

THE CORK CATHEDRAL BELLS.

BY THE REV. M. BUCKLEY.

Written on the occasion of erecting a peal of bells in St. Mary's Cathedral, Cork.]

What joyous chimes, so new and sweet,
Ring out upon the winter air?
See, people pause in crowded street,
And peasants form their thanks in prayer;
The solemn day—the promised hour,
The smiling face of nature tells
That now at last from yonder tower
Peal forth the Cork Cathedral bells.

Three hundred years have come and gone
Since last we heard those sacred chimes,
But patient Faith kept burning on,
Expectant of more gracious times,
And Heaven's voice the tempest stays;
Once more the Christian bosom swells,
And Cork pours forth responsive praise
To-day from her Cathedral bells.

Three hundred years of night and gloom,
Enlightened statesmen, was your meed
Of justice to a land whose doom
Was to preserve her cherished creed.
Vain all your arts to quench a flame
Which God Almighty's breath compels
Peal forth a Psalm to His name,
Once more ye Cork Cathedral bells.

Ring out—the Lee, whose source Finnbarre
Hath blessed, stops upon its way
To hear the melodies, which are
By his successor waked to-day—
To hear those mellow numbers fill,
Weaving in air their solemn spells,
After oppression's iron thrall,
To hear the Cork Cathedral bells.

CORRESPONDENCE.

IRISH IMMIGRANTS.

To the Editor of the NEW ZEALAND TABLET.

SIR,—In reading the 'Hawke's Bay Herald' of the 29th of April, I came across an extract from the 'Otago Guardian' relative to free passages granted by the New Zealand Government to 200 Irish females, of whom half are reported to be from Cork workhouse. Now, sir, I would like to know what the 'Otago Guardian' means by advertising the circumstances of those young women before leaving their native country. Is it not intended by the government that free immigration shall be offered to all persons suitable to the wants and requirements of New Zealand, that are willing to come out to this Colony, and by their industry to better their position? If this is so, why does the 'Guardian' make the exception? If it is not—though I believe it is—the old ignorant prejudice and untruthful spirit speaking in the 'Guardian,' that the Irish are an idle, indolent people, unable to govern themselves, and not worthy to be assisted, notwithstanding they are British subjects, bearing and paying their due proportion towards the free immigration to New Zealand. If this is not what the 'Guardian' wishes to impress on the minds of its readers, I cannot conceive what object or reason the editor could have in stigmatizing those 100 females as being idle. Or is it because they have had the misfortune to be born in a country of misrule, where by the law they are made beggars—and to beg a crime—the only alternative being the workhouse or prison? He says there are 200 females on board, but he has given no guide upon their landing how we are to discriminate between them and the national pauper, but the one the officers and army got in '98 on landing in Ireland "Every man you meet is a rebel," and the 'Guardian' would have it, every female aboard the ship Asia is an idler. We see coming to our shores from all parts of Europe, females whose character had been far from good before emigrating, but through the recommendation of a J.P., had their previous character ignored and not a word about them in the public press. Ah! but they have not that greatest of misfortunes—being Irish. I would recommend the 'Guardian' to give over barking at the Irish, for it will never be able to bite them, for what they always were, they intend to be—the bravest, most virtuous, and loyal people under the sun.

CO. CORK.

The Irish Catholics of Toledo, Ohio, have imported a great block of the Rock of Cashel, to be placed on the top wall of St. Patrick's Institute as the pedestal upon which the statue of St. Patrick is to stand.

The Most Rev Dr Moriarty, Bishop of Kerry, has become Vice-President of the Irish Association for Closing Public Houses on Sunday.

The impressive ceremony of bestowing the white veil on five young ladies took place recently at Laurel Hill Convent, Limerick. The Most Rev Dr Butler, the Lord Bishop, officiated. The Very Rev A. F. Kelly, S. J., preached an eloquent sermon.

H. H. Pope Pius IX is the 257th Pope. He is in the 28th year of his Pontificate, the 55th of his Priesthood, the 47th of his Episcopate and the 34th of his Cardinalate. The Catholic Church is divided into 865 dioceses, not including 5 apostolic delegations, 109 apostolic vicariates, and 28 prefectures.

The total receipts from the Palmer, since its outbreak, has been 20,000 ounces of gold.

HISTORY OF OUR SAVIOUR JESUS CHRIST.

By the Abbé J. E. DARRAS.

