

sat in the House as a Radical, to the highest judicial office in Scotland. Will the Government display the same magnanimity in Ireland? Before Judge O'Brien's death there were only four of the eighteen judges in this country Catholics. Now there are only three. Protestant England can boast a similar number—the Lord Chief Justice, and Justices Day and Mathew. Will the Government perpetuate the scandal of the disparity in Ireland? In The MacDermot they have a lawyer of ripe experience and of unblemished honour who would command the confidence of both the Bar and the public.

A Tribute to the Worth of Mr Horace Plunkett.—In moving a vote of thanks to the president at the meeting of the Irish Co-operative Societies held in Dublin recently the Rev. Father O'Donovan paid the following tribute to the work of the Right Hon. Horace Plunkett. He (Father O'Donovan) said he had never heard or read of any such representative meeting of Irishmen coming together before. He thought this great co-operative conference showed that a signal change for the better had come over the condition of this country. Men differing in religion and politics, and in almost everything else, had come to the conclusion that co-operation was one of the greatest remedies of the century for improving things in this country. The credit of this was due ultimately to one man, and that was the man who had presided at this conference. He (Father O'Donovan), as a Catholic priest who had every desire for the welfare of his country, would say that he considered there was no man in Ireland who could fill the important position of vice-president of the Department of Agriculture with greater advantage to the country than the man who had been appointed to it. Mr. Plunkett had always shown himself single-minded and disinterested, the one spring of his action being a keen desire to advance everything connected with the social, industrial, and agricultural life of the country.

CATHOLIC SCHOOLS IN NEW SOUTH WALES.

THE prizes given by his Eminence Cardinal Moran to the successful candidates at the interprimary schools examinations of the archdiocese of Sydney were presented recently at the Cardinal's Hall. In the course of his address on the occasion his Eminence said:—

The great principle which underlay all their exertions to promote their religious schools was their desire to see that the children of Australia entrusted to their care would be trained in the paths of enlightenment and of morality, and their people had made wonderful sacrifices to secure those principles during the past year. In the first year in which the present legislation came into force, excluding religious schools from any benefit from the State (1882) he had seen it reported that the whole number of children attending their schools was 16,000. For the year that had just closed it was reported that the number was 40,000. That showed that their people had been faithful to the principles for which they had contended, and for which they had made such great sacrifices. If those 40,000 children had attended the State schools they would have merited at least a sum of £200,000; that was taking an average of £5 for each child educated. These 40,000 children were able to hold their own in the various branches of secular learning, and were able to compete with those in the public schools, and they had borne away the highest prizes. Even in the musical examinations they had shown great superiority in their training. They showed that the debt of the State to them was £200,000, and they were entitled in all justice to receive honourable compensation for the sum expended on the children's secular education—that very education which the Government demanded should be given.

THE RIGHTS OF THE MINORITY.

At present this warfare in South Africa was attracting their attention as citizens. The only reasons advanced by the home Government to justify that warfare was that an intelligent and considerable minority had just claims to have its rights attended to. Because those principles and rights were not attended to, they had the British Government intervening, and claiming that they were justified in intervening by the principles of justice and of freedom. These were the words of the Prime Minister of England when justifying the intervention of England in South Africa. He (the Cardinal) claimed that the Catholics of Australia were an intelligent and considerable minority, and, in the words of the Prime Minister, their just rights should not be ignored. Well, having said so much, he supposed they must only wait their time. The minority had its rights and its duties, and no one could say that they had not been faithful to their duties. In spite of every difficulty, they had carried on religious education not only in the interests of their children, but in the interests of Australia. He looked to the future that those who were now in the majority would recognise their fidelity to their duty, and would also recognise their just rights. The future of a country rested upon the education of its children in the paths of enlightenment and morality. These were the principles worked upon in the past, and he trusted that his people would go on every year in the same way.

Lyttelton Times says:—"Gawne and Co., the manufacturers, of George street, Dunedin, send us a sample of their Worcestershire Sauce, made like Lea and Perrin's "from the receipt of a country nobleman," who must have been a fastidious feeder, and Gawne and Co. must have got the same receipt, as their sauce is indistinguishable from the famous Lea and Perrin's. People who like a relish with their meats—and what man does not—should be grateful to that anonymous country nobleman for spending his time in experimenting to such good purpose.—"

THE MAORI MISSION.

THE HIGHER EDUCATION OF CATHOLIC BOYS.

