

Father Holley being deacon, and Rev. Father Venning subdeacon. There was a large number of communicants. After Mass there was a procession of the Blessed Sacrament.

St. Patrick's Day celebrations, apart from the Church services, were held on March 16. The Hibernian Society held their annual sports on that date, and marched in procession, headed by their band and their fine banner, through the town. The sports were successful, a large number of the public patronising them, and some good finishes were witnessed.

### THE LATE VEN. ARCHPRIEST LE MENANT DES CHESNAIS, S.M.

The Month's Mind for the late Ven. Archpriest Le Menant des Chesnais, S.M., will take place in the Catholic Cathedral, Christchurch, on April 7.

### The Persecution in France

When Protestants almost unanimously flocked to the side of the French atheists at the inauguration of their war against the Church, they were told that the day would come when they would realise that the enemy was aiming at them, too, and that they would, for their own protection, be compelled to join with the Catholics in defence of religion. The prophecy has been realised. The Paris correspondent of the *Birmingham Daily Post* writes as follows to his paper:—

'French families of good old Huguenot stock are as grieved at what is going on as Catholics themselves. At their consistories, at their meetings, in their temples, in their homes the note is one of lamentation; and if I venture on a statement that may appear paradoxical, it seems to me, from facts that have come under my personal notice, that French Protestants and French Catholics have been brought into sympathetic contact with each other by the anti-Christian wave. It is the first instinct of common action against a common danger, and will certainly grow.

'This very week I have been appealed to by a distinguished Protestant family, well known in French society and in consistorial circles, to do my utmost in the press to call attention to a grievance that affected the sanctity of the Christian home. It was this: At the lycées the teachers gave the boys on Sunday afternoon so many lessons to prepare for Monday morning that the Sundays were taken up in studies, and as a consequence divine worship, the catechism class, association with parents were interfered with. Altogether it was an indirect method of secularising the whole week, instead of six days. My friends are not alone; a number of their co-religionists share in the same discontentment, and it helps what I have been saying when I add that in the movement of protest that is being formed the Protestant pastors are seeking the active support of the Catholic priests.

'The present situation is, to my mind, very clear. On the one hand, we see in France a weakened voluntary system of primary education, struggling hopelessly in an uneven battle, and on the other a huge network of secular schools, imposed by the State, supported by the State and supplying a particular kind of instruction determined by the State. The State selects the teachers and selects the class-books. Anything that refers to the past glories of France is passed over, erased or caricatured every time it redounds to the honor of the Church or of religion. The word of God is never pronounced in a French State school. It is neutrality carried to excess. In fairness, the facts should be related and the comments withheld—that is an Englishman's idea of neutrality. But this might be borne by French parents if the State schoolmaster and schoolmistress contented themselves with going no further. Instead of which there is a deliberate campaign, noticed more or less all over France, to instil into the children's minds an aversion and disgust for "Christian superstitions and observances." The most sacred things are ridiculed, a favorite method with the State teacher, because he knows how susceptible the childish mind is to ridicule and mockery. The doctrines of the divinity of Christ, the Incarnation, the Redemption are among the "superstitions"; going to church, Baptism, Communion, prayer are among the "observances." What chance have the children to pass successfully through the ordeal?'

### THE LATEST TABLET PUBLICATION.

'Secular versus Religious Education: A Discussion.' Edited (and, as to its greatest part, written) by Rev. H. W. Cleary, D.D. 212 pages, stiff paper wrapper. Price 1/-, posted 1s 3d. Cardinal Moran writes of it: 'I have received the brilliant pamphlet, *Secular versus Religious Education*. It is a most useful and instructive contribution to the educational controversy, and cannot fail to do a deal of good.'

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## Intercolonial

The Right Rev. Monsignor Byrne, of Goodwood, who celebrates the golden jubilee of his priesthood on April 20 next, arrived in South Australia, with the late Archbishop Reynolds, on March 6, 1857.

Mrs. John Southall, of Richmond, Victoria, has donated £1200 to St. Vincent's Hospital, Melbourne, to defray the cost of the new pathological wing, which will be designated 'The Southall Wing.'

