

convicted of causing the death of a woman through malpractice, but prior to being sentenced stated that had certain medical evidence been called, the charge could not have been sustained. Subsequently a petition was forwarded to the Governor through Judge Chapman, setting forth this fact, accompanied by statements from Drs. Hulme, Hocken, and Bakewell, controverting the evidence given at the trial by medical experts. The petition and statements were favorably entertained by his Excellency, and Dr Honeywell ordered to be discharged.

THE Thames 'Star' contradicts the statement that Sullivan has sailed for England, and states, on good authority, that the taking of him on board the Hindostan, ostensibly to send him to England, was only a ruse to put people off their guard as to his real destination, as he was subsequently embarked in the City of Melbourne, for Sydney. Sullivan's deportation to Australia is as much to be deprecated as the former attempt to foist him upon the people of California.

A CORRESPONDENT from the Thames sends us the following particulars with regard to Father Norris, whose premature decease we chronicled in our last issue but one.—Father Norris came to the Colony in 1864, and previous to his ordination was located at the North Shore, near Auckland. He was ordained in 1866, and shortly afterwards ordered to proceed to Dunedin and was stationed at Mount Ida for some time. On leaving the latter place he was presented with a testimonial by the people, in which they expressed their admiration of his qualities as a priest, and their regret at his departure from amongst them. He then came to Auckland, and remained there until Bishop Croke appointed him in June, 1873, to the charge of the parish, as successor to the Rev. Father Nivard, who was called to a mission in China. He endeared himself to the people here during his brief sojourn, by his kindly disposition, his eloquence, and his indomitable energy in the cause of faith and Christian education. During his residence among us, principally by his untiring exertions, we had a beautiful convent erected, as also a boys' school, and many other things remain as memorials of the energy of our deeply regretted priest. The news of this death caused a pang to the hearts of those who were acquainted with him, not only of his own church, but also of many of other denominations. Requiescat in pace.

A SLIP of considerable size took place on Sunday on the works at Mussel Bay, when 200 tons of earth came down upon the roadway, but fortunately was attended with no serious consequences.

THE chief officer of the steamer Wallace has been fined £10 by the Greymouth Bench for refusing to deliver up goods *in transitu* by bailiff, under warrant of distress.

FOUR of the sailors arrested on board the Golden Sea, in the Quarantine Ground, Wellington, for mutiny and breaching of cargo, have been sentenced to three months' hard labor. Several of the immigrants were also implicated, but on account of their families were not prosecuted.

INTELLIGENCE from Alexandra states that a secret meeting has been held amongst the principal chiefs at Kuiti. None others were allowed to be present, and a number of friendlies, on their way up to their relatives were turned back.

THE estate of Mr Adam Oliver, at Smyler's Peak, has been disposed of by auction for the sum of £2,333, being £6 10s. per acre, including all improvements. Mr Thomas Calcut was the purchaser.

The following letter, addressed to the 'Thames Advertiser,' may be read with benefit by the advocates of secular education:—"The effects of a purely secular education on our rising generation was never more visibly displayed than on last Sunday evening in front of the English chapel during divine service. There were from thirty to forty boys collected, who amused themselves by swearing, hooting, whistling, and rushing up and down the steps of the church, trying to close the doors, and otherwise behaving as no boys with any ideas of Christianity or reverence for the Sunday could possibly have done. It may be asked where were their parents? But I asked myself where were the police, into whose hands they will undoubtedly fall sooner or later.—I am, sir, stronger than ever a denominationalist."

A MAN named Quigley died at Ohinemutu, Rotorua, from injuries received by falling into the boiling springs while in a state of intoxication.

The anniversary of the opening of the Brighton branch, Charleston, No. 43, of the H.A.C.B.S., was celebrated on the 8th inst.

THE Melbourne 'Leader' says:—"We are able, as Mr Francis pointed out in his speech at Richmond, to teach the mother country some things, and one of the best lessons we ever set the old lady, if she has sense to copy it, was given at Ballarat on St. Patrick's Day. The Irish Protestants in orange and blue, and the Catholics in green, marched together behind the same band and away to the same sports, to enjoy themselves at the national festival. The idea of Irish Catholics and Protestants combining together for anything but a mutual breaking of heads seemed almost impossible to those who know what they are at home; but now that we have shown that the thing can be done without fatal consequences, I hope that our friends in the old country will follow the example. Home Rule would not appear quite so absurd if all Irishmen were like those of Ballarat."

A Bishop turns Parish Priest.—It is something unusual to see a Bishop become the pastor of a minor parish in a distant diocese. Such a circumstance was noticeable in the parish of St. Columban, Sillery, in Canada, some time since, when the Rt. Rev. Mgr. Persico, late Bishop of Savannah, Ga., accepted the pastoral charge left vacant by the death of Father Harkin. He is to be assisted by the Rev. M. Gauthier as his vicar. It will be remembered that Bishop Persico, whose episcopal office is now filled by Bishop Gross, resigned his charge, taken in 1870, in consequence of ill health, and undertook the supervision of some religious communities in Canada. He was originally translated from the See of Gratianopolis in *partibus*, and is now in the twentieth year of his episcopate.

