

On Monday his Lordship administered Confirmation to 30 candidates at the Bluff. He explained to them that this was their Pentecostal day and that the Holy Ghost would do for them in their measure and according to their dispositions and needs what He had done for the Apostles on the first Pentecost. He sanctified, enlightened and fortified the Apostles who sadly needed these influences. He showed by giving instances from the Gospel history how imperfect, ignorant, and timid the Apostles had been before the descent of the Holy Ghost upon them, and how changed in mind and character they became on His descent. We need very much in our circumstances piety, light, and courage, gifts which those confirmed would receive according to their needs and dispositions. He then pointed out the difficulties and dangers to be met with, and exhorted the children to receive the Sacrament with the greatest fervor, and to esteem, cherish and preserve for long the gifts that day received. He hoped that the children confirmed—the first lot trained by the nuns in this town of Bluff—would be a leaven for good in their families by their modesty, self-control, piety, and fear of God. He congratulated the congregation of the Bluff on having a convent amongst them. Who would think, even a few years ago, that there was an early prospect of a Catholic school in the port—not to say a convent of Dominican nuns? But the port was growing rapidly. He had noticed a vast extension in it since he saw it two years ago on his return from Europe; and with the growth of the town—nay, outstripping it—was the coming into evidence of the Catholic religion in the place. The nuns had made a great and generous venture in establishing themselves here. The best house and the choicest section in the place came providentially into their hands. The debt, no doubt, was great; but he felt sure that the generosity of the people of Invercargill and the surrounding places attached to it would leave no cause to the parish priest and the religious communities for alarm as to the success of the vast undertakings entered upon in the parish. Meanness, stinginess, selfish hard-heartedness did not benefit the close-fisted. Sacred Scripture and daily experience showed that God rewards a hundred-fold those who expend in the promotion of works of charity and religion.

On Tuesday his Lordship administered the Sacrament of Confirmation to 54 children in the Church of the Sacred Heart, Waikivi.

Death of Captain Tubman.

THE news of the death of Captain G. R. Tubman in South Africa was received by his many friends in Otago, and especially in Dunedin, with feelings of the sincerest regret. It will be in the memory of our readers that the deceased left with the Fourth Contingent as Lieutenant, and that he was not long in South Africa when he was promoted to a captaincy. When that contingent returned to New Zealand the deceased elected to stay behind, and after a time he joined the Seventh. Some time ago he was appointed provost-marshal with General Garrett's column, a post which he held until his death. Prior to his departure for South Africa, Captain Tubman had been engaged as State school teacher in North Otago and Dunedin, and wherever he resided he made hosts of friends. In 1895 he was married to Miss Bessie Culling, daughter of Mr. John Culling, of Hillgrove, but he lost his wife shortly after his marriage. Captain Tubman was of a most kindly and charitable disposition, and he never refused assistance to those in need.—*R.I.P.*

Obituary.

MR. F. F. M'BRIDE, FRANKTON.

Very general regret was felt throughout the whole of this district (says the *Wakatipu Mail*) when it became known that Mr. F. F. M'Brice, second eldest son of Mr. F. M'Brice, of Frankton, had passed away on Monday night, April 7, after an illness extending over a little more than two days. Mr. M'Brice was pursuing his usual avocation on his father's farm at Frankton on Saturday last, and in the afternoon of the same day, whilst on horseback, he felt a giddiness coming over him. He at once dismounted and, feeling very unwell, walked home and took some rest. He became unconscious in the evening and Doctors Douglas and Thomson were both summoned to his bedside. On Sunday deceased regained consciousness at times, but on Monday he seemed to grow worse, being unconscious all day, and, notwithstanding the constant care of Dr. Douglas, he passed peacefully away in the evening. The late Mr. M'Brice was a native of Frankton, and had reached the age of 29 years. On Wednesday the remains were followed to the Frankton cemetery by a large number of people from all parts of the district, there being over 50 carriages besides numbers on foot and on horseback. The members of the Sacred Heart Society, of which deceased was a member, headed the procession. The Wakatipu Mounted Rifles, of which deceased was also a member, and the Queenstown Rifles, to the number of 40, including officers, marched to the cemetery with reversed arms and as the gate was approached formed up on each side of the road and allowed the procession to pass through. The volunteers subsequently took up a position on one side of the grave. The Rev. Father O'Donnell conducted the burial service. The coffin was covered with many beautiful wreaths, including one from the Wakatipu Mounted Rifles. Mr. and Mrs. M'Brice and family have our sincere sympathy in their sad bereavement.—*R.I.P.*

MR. JOHN KELLEHER, WANGANUI.

