBride, the ladies' president, and Miss McChesney supervised No. 2. They were assisted by Miss and Miss M. Robertson. Mrs. O'Meara and Miss Robertson had charge of the refreshment stall, Miss McMullan the gipsy's tent, while Mr. C. H. Robertson (in a sailor costume) manipulated the dip. Musical items were contributed at intervals during the evening which, it is needless to say, were very acceptable. The takings at the bazaar amounted to something like £170, leaving a balance of about £200 to be liquidated yet in connection with the new church. Unstinted praise is due to the many workers of the Church for their untiring efforts to free the new edifice of debt. The Queenstown brass band kindly lent their assistance by playing round the town and in front of the hall door on the first night.

### SERIOUS ILLNESS OF THE QUEEN.

It is needless to say that considerable uneasiness was felt when a Court circular announced on Saturday that her Majesty the Queen had not been for some days in her usual health, and that her physicians thought it advisable that she should be kept perfectly quiet and should abstain from transacting any business. Her Majesty's health had shown signs of failure since the death of her son, the Duke of Saxe-Coburg and Gotha, and her grandson, Prince Victor of Teck. On Monday of last week the Queen gave an audience to Lord Roberts.

It was reported at Portsmouth that the Duke of York's Australian visit has been abandoned, but there is no official confirmation of the report.

A private cable received in Sydney on Sunday stated that her Majesty was hopelessly ill.

A message received on Monday stated that the Queen has been for some time suffering from nervous excitability, accompanied by occasional attacks of faintness. A very serious failure of power occurred on Thursday last.

The most profound sympathy is manifested throughout Europe and America.

It was reported that her Majesty was *in extremis* on Sunday night, and news received here on Tuesday morning stated that she was sinking fast.

Her Majesty's illness was the cause of profound sorrow in every capital in Europe. His Holiness the Pope evinced the greatest sorrow when he heard the news, and prayed earnestly for the Queen's recovery.

### THE CHURCH AND LIBERTY.

PROFESSOR SHAHAN, of the Catholic University, Washington, contributes to a recent issue of the *Catholic University Bulletin* an article on 'A Century of Catholicism.' It is a review of the condition of the Catholic Church throughout the world during the century which has come to a close. The story which the writer has to tell is (says the *Catholic Times*) on the whole a most encouraging record of progress. Naturally there are various degrees in this progress; but the general lesson to be deduced from the Catholic struggles of the century seems to be that wherever the Catholics have been most strongly in favor of their rights and freedom of the people the Catholic cause has advanced in the most decisive manner. In France, after the storm and stress of the Revolution and the unrest of the Napoleonic expeditions, the lay journalist and the lay apostle appeared as providential helpers. The *Catholic Press* dates from de Lamennais, who, in his first fervor and whilst still in harmony with the Catholic authorities, taught men how to maintain their rights under the law. Lacordaire, Montalembert, and many others caught the inspiration, and the strength of the Catholics of France as a democratic force steadily grew. From Daniel O'Connell they learned how to agitate effectively. Liberty of teaching was secured through the Falloux Law of 1850, and was extended by the creation in 1873 of pro-universities. To-day the spirit of social justice has no nobler representatives than France offers, whilst to the propagation of the faith abroad French Catholics are the principal contributors. Most of the 12,000 Catholic foreign missionaries are Frenchmen, and France has supplied a still larger share of the many lay Brothers and the 11,000 Catholic Sisters of the mission. In Germany likewise great laymen such as Görres, Wundt, and Mullinkrodt, and the Reichenspergers arose, and the resurrection and present dominant position of the Catholics in the Fatherland is largely due to their zeal for the popular welfare. Thanks to their efforts, societies and associations of every kind have sprung up as if by magic. The Centre party has shown what can be accomplished by the intelligent and consistent use of constitutional liberties. A new breath of life has been breathed into the German Catholic body, which numbers about 19,000,000 out of a total population of 52,000,000.

The extension of Catholic work in the English-speaking world is, Professor Shahan considers, the chief phenomenon of the external life of the Church in the nineteenth century. In 1800 there were four bishops or vicars-apostolic in England and two in Scotland, and in both lands there were about 120,000 lay Catholics. At present there are in England and Scotland 21 bishops, 3000 priests, and 2,000,000 lay Catholics. Within the British Empire the Catholic bishops number close on 200; that is to say, they constitute nearly one-sixth of the Western Latin Episcopate. If the bishops of the United States—over 90—be included, one-quarter of the Latin Hierarchy exists in English-speaking countries. Altogether there are 14,000,000 Catholics in the British Empire and about as many in the United States; so that the Catholics in the English-speaking world number some 28,000,000 souls. In 1827 the Catholics in Cape Colony counted not more than 50. The Catholics in South Africa are now no less than 125,000 and four Bishops look after their spiritual interests. Much of the progress of the Faith in English-speaking lands is, of course, due to emigration from Ireland. In 75 years—from 1829 to 1895—Ireland sent to the United States 3,723,356 men, women, and children, or about one-fourth of the whole immigration. In the year 1893, out of a European immigration of 458,832 as many as 19,231 immigrants between 15 and 45 years of age were from Ireland. During 10 years the Green Isle has given to the great Republic of the West about one-ninth of her own brain and sinew, and the Irish Catholics have carried with them the democratic as well as the Catholic spirit.

Through the closer communication between nations in our time there is going on, in Professor Shahan's opinion, a process of evolution so far as men's ideas of government are concerned. What is new, and good, and popular in one land is soon passed on to another. On all sides may be noticed a heightening of mental activity, a sharpening of the popular powers of observation, and a readiness to transfer into daily life the improvements of a religious character which each people sees amongst its neighbors. Side by side with this there is, Professor Shahan believes, a tendency towards transition from monarchical forms of government to those forms that are based on the principles of democracy. The remarkable development of the sciences of nature, man, and society; the inventions and discoveries which have so greatly modified the exigencies of time and space; the disappearance all over Europe of old economic-political conditions; and the creation of enormous working democracies in the New World as examples of what may