(Translated from the French for the 'New Zealand Tablet')

§ VI.—JESUS IN THE MIDST OF THE DOCTORS.

30 — THE CHILD JESUS LOST AND FOUND. THE EDUCATION OF JESUS ACCORDING TO THE RATIONALISTS.

"Now, says the Gospel, the child grew, and waxed strong, full of wisdom: and the grace of God was in him. And his parents went every year to Jerusalem, at the solemn day of the pasch. And when he was twelve years old, they went up into Jerusalem according to the custom of the feast. And having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing. And he said to them: how is it that you sought me? did you not know that I must be about my Father's business?—And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth: and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men" (1). These are the only details transmitted to us by the Gospels. To make up for the silence of the sacred text, Rationalism has had the hardihood to invent an entire chapter, entitled "Education of Jews," containing assertions like these: "He learnt to read and write, doubtless, according to the Eastern method, which consisted in putting in the hands of the child a book, which he repeated in cadence with his little comrades, until he knew it by heart" (2). To support this gratuitous supposition, they place at the foot of the page a note running thus: "John, viii, 6," and the reader is astonished that no one had hitherto been able to discover, in the Gospel of St. John, the proof that Jesus had learnt to read and write, like all other children. Now in chapter viii, verse 6, of his Gospel, St. John relates the touching episode of the woman taken in adultery. The Pharisees bring this unhappy one to the feet of the Saviour, and say to him: "Master, this woman is guilty. The law of Moses commands us to stone such a one. But what sayest thou? And this they said tempting him, that they might accuse him. But Jesus bowing himself down, wrote with his finger on the pavement of the temple." This is the text of St. John which proves that Jesus learned to read and write! Never has anyone, in the name of science, more grossly outraged self-respect, or displayed more utter contempt of the public, and of truth. In the preceding page of St. Luke this significant verse occurred: "And the Jews wondered, saying: How doth this man know letters, having never learned?" (3). Whom then did the new exegetist hope to deceive, by so derisive a proceeding? We will not take the trouble of noticing each one of his voluntary errors. Whoever has the patience to compare his assertions with the text of the Gospel, will soon share with us the sentiment of profound pity this new work inspires us with. Such mere puerilities are beneath our serious discussion. We would wish, however, to call attention to another class of ideas, borrowed by the Rationalists and Protestants of the day, from the obsolete heresy of Helvidius.

(1.) Luc, ii, 40-52. (2.) Vie de Jesus, pag. 80. (3.) John, vii, 15.

GOOD AND BAD BREEDING IN HIGH PLACES.

THE following anecdote is from a source likely to be well informed in matters affecting the Pope personally:—

The Empress of Russia was recently in Rome, for the known purpose of paying her respects to the Pope. Victor Emmanuel had the bad taste to offer her the use of his carriage to drive to the Vatican. She sent it back indignantly. She would not insult the venerable prisoner in the Vatican by driving to his palace in the carriage of the usurper who had wronged him so previously. This shows the feeling which exists among the noble and chivalrous portion of Europe, a society towards Victor Emmanuel and his victim,—even the non-Catholic portion of them. Queen Victoria has not appeared personally at the Vatican to pay her respects to Pius IX, but the heir-apparent has, and she herself has communicated personally with him by telegraph. These acts were not avowedly religious or political, but they were significant of feelings of respect and sympathy. When such feelings exist in high places they will find expression in words, and they will, as a matter of course descend to the lower strata of society in time. I would like to know if the Editor of the Dunedin 'Star' would have indignantly refused the use of Victor Emmanuel's carriage to drive to the Vatican—supposing it were offered to him and he were permitted to visit the Pope, as many Protestant Englishmen have done. The Empress of Germany is said to be warmly attached to the Papal party. We all know the effect of female influence in religion and politics—how powerful it is. Bismarck, therefore, may well be uneasy about the present Pope and his successor, when he sees the Empresses of Russia and Germany, and the Queen of England manifesting so warm an interest in Pius IX. If even the non-Catholic portion of Europe show such sentiments of veneration and regard to the Pope under present circumstances, what must the Catholic people throughout the world feel? Bismarck must be a bold man to outrage their feelings. We shall see the fruit of his policy soon.

It is reported that the yield of wheat from the South Australian harvest will be 20,000 tons less this year than usual.

A MAN, named John Moon, died of thirst in the Gawler Ranges South Australia.