

fact, as Woodward and other Protestant writers testify, the early British Church was saturated with 'Popery.' The works of the learned Protestant historians mentioned above are not within easy reach of the general body of readers. But our Pahiataua friends will find in Archbishop Carr's 'Origin of the Church of England' (Verga, Melbourne) the best and ablest treatment of this subject that has yet appeared within the compass of a cheap and moderate sized book.

The Cable-rigger

We have frequently made remarks of an uncomplimentary character upon the wiles and ways of that ungentle descendant of Ananias, the cable-rigger. The catiff recently worked off an atrocious and circumstantial calumny against the Russian Orthodox monks of the Damlov monastery, near Moscow, charging them with the abduction, outrage, and death of an English girl, Miss Whalley, who, it has just been discovered, was accidentally drowned. The Catholic Church is, however, the cable-demon's principal butt, and Europe is the chief scene of his exploits of archery known as drawing the long-bow. But the specimens of the genus in Australasia are by no means altogether free from the touch of the same old tar-brush. An account of the recent cyclone in Townsville (Q), for instance, was wired by one of the agencies to the English papers in Manila. The cablegrammer spread himself out in a hysterical description which might have done for the great earthquake at Lisbon or the eruption of the Soufriere. A terrible typhoon razed the entire city, 'killed 10,000 people,' 'buried almost the total population in the debris of their own buildings,' 'houses disappeared in a cloud of dust, and the city was one complete mass of whirling fragments, dismembered bodies of the victims, smoke, and dust' And more to the same purpose. It was, taken together, a fine whoop.

Our readers will readily recall some of the lurid cable messages and venomous letters that came some time ago from the Philippines. The New York 'Sun' and the New York 'Evening Post' have just furnished a key to their interpretation of those offensive messages. Their sender was an Englishman by birth, a swindler by profession, and a man with a criminal record, and, of course, the customary alias. The New York 'Evening Post' says of him in a recent issue: 'Such glimpses of the occurrences in the Philippines as the average American had during his stay in Manila were through the eyes of this confidence man, swindler, gambler, forger, and convict.' We can now estimate at their proper value some of the calumnies against friars that were sent on the wings of the lightning to the ends of the earth by this enterprising and oily criminal.

Was Shakespeare a Catholic

The learned Protestant historian Green, in the fifth volume of his 'History of the English People,' states that during Edward VI's reign, as a result of the Reformation in England, 'divinity ceased to be taught in the universities, students had fallen off in numbers, libraries were scattered and burned, and the intellectual impulse had died away.' And Floude, in his 'History of England,' says that, during the same period, 'the divinity schools were planted with cabbages, and the Oxford laundresses dried clothes in the schools of art.' Contrary, mostly of the Billingsgate order, wagged its valuable tongue unceasingly. But real learning had died away. It could not, however, fail to be galvanised at last into life again by the swift and active revival of literature that had started in Italy in pre-Reformation days. It forced its way into England at last. The revival began there (as Green points out) towards the close of Elizabeth's reign. And one of its brightest glories was William Shakespeare.

There has been of late years a marked degree of interest among literary workers in the personal history of Shakespeare. A lively discussion is still going on as to his religion, and some volumes and innumerable articles have appeared upon the subject. Mr. Yeatman, in his 'Gentle Shakespeare,' insists strongly that the great poet was a Catholic and the grandson of a lady of the great Catholic family of Griffith of Wichmore of the royal house of Powis. A learned American testimony is now forthcoming in support of Mr. Yeatman's contention. And a few weeks ago Dr. Appleton Morgan—a distinguished author, and president of the Shakespeare Society of New York—wrote an article which places him among the ranks of those who hold that Shakespeare was a Catholic. 'His article,' says the 'Catholic Times,'

'which first appeared in "Action and Utterance," is reported in "New Shakespeareana," the organ of the New York society. He points out that the entry in the Stratford-on-Avon records that John Shakespeare "came not to church for fear of process for debt" was the effort of some friendly clerk to get him off the fines levied under 23 Eliz., c. 2, for non-attendance at Protestant worship. It was unnecessary to wait until Sunday to serve a "process for debt" upon a resident of Stratford, who owned property in the town and was on the street during week days, even if process "for debt" or for anything else of a civil nature could have been served on a Sunday. As a matter of fact, from investigation made by Mr. J. P. Yeatman, author of "The Gentle Shakespeare," we learn that the town clerk was a Catholic. Any additional light on this important subject must be very welcome to the literary world. It is well when those who discuss it are, like Dr. Appleton Morgan, free from bias.'