DR. MORAN AND MR. BARTON.

We publish the following letters in order that our readers may know, even better than they hitherto knew, what manner of man Mr Barton is:—

To the Editor of the 'Star.'

SIR,—At the earliest moment possible to me, I hasten to reply to Bishop Moran's letter.

I have never disputed the right of Dr Moran and his flock to combine their votes for any particular purpose they may desire to accomplish, or to throw their weight in favor of Mr Stafford, Mr Stout, or Mr Wales, as we shall see below they have done. I do strenuously object to any section of voters, whether Catholic or otherwise, going about to misrepresent their own intentions and the religion and opinions of candidates. My chief object in writing was to show the Protestant electors that they have an opponent whose numbers and tactics and alliances are alike unseen; and to urge upon Protestant electors the necessity of registering.

It will be observed that Dr Moran does not deny the existence of the block list which he showed me on his wall, nor does he deny having said that if any one on that list ever presented himself for an election, he would find the Catholics strong enough to keep him out. But in the face of these facts, and of the additional fact that the meeting which decided on the plan for defeating me was held in St. Joseph's schoolhouse, he says he "did not interfere in this election." If any one doubts the part the Catholic priesthood play in politics, the following extracts from the 'Tablet' ought to set the matter at rest.

Speaking of Mr Stout's victory over Mr Leary at Caversham, the 'Tablet' of June 21, 1873, says:—

"Mr Leary is OUT of Caversham. The moral from this and Mr Barton's defeat is that though the Catholic electors may not always put a candidate on the educational question in, they can always keep anyone who trifles with them out."

The 'Tablet' of March 7, 1874, shortly after I had issued my address to the electors, and while I was still the only candidate in the field, reminded its readers, in italics, "*Now Mr Barton did not present, as requested, the petition of his Catholic constituents on the subject of education.*"

In the 'Tablet' of April 25, 1874, after the election was over, the editor, in lamenting the defeat of Mr Stafford (through the discovery of his having Catholic support), and in crowing over my defeat, lets out in the exuberance of his triumph the tactics employed here:—

"In writing this, we fear we are not promoting the political interests of Mr Stafford. The No-Popery cry is as potent in this Colony, particularly in the Southern Provinces, as it ever was in the old country, even in the worst days. It was for this reason that we did not dare say one word in reference to the recent Dunedin election. We feared lest our opposition to Mr Barton might have enabled that gentleman to appeal to Protestant prejudices, and thus secure his election beyond the possibility of a doubt. We did not oppose him, therefore, lest we might thereby incur the responsibility of being instrumental in returning him."

Bishop Moran may answer that he is not responsible for the opinions of the editor of the 'Tablet.' But any person who will compare the leading article in the 'Tablet' of 7th June, 1873, describing the manner in which I had treated the petition sent to me to the Provincial Council, and that part of the Bishop's letter describing the same thing, will have no doubt that the writer of both is one and the same person. The language of the two is almost identical. In that article and in his letter Dr Moran professes to give a conversation he had with me. He states that he asked me to present the Dunedin petition to the Council—that I did not positively refuse, but that I made great difficulty about doing so, and that I ultimately consented. My answer is that no such conversation ever took place. The Bishop, perhaps unintentionally, conveys the idea that he had three different conversations with me, the fact being that I never saw Bishop Moran, nor had any kind of communication with him, except on the two occasions mentioned in my former letter. The first was when I suggested the several petitions; and anyone may see that it could not be on that occasion that I "hesitated" about presenting the one from Dunedin, for they were not yet prepared. The next occasion was shortly after Mr Haughton's resignation of his seat for Queenstown, and after that gentleman had told me that the Bishop was so deeply offended at my conduct respecting the Catholic petition that I must expect the Catholic vote to be against me if I contested that election. That interview, in which I did not ask the Bishop's support, though I attempted to convince him that he had no reason in his ostensible ground of opposition, was not only long after the presentation of all the petitions, but also after the debate and decision of July, 15, 1871, when Mr Haughton moved—"That the estimates for education be re-considered, in order to make provision for a subsidy to Roman Catholic schools, in accordance with the several petitions of the Roman Catholic inhabitants of this province." On that debate I did not speak, and did not vote. Mr Haughton's motion, though professing to be founded on those petitions, proposed a measure which I had not at all undertaken to support. I was willing, as I said in my last letter, to expunge from our National Schoolbooks all expressions tending to lower the Catholic clergy in the eyes of Roman Catholic children. But I was not, nor am I now, in favor of separate schools, training our youths to be combatants of rival creeds, instead of rearing intelligent citizens of a common country.

The Bishop goes on to say that he sent down the Dunedin petition, with a note to me, to the Council Hall, and that both were left on my desk. In reply I may say that the custom was, and I believe is still, that all letters or papers left by any person for a member of the Provincial Council are placed, not on his desk (whence they would be liable to be thrown down in his absence), but in a pigeon-hole marked with his name; and I undertake to say that no such letter or petition as Dr Moran speaks of was ever found by me in my pigeon-hole. The Bishop states in his letter that I pleaded the Reichelt case to him as my excuse; "but," he rejoined, "you were in the House during the