

CURIOUS ENACTMENTS.

As early as 1536 the Galway city fathers had found it necessary to enact that all citizens were to shave the upper lip and to allow the hair of their heads to grow till it reached their ears, not to wear mantles in the streets, but cloaks or gowns, coats, doublets, and hose, after the English fashion. They were forbidden to wear saffron-dyed shirts, or to have more than five yards of linen in these garments. From these enactments it is plain that 'these detestable Irish practices, manifestly dangerous to the security of the Empire,' had found an entrance through the gates of the City of the Tribes.

In Limerick in 1571 it was decreed that no maid or single woman was to wear or put on any great roll or kerchief of linen cloth upon the head, neither any great smock with great sleeves, but to put on hats, caps, French hoods, tippets, or some other civil attire. If they disobeyed their Irish garments were to be forfeit to anyone who seized them. Here, again, it is clear that Irish fashions were now being adopted by the English townsmen, as two hundred years before they had been by the Norman barons.

A Venerable Priest.

THE Ven. Archpriest Sheehy, O.S.B., V.G., Ryde, New South Wales, celebrated his golden sacerdotal jubilee on Thursday, March 6, and was congratulated by his fellow-priests and a number of laymen, who called upon him at the presbytery. The ex-students of old St. Mary's Seminary during the time of Father Sheehy's presidency presented him with an address.

Archpriest Sheehy (says the *Freeman's Journal*) was born in Cork, Ireland, on the 1st of October, 1827, and arrived in Sydney with his parents in July, 1838. Educated at St. Mary's Seminary from January, 1839, till its close in 1844, young Sheehy spent a year with his parents at Wollongong preparatory to entering upon his studies for the priesthood. Filled with a vocation to which from the first to the last he unfalteringly responded—for of Samuel Augustine Sheehy it may be said, as a great Frenchman remarked of the greatest of his countrymen, that 'imagination could not conceive of him as a layman'—encouraged by Dr. Polding, he entered the Benedictine Monastery of St. Mary on May 9, 1845, and on the 11th of July, 1848, made his religious profession. Four years later, on the 6th of March, 1852, he was ordained priest by Bishop Davis, Coadjutor to Dr. Polding, being at the present moment the doyen of the Australian-ordained clergy—his senior in that position, Dean O'Connell, having passed away last year.

Shortly after his ordination he had charge of St. Mary's Seminary day school until its close, amongst the pupils being the late William Bede Dally. He was also President of the Lyndhurst College from 1861 to 1864. In the early years of his ministry Father Sheehy had charge of the Sacred Heart district, and for eight years was chaplain to Darlinghurst gaol. For 13 years, at a time when the office required more than ordinary powers of administration, Dr. Sheehy was Vicar-General to Archbishop Polding, occupying the position up to the time of Dr. Vaughan's arrival. When the Vicar-Generalship was practically merged in the Coadjutorship of Dr. Vaughan, Dr. Sheehy was given charge of the Windsor mission, in succession to the Very Rev. Dr. Hallinan (another of our veteran churchmen, who still survives), and he retained that charge for 12 years, till, broken down in health, he was removed to Wollongong. After three years' administration there, Dr. Sheehy, wishing for rest, applied for the newly-formed mission of Ryde. But the Ven. Archpriest, although residing in a spot suggesting in its beautiful environment the very haven for 'otium cum dignitate,' has hardly realised the popular idea of rest in his 13 years' missionary work in the Ryde district. Religion, education, and charity have shown wonderful development there; and the fact that the venerable pastor is now vigorously engaged in the task of liquidating the parish debt of Ryde does not necessarily make for rest to a priest 75 years of age.

It may not be generally known that in 1866 Archpriest Sheehy (at that time Vicar-General) was appointed Assistant-Bishop to Archbishop Polding under the title of Bishop of Bethsaida; and it is characteristic of the man and the priest that he declined the honor without the least ostentation.

Concert at Lawrence.

NOTWITHSTANDING the uninviting nature of the weather out-of-doors on St. Patrick's night the concert in the Town Hall (says the *Trapaka Times*) was well attended, though not, of course, by the overflowing audience that might with the fullest assurance have been calculated on had the weather been more favorable. The entertainment opened with the overture 'Humors of Donnybrook,' by the Lawrence Orchestra, a number of bright and lively airs that were very cleverly played and deservedly applauded by the audience. Miss Moloney, of Dundin, who was cordially received, made her first appearance before a Lawrence audience in the song 'A Dream of Paradise,' for which she was enthusiastically encored, Mr. McClymont receiving a similar honor for his vocal item. Miss Morrison's singing of 'Come back to Erin' was very effective, as was also her rendering of her encore item, 'Dear hearts.' Mr. Corrigan considerably enhanced his reputation by his singing of 'The valley by the sea,' for which he was recalled. Mr. Howie followed with an Irish jig which had to be repeated. Mr. C. King's song 'The anchor's weight' was warmly encored, and the comic duet, 'Money matters,' by Miss Morrison and Mr. D. Mitchell, was much enjoyed. Miss

Moloney contented herself by bowing her acknowledgments to the demand for an encore to her very sympathetic rendering of 'The wearing of the green.' Miss Morrison's singing of 'Avoureen' was much appreciated which was evidenced in the very warm encore she received which was formally acknowledged, and Mr. Corrigan for his capital rendering of the song 'Asleep in the Deep' was enthusiastically applauded, a similar favor having been extended to Mr. King for his singing of 'The lads in navy blue,' which brought the first part of the entertainment to a close.