WE have received the following communication from the Very Rev. Father Lighthart, Superior of the Maori Mission, Rotorua:—

May I venture to ask you for a small space in the N.Z. TABLET to bring the following deserving object before the eyes of the Catholic public:—When our Maori boys have passed the Fourth Standard in the State schools there is absolutely no opportunity for them to continue their studies, should they be inclined to do so, beyond what the non-Catholic colleges afford them. Hence our Catholic Maori boys are at a great disadvantage. These non-Catholic colleges are a temptation for the boys who desire to gain more knowledge than what the State schools can give them. I remember no less than three of our boys who were educated at one of these colleges at the cost of their Catholic faith.

Now, since many of our Catholic boys are desirous of gaining knowledge, it becomes our duty to afford them the means. What can and must be done? We should have our own college for our Maori boys, even if it be on a small scale. With this view I again recommend myself to the charity of the Catholics in New Zealand, hoping and praying that they will stand by me to do some good and substantial act of charity in favour of our Maori boys. This school is an absolute necessity, and I hope most sincerely that I may soon be enabled to make a beginning. To this end I will be happy to acknowledge all donations which your charity and benevolence may prompt you to send.

THE SITE OF OPHIR.

THAT much vexed question, the site of the Biblical Ophir, has, Dr. Peters believes, been settled by him, and he gives etymological reasons for his conclusion in a letter to the *Journal of the Manchester Geographical Society*. A district called Injakafura, on the south of the Zambesi, and to the east of the Lupata gorge is the scene of his explorations, and this country he identifies with the renowned Sirra du Fura of the Portuguese writers, or the long-sought 'Mount Fura' of the present day. In his analysis of the name he states that 'Inja' is a locative prefix meaning 'place of,' that 'Fura' means a hole or mine, and 'Kafura' to dig a hole. A water hole in a river is 'Fura,' and the name is applied to rivers, in the sense of their being 'beds in which they dig for water.' He goes on to explain that Afur or Afer in the Sabæan language means, according to the latest etymology, hole or mine. Afur in Sabæan or Semitic is identical with Ophir in Hebrew, the vowels in Semitic languages being of secondary importance, as the consonants only are written. He draws attention to a quotation in Mr. Brent's book on *The Ruined Cities of Mashonaland* from the Portuguese writer Conto, in regard to Mount Fura, 'It is Opher, for the Kafirs call it Fur, and the Moors Afur.' On old maps, too, Dr. Peters says Mount Fura is to be seen in the position of Injakafura, and he has found confirmatory evidence in ruins of undoubtedly Semitic type in the Fura escarpment, as well as traces of the ancient gold mines with shafts and roads in the rocks, as described in old records.

CATHOLICS AND THE COMING CENTURY.

In an interview with a representative of the *Westminster Gazette* Cardinal Vaughan gives an interesting outline of the steps being taken by the Catholic Church to celebrate the opening of the twentieth century.

This year's celebrations (his Eminence observes) will be of a most comprehensive character. The whole of the Catholic Church will by a universal act of religion consecrate to her Redeemer the close of one century and the beginning of the next. Every effort will be made to impress upon all Catholics the necessity of renewing their consecration to the love and service of Jesus Christ. Loyal addresses will be presented to the Pope, one by the clergy and another by the laity. Various acts of sacred homage will be crowned by an act of public reparation and consecration which will be made before the Blessed Sacrament is exposed either during the hour of transition from the present century into the next or at such suitable period as the Ordinary may determine. A national memorial of this consecration will be erected in the Metropolitan Cathedral.

You tell me that the Church of England is also celebrating in a special manner the advent of the new century? Ah, well, we shall not interfere with them. There will be nothing controversial or antagonistic in our plan of action. We are not opening a net—the Catholic Church is above that. Do not connect the crisis in the Established Church with this jubilee. The one is quite remote from the other; but as you ask me what is my opinion of the so-called crisis, I will tell you. The Established Church is riding for a fall. It cannot live. It will not live. It is merely a sect flourishing like the Arians and the Eutychians for three or four hundred years, and then collapsing. When there is serious and continuous friction the end cannot be far off. I, myself, am confident that the end is not very distant. Such things are impossible in our Church. We have precisely the same faith. The learned may have a larger acquaintance with the doctrines of the faith than the illiterate, but there is nothing upheld by the most distinguished member of the Catholic Church that is not endorsed by the most simple Catholic. We are essentially united. In this respect the Catholic Church excels all others. Is there not a difference?