

nob on public platforms with men who calumniate and defame us in so reckless a manner, and who, on occasion, make themselves the bear-leaders of such noxious creatures as Margaret Shepherd and the Slaterys.

The experience of New Zealand Catholics in this respect is being just now repeated to our co-religionists in South Australia. The elections are approaching. Sundry enthusiasts are setting their caps to catch the Catholic vote, and smiling the customary evanescent smile at the people whose feelings they have been trampling upon in season and out of season during the past three years. A Protestant clergyman (the Rev. Mr. Nield) has strongly deprecated, in the Adelaide secular press, the systematic vilification to which Catholics have been subjected by some of his fellow-workers in the prohibition movement. It was, perhaps, unfortunate that his protest was directed against such attacks, not on account of their unfair and unchristian character, but on account of the votes which are thereby lost to the cause which they advocate. With him and with the bulk of temperance workers (says Father McInerney in the same paper) Catholics have no manner of quarrel. 'But,' he adds, 'we can hardly be expected to stand upon the same platform with the cranks who keep assailing us all the year round, in the wanton and unchristian fashion with which your readers are familiar. If mean and malicious falsehoods are constantly being told about Catholics and their religion by persons who are prominently identified with the temperance party, that party can scarcely hope to secure the votes of the general body of Catholics. Will the alleged panacea of the temperance reformers prove really effective for the prevention of drunkenness? . . . On questions such as these, as far as I am aware, most Catholics have an open mind. They regard them as highly debatable questions, with much to be said on both sides. Still, I venture to say that the vast majority of Catholics are in hearty sympathy with the ultimate aim of the temperance party—namely, the suppression of drunkenness. Many Catholics may be somewhat sceptical as to the wisdom of the specific measures proposed by the Alliance, but I think I am right in saying that most of them would support the temperance party by voice and vote were it not for the rabid bigotry of a small section of that party. . . I have no fear that any right-thinking person will blame the Catholics for acting thus; it was their way of protesting against the malevolent and unchristian attacks made upon them by a small but noisy section of the temperance party.'

DIOCESE OF DUNEDIN

The devotion of the Forty Hours' Adoration at St. Joseph's Cathedral begins to-morrow (Friday) morning.

In a private letter received in Dunedin Dr. Arthur J. Hall intimates that he is shortly to leave London for New Zealand, and expects to arrive in Dunedin early in December. Prior to writing he had been working for some time in the Royal Ophthalmic Hospital.

As will be seen from a notice elsewhere in our columns, Messrs. J. A. Hally and J. A. Geerin have entered into partnership as auctioneers and land agents in Dunedin. Both gentlemen have had considerable experience in the business, Mr. Hally having held a responsible position with Messrs. James Samson and Co. for several years, whilst Mr. Geerin had been connected with the firm of Messrs. Park, Reynolds, and Co., for a lengthened period. That they are held in high esteem by their respective employers was evidenced on severing their connection with the firms in question. Mr. Geerin, in addition to receiving a letter in which his services, covering a period of eight years, are referred to in most flattering terms, was handed a cheque for a very handsome sum. From the wording of the letter it is evident that Mr. Geerin has enjoyed the full confidence of his employers. Mr. Hally, who has been with the firm of Messrs. Samson and Co. for the extended period of 16 years, received a telegram from the senior member of the firm, Mr.

James Samson, in which that gentleman expressed regret at losing Mr. Hally's services, and wished him every success and prosperity in his new undertaking. Later in the day Mr. Hally had handed to him by Mr. Samson, jun., a very handsome gold medal bearing the inscription, 'Presented to Mr. John Hally by James Samson and Co., on the occasion of his leaving their employ after 16 years' faithful service. On the other side of the medal was Mr. Hally's monogram.

Death of Father John Ryan

Shortly before going to press with the present issue we received the painful intelligence that the Rev. John Ryan had passed away at the home of his friend, the Rev. John F. O'Donnell, at Queenstown (Lake Wakatipu). The deceased priest was born in Roscrea, County Tipperary, Ireland. His early ecclesiastical training was received in the great monastery of Mount Melleray. From there he passed to Carlow College, where he studied philosophy and theology with much distinction. He was raised to the priesthood in June, 1892. Some months later he came to the diocese of Dunedin, and was stationed in Milton, Dunedin, and Mosgiel (as first Vice-Rector of Holy Cross College). In 1901, on account of failing health, he took a trip to his native land. He returned to Dunedin in



The Late Rev. J. Ryan, R.I.P.

the following year. His health was still in an unsatisfactory state, and he was appointed to the pastoral charge of Cromwell, where it was hoped the dry, bracing air would restore him to his former vigor. Pulmonary consumption had, however, got a firm grip upon him, and, after a stay of some months in the Nordrach Consumptive Sanatorium, he, at the invitation of Father O'Donnell, took up his residence in the Queenstown presbytery in the first half of this year. Through the affectionate and watchful care bestowed upon him in that hospitable home, the thread of life was spun out to its last fibre. He died on Wednesday morning in the arms of his kind friend and host, and fortified by the rites of Holy Church.

The late Father Ryan was a gifted and excellent priest, well-read, endowed with a pleasant turn of wit, and with a happiness of disposition and a kindness of heart that captured the friendship of all who knew him. His death will be felt as a sharp personal loss to every Catholic priest in the diocese of Dunedin. A brother of his is a priest in the diocese of Pittsburgh (U.S.A.), and two younger sisters of his reside in Otago—one in Cromwell, the other in Queenstown. To them we tender our cordial sympathy. The funeral takes place in Queenstown on Friday.—R.I.P.