DIOCESE OF DUNEDIN

There will be Pontifical High Mass at St. Joseph's Cathedral on Sunday next, the feast of Pentecost. We have received the sum of £1 from Mrs. Moir, Balclutha, in aid of the St. Vincent de Paul Orphanage, South Dunedin; also £1 for the Stoke Orphanage, which is acknowledged elsewhere in this issue.

On Friday last, the eighth anniversary of the death of Bishop Moran, a Solemn Requiem Mass was celebrated in St. Joseph's Cathedral by his Lordship Bishop Verdon, Rev. Father Cleary being assistant priest, Rev. Father Murphy deacon, Rev. Father Howard sub-deacon, and Rev. Father Coffey was also present. The solemn music of the Mass was sung by the choir of the Dominican nuns.

The weekly meeting of St. Mary's Literary and Social Club (says the Bruce 'Herald') was held in St. Joseph's Schoolroom on Tuesday evening, when 37 members attended. The meeting took the form of a debate, the subject being 'Is fashion in dress an evil?' Mr. Scott led for the affirmative, and Miss Scanlan the negative. After a long and interesting discussion, in which many present participated, the negative was carried by a large majority.

The solemn ceremonies of religious reception and profession took place in the convent chapel of the Sisters of Mercy, South Dunedin, on Monday morning. His Lordship Bishop Verdon was celebrant, and was assisted by Rev. Father Coffey. The following ladies made their religious profession: Sister Mary Borgia Curtayne, Westport; Sister Mary Bernard Dunne, Singleton; Sister Agatha O'Brien, Mosgiel; Sister Gerard O'Neill, Mosgiel; Sister Benedict and Sister Gabriel Braxton, New South Wales, received the white veil. It is about six and a half years since the first foundation of the Sisters of Mercy was made at South Dunedin, the original community consisting of eight members from the parent house in Singleton, New South Wales. They have now five convents in this diocese and 43 Sisters, distributed as follows: South Dunedin, 23; Mosgiel, 4; Gore, 6; Winton, 5; and Wrey's Bush, 5.

Funeral of the late Father Bogue

A Hokitika correspondent wires the following particulars regarding the last illness and funeral of the late Father Bogue, whose death is reported in another column.—The immediate cause of death was rapid consumption resulting from a severe cold caught some months ago. It appears Father Bogue, whilst visiting his scattered flock in South Westland, was forced by stress of weather to spend the night on a portion of the coast, between two swollen rivers, without food or shelter, the weather being most inclement. The hardships which he endured on that occasion resulted in a very severe cold, which later on developed into consumption. During his long and trying illness the Sisters of Mercy at Ross and the Rev. Father O'Connor, who was acting as his locum tenens, were unwearied in their attention.

The remains lay in the Catholic Church, Ross, from Friday until Monday, when they were removed to St. Mary's Church, Hokitika, where a Solemn Requiem Mass was celebrated on Tuesday morning. Whilst the remains lay in the church at Ross, and also at Hokitika, large numbers visited the sacred edifices for the purpose of praying for the repose of the soul of the deceased, and as a tribute of respect to the memory of one who had endeared himself to all.

Notwithstanding an incessant downpour of rain, a very large number of mourners followed the remains to their last resting place in the Hokitika Cemetery. The Very Rev. Dean Martin, who was assisted by priests from all parts of the West Coast, was the celebrant of the Mass, and also officiated at the graveside.

The Railway authorities notify certain alterations in and additions to the ordinary train service in connection with the Prince of Wales' Birthday, Dunedin winter races, etc...