The Rev. Father John Martin has been appointed P.P. of Moss Vale, and the Rev. Father James Whyte, who recently returned from a trip to Europe, takes his place in charge of St. Joseph's, Camperdown.

The Rev. Father L. Raucaz, S.M., of Tangarare, Southern Solomon Islands, is at present at St. Vincent's Industrial Home, Westmead, where he will remain for three months supervising the printing and production of a book in the native language—the first in Solomonese—for the purpose of propagating the Faith amongst the islanders.

Speaking at the annual breakfast of the H.A.C.B. Society in Melbourne on Sunday, March 13, the Archbishop of Melbourne referred to the approaching elections. He alluded to them, he said, not for the purpose of giving any directions or particular advice, but to point out how absolutely free and unhampered every Catholic was in casting his or her vote at the elections. Outsiders of a certain oblique moral vision imagined that they had a cleverly devised and well-managed organisation for political purposes. Even if they had they would be acting within their rights, and imitating the example of almost every other religious body, but, as they knew, they had not a single organisation of any kind for political purposes. That might surprise some and disappoint others, but it was the statement of a literal fact. Indeed, many of their own people doubted the wisdom of such inaction.

The results of the examinations held during the last week of January for appointments to the clerical division of the Commonwealth Public Service are now available (says the *Melbourne Tribune*). About 300 competed, and 71 passed. The estimated number of vacancies for the ensuing eighteen months is 20, and, in accordance with the regulations, 40 candidates have been registered as eligible for appointment during that period. As in previous years, the competitors from the Catholic schools have again scored heavily, the Christian Brothers' colleges in North Melbourne, St. Kilda, and Ballarat securing ten passes in the first twenty. Of this number the first-named school secured first, eighth, eleventh, and twentieth places. It will be remembered that, at the previous examination, this college secured second place, the successful student being J. Lawless. The third place goes to St. Kilda, which is also credited with two places in the first forty. St. Patrick's College, Ballarat, secured seventh, twelfth, thirteenth, seventeenth, and eighteenth places in the first twenty, and one in the second twenty; whilst Victoria Parade captured six places, four well up in the second twenty. St. Patrick's College (Jesuit Fathers), East Melbourne, secured two places in the first twenty, and two in the second twenty. This gives a total of twenty-one places secured by Catholic school pupils out of a possible forty—an achievement that does infinite credit to masters and pupils.

At St. Patrick's Convent of Mercy, Singleton, on March 12 (says the *Freeman's Journal*) the life of Mother Mary Stanislaus Kenny came to a close. Foundress of the Sisters of Mercy in the diocese of Maitland, she passed away full of honors and of years; loved for her saintly virtues, for her motherly devotion to the Sisters and children committed to her care; and for the religious zeal so characteristic of her race. Mother Mary Stanislaus was born in Limerick, Ireland, in 1841, and was of a family of three daughters and one son, who gave their lives to the Church. Her sisters were the late Sister Mary Borgia, of Loretto Abbey, Gore, Wexford, and Mother Mary Peter, Superioress of Ennistymon Convent of Mercy, Ennis; while her brother, Father Charles Kenny, a zealous and cultured priest, died on the American mission. Mother Mary Stanislaus was educated in Limerick, and finally at the Ursuline Convent of Waterford. At the age of nineteen years she gave up the prospects of society life for the convent, and was received into the novitiate of the Sisters of Mercy, Ennis, where her aunt was Superioress. Two years later, on the 18th February, 1862, she was professed, and for twelve years afterwards labored with zeal in the schools of Ennis. In 1873 the late venerable Bishop of Maitland decided on securing a foundation of the Sisters of Mercy from Ireland, and that far-seeing prelate selected Singleton as the home centre for the cultured ladies, who would eventually take up for him the sweet burden of Catholic education.

'Catholic Marriages.' The book of the hour. Single copies, 1s posted. Apply Manager, *Tablet*, Dunedin.

Dr. Bernard S. Story has commenced the practice of his profession in the residence at the corner of Karamu road and Aubyn street, Hastings....