

of Ireland.' The writer of the Auckland pamphlet wisely suppressed the name of Musgrave. Having, unlike them, no object in screening the varlet, we may state that Musgrave was a venal placeman whose vote was ever at the service of the highest bidder. He sold it by previous bargain for the destruction of the old Irish Parliament, receiving in payment the lucrative position of Collector of the City of Dublin Excise. Sir Jonah Barrington (another Orangeman) says in his 'Personal Sketches' that Musgrave was insane on 'politics, religion, martial law, his wife, the Pope, and other matters. Lowndes (a Protestant writer) denounces Musgrave's book as 'a party work, abounding in misrepresentations.' Lord Cornwallis (Lord Lieutenant) refused to accept the dedication of it. The Irish Government 'deemed it necessary to disown all connection with the author,' partly on account of the clamorous indecency with which he advocated torture, and free-quarters against Catholics. And in our own day Lecky scourged Musgrave's book for its 'malevolent partiality,' its 'violent and evident partisanship.' He 'represents,' says Lecky 'the extreme anti-Catholic spirit, produced by the rebellion of 1798.'

Another of the 'bluggy' features of the anti-Homé Rule leaflet consists of a similar appeal to the baser passions of the ignorant. It is a perjured and highly colored misrepresentation of the facts of the massacre of Scullabogue Barn during the insurrection of 1798. This deplorable incident (which is grossly exaggerated in the leaflet) was the work of a handful of fugitives from the battle of New Ross. It was one of the happily rare reprisals by the insurgents for the long course of scourging, pitch-tapping, torture, plundering, burning, and wholesale massacres perpetrated chiefly by the Orange soldiery before and during the insurrection. But to their everlasting honor, even at Scullabogue, as throughout the entire course of the war, the insurgents scrupulously respected the chastity of women. In this they were poles apart from the soldiery, and especially the brutalised Orange yeomanry, whose outrages upon women did more than all other causes combined to arouse in the breasts of the armed and exasperated peasants the spirit of revenge which found expression in the fierce but unauthorised reprisal of Scullabogue. Froude's version of that sad affair is in keeping with the whole character of his mendacious book, 'The English in Ireland.' That work, says Lecky, ('Ireland in the Eighteenth Century,' vol. 1, p. 13) 'is intended to blacken to the utmost the character of the Irish people, and especially of the Irish Catholics.' It has, says the same non-Catholic historian, 'no more claim to impartiality than an election squib.' Dr. Freeman is even more caustic in 'sizing up' the thorough-going unreliability of James Anthony Froude. But at this time of day educated people do not go to Froude for history, but for hysteria and for iridescent romance. We may say of his Rawhead versions of sundry events in Irish history what Macaulay said of the 'Popish Plot'—that they have been 'abandoned by statesmen to aldermen, by aldermen to clergymen, by clergymen to old women, and by old women to Sir Harcourt Lees.' And he it noted that, in Macaulay's mind, Sir Harcourt Lees was a type of the average wearer of the saffron sash who has a boundless capacity for swallowing stories that record miraculous and impossible diabolism on the part of 'Rome.'

At a representative meeting of the Catholics of Christchurch, held a few days ago, it was resolved that a fitting reception be accorded his Lordship Bishop Grimes on his return to the diocese, and that a presentation be made to him. The hearty co-operation of all sympathisers with the movement is requested. Contributions may be sent to the Very Rev. Father Le Menant des Chesnais, V.G., Mr. P. Burke (hon. treasurer), or Mr. E. O'Connor, J.P. (hon. secretary). An early response is earnestly requested, as his Lordship is expected back soon.

DIocese of Dunedin

The retreat of the clergy of the diocese is taking place this week at Holy Cross College, Mosgiel, and is being conducted by the Very Rev. Father O'Farrell, C.S.S.R.

The students from Holy Cross College, whose names were given in our last issue as having matriculated, also passed the solicitors' general knowledge examination.

The Catholic schools' picnic will be held at Wai-hola on Tuesday next. The train will leave Dunedin at 8.40 a.m., and stops at Kensington, Caversham, and Mosgiel. A comprehensive programme of races, etc., has been arranged, and given fine weather, the outing should prove most enjoyable.

At the recent Junior Civil Service examination all the candidates presented by St. Dominick's College passed, three out of the four being placed on the list of distinctions. The following is the list:—Alfreda Ward, 104; Ethel Mary Clarke, 370; Constance Ward, 461, (Convent, Milton); Grace Paton, pass, 626.

THE FRENCH PERSECUTION

THE DECEMBER ONSET

The French Government (says the 'Weekly Freeman' of December 22) has begun its campaign of violence by an outrage that will be thoroughly appreciated by the whole civilised world. The violation of the Papal Nunciature and the forcible expulsion of Mgr. Montagnini is one of those offences against civilised usage that is an affront against international courtesy and law. The spirit of the act, says the Paris correspondent of the 'Morning Post,' betrays little consciousness of strength, but merely the desire to attract the applause of the extreme and anti-Clerical faction. It is the cowardly meanness of the affront that will impress the world. No such insult would be offered to any Power that had the means to resent it; but as the Concordat was broken without even the courtesy of an intimation to the other contracting authority, the Nunciature, which has not yet lost its character of extra-territoriality, is raided by French police like an Anarchist's den. The world will ask where has French courtesy fled. Undoubtedly, the civilised Governments will sympathise with the Papal protest against this breach of the law of nations. Its object was apparently as mean as its method. The Papal Archives have been seized in order that the French Government might begin

A Campaign of Misrepresentation against the Bishops of France. The lie is already circulated that the papers show the Bishops to have been in favor of the Law of Separation. We have no doubt that the Government that was capable of the act of violence and plunder is also capable of adding to the Archives any documents that may be needed to support its campaign. The hope entertained that it would be found possible to avail of the ordinary law in order to secure liberty of Public Worship has been dissipated by M. Briand's circulars. Some of the Bishops, including Cardinal Lecot, Archbishop of Bordeaux, thought the law of 1881 as to public meetings might be availed of. But when M. Briand made it clear that it depended upon the Minister for the time being whether all the technical formalities of that law would or would not be insisted upon, the Pope realised that the liberty of Public Worship depended upon a mere Ministerial toleration to be withdrawn at any moment. Now, through the whole of France, every act of Catholic Worship performed in public will be prosecuted as an offence against the law. The priest who says Mass in public, the priest who baptises, the priest who witnesses and blesses a marriage, without giving notice to the police, will be liable to prosecution and fine. There are about forty thousand churches and chapels in France, in each of which Mass is said every day. There will be at least

A Hundred Thousand Prosecutions.

and a hundred thousand fines entailed before Sunday next, and then! The police have their instructions to prosecute; 'but it is easier to say,' observes the 'Debats,' 'than to do, and if it is attempted, those who attempt it will be saved from becoming odious only by being made ridiculous.'