The second part was opened with an overture by the orchestra, after which came the farce, 'Popping the question,' which excited a good deal of laughter, all the players acquitting themselves very creditably. The characters were sustained by Misses Eva Hart, Alice Kelleher, Morrison, and Colgan, and Messrs Applegarth and D. Mitchell. Taken altogether the concert was an undoubted success, and everything ran smoothly to the close, at which the orchestra played 'God save the King.'

During an interval in the entertainment, the Very Rev. Mgr. O'Leary thanked the audience for their attendance, also the ladies and gentlemen who had assisted in the performance, incidentally remarking that there were few towns in New Zealand which could boast of such high-class musical talent as Lawrence—a compliment that was received with the approving applause of the audience—and specially thanked the Rev. Canon Richards, a member of the Lawrence Orchestra, for his assistance, asking on behalf of that rev. gentleman an expression of thanks from the audience, a request that was promptly and enthusiastically responded to.

Nuns at Mafeking.

THE following account of how the Sisters of Mercy are doing their noble work at Mafeking appears in the Sydney *Freeman's Journal*. It is written by Lieutenant McKenna (an Australian serving with the British forces in South Africa):—

'What is gradually becoming one of the established features of our Mafeking Christmastide (says the writer) is the annual Christmas entertainment by the children of the convent school. Since the war the Sisters of Mercy, who have charge of the convent, have become such heroines, owing to their nursing and making of warlike stores during the siege, that one is sometimes getting back into the way of regarding them as an educational Sisterhood. A visit to the scholars' breaking-up entertainment, however, would soon convince you that they are most certainly educational, and educational to a very varied extent. When one considers the fact that the Mafeking convent is the only school, in the accepted idea of a school, between Kimberley and Bulawayo, one can imagine that the 700 miles of country is a fairly wide field of industry. And the scholars supplied from this wide field possess a wide and varied set of talents. We have the demure young lady of eight or nine years, who comes to school from somewhere where her father has a store on the fringe of the desert, and who has probably never seen more than two white people together in her life; then she appears at the entertainment as a dainty exponent of a dainty minuet. Then the little toddling boy of tender years, whose experiences of society are such as a farm 50 miles from anywhere can offer, appears on the stage as the up-to-date masher singing an up-to-date song, and twirling his curly-brimmed top-hat in the adopted Piccadilly style, although he has probably never seen a man with a top-hat on in his little life. There are people who would not regard the aforesaid abilities as educational, perhaps, but as a member of the public one has no opportunity of judging scholastic attainments, but can only judge by what he sees, and that is enough to assure anyone that children who be so capably taught the lighter studies of life must necessarily possess a high standard in the more serious walks.

The convent institution is in every way quite a recent affair in our midst. The Sisters of Mercy had only just got their convent building erected when the Boers came along with big guns and blew most of it down for them. What little headway they had made with their pupils was necessarily brought to a standstill until it was decided which nation was to own the part of the country on which they had built their convent, and this affair took some time, so that it was not really until late in 1900 that they had a chance of making a start—little more than a year. Consequently there are no pupils that have been long enough with the Sisters to show how far their educational advancement may be carried, but when one judges by the degree that has been attained in such a short space of time, one may well prophecy the most triumphant success, and that prophecy is the wish of everyone who has any wish to see civilisation spread in these out-of-the-way spots of the Empire.

The Sisters are making an appeal to the charitable public for funds to enable them to build a much needed school, their present space being quite inadequate to the number of pupils attending, so that the Sisters had to give up their own refectory and cells, themselves suffering the greatest privation and discomfort on this account. Let us hope that our generous countrymen, to many of whom the Sisters are personally known, may help them in this work.

Messrs. Strange and Co., of Christchurch, have an announcement of considerable interest to heads of families and others in this issue. This well-known and enterprising firm makes all the furniture at its own factory and sells direct to its clients, who are thus saved the middleman's profit. Messrs. Strange and Co. have an immense stock of New Zealand-made furniture to select from, and in addition their display of carpets, linoleums, curtains, rugs, etc., cannot be beaten in the Colony. Estimates and full particulars will be sent free on application. Prices are very moderate, and are varied so as to suit all classes of customers...