It is with deep regret (writes our Wanganui correspondent) that I record the death of Mr John Kelleher, the eldest son of Mr B. Kelleher, Castlecliff, Wanganui (late of Invercargill). The deceased,

who was but 23 years old, succumbed to a short illness, at the Wanganui Hospital, on Friday, 4th April. He was a popular member of the newly-formed Castlecliff Rifles, and was buried with military honors, the Battalion Band and the members of his own corps being fully represented. Rev. Father O'Sullivan attended the deceased, and administered the last rites of Holy Church. Mr and Mrs Kelleher and family are well known here, and many have been the expressions of sympathy tendered to them in their sad bereavement.—*R.I.P.*

NEW ZEALAND: GENERAL.

INSPECTOR PENDER has three months' leave of absence and a pension of £240 a year. Inspector Pardy's pension is £213 6s 8d a year.

THE Very Rev. Dean Grogan, of Napier, was to preach in St. Teresa's Church, Philadelphia, on Sunday, March 16, on 'The Life and Work of St. Patrick.'

A HOKITIKA message states that Dr Morkane, of Dunedin, and until lately connected with the Christchurch Hospital, has been appointed surgeon superintendent of the Ross Hospital.

THE following list (says the *Oamaru Mail*) gives the results of the season's play by the Oamaru Schools' Cricket Association, the teams being in order of merit. Each team has played ten matches: St. Patrick's won 9, South won 7, Middle won 7, Waitaki B won 3, North won 2, Waitaki A won 2.

It is stated that the Bank of New Zealand's profits for the year ended March 31 are said to be greater than the profits for the preceding 12 months. The Bank will not only be able to discharge all statutory disbursements, including £50,000 to the Assets Board, but will pay a further sum of £100,000 to the Board towards meeting any deficiency in realisation, as well as a five per cent. dividend to shareholders.

It will be gratifying to everyone who wishes well to our New Zealand industries to hear that the Orepuki Shale and Oil Works are not to be closed down indefinitely. Work, except refining, has been stopped, pending the arrival of new machinery, which will enable the company to conduct operations more economically. The plant will arrive in a few weeks, when operations will be resumed on a large scale.

A REARRANGEMENT of portfolios in consequence of the Premier's departure has resulted in members of the Ministry temporarily taking over the following:—Sir J. G. Ward, the Premiership, Treasury, Public Trust, Commissionership of Taxes. The Hon. Hall-Jones, Defence and Labor. The Hon. C. H. Mills, Old Age Pensions. The Hon. W. C. Walker, Government Insurance. The Hon. T. Duncan, Land for Settlements.

IMPERIAL sentiment runs very high in the Pohangina Valley (says a correspondent of the *New Zealand Times*). The settlers won't touch German wire, and willingly pay a pound a ton more for the English article. One dairy farmer is alleged to have sold a Holstein-Friesian cow because of the animal's origin. German sausages, even though made in New Zealand, and Dutch ovens will probably be the next things to come under the ban of these ultra-local residents.

A 'PRESBYTERIAN Protestant' writes in part as follows in the *Oamaru Mail* regarding Bible reading in the public schools: 'It was a false step at the outset, when the Education Act was passed in 1877, to have allowed the Government to assume a monopoly of primary education—without a full understanding that provision was made for a true education, embracing, as it does, the moral, mental, and physical training of children. The Colonists quietly acquiesced in the measure, and never ceased to glorify and belaud the free, secular, and compulsory system as a system sacred and inviolable. The fruits of the secular teaching are becoming manifest, and now, and for some few years back, spasmodic efforts are made and have been made to restore the Bible to the daily schools. The Presbyterian Synod seem to complacently assume that their present endeavor will be successful because it is a compromise and a compact amongst the Protestant churches—a reading of the Bible with some agreed-upon explanations of undenominational features. This would be all very well, were there not a church outside which could never agree to the reading of a Bible it considers erroneous. The Roman Catholics are the only consistent body right through in holding religious teaching as essential, and until as sensible and just men we agree to give them a grant of public money commensurate with the sacrifices they make, there is absolutely no hope of the Bible being introduced to our public schools. The moment it was permitted, the Roman Catholic right to a grant would be irresistible. Of course we know the cuckoo cry of unthinking people that if they get a grant why not other churches? and thus begin denominational education. But the reply is obvious and unanswerable. These other churches have weakly assented to the exclusion of the Bible, and have not in the smallest degree made a sacrifice for principle. They want the State to do all for them, and think the Roman Catholics are silly in not following their callous practice of allowing children to grow up in ignorance of the only true basis of morality. I am sick of the insufferable cant of pooh-poohing the righteous claims of the Catholics. Much as I deplore the errors (to my mind) of the Church of Rome I cannot see one reasonable objection to give them their civil rights. For example, if the Catholics were in a similar majority to the Protestants now, and prevailed upon the Government to introduce the Douay Bible in our national schools, what would the minority of divided Protestant sects do? I presume they would consider it hard and oppressive. But what is "sauce for the goose is sauce for the gander," and it is well always to judge fairly and impartially.'