

other cause whatever; and whilst he should support the Government in maintaining the supremacy of the law over everybody and everything, he asked the Attorney-General for Ireland, who was also the member for North Derry, was there not a more excellent way of dealing with Ireland than the one which he and his Government were pursuing at the present time. He asked whether it would not be truer statesmanship for the Government of the country, rich and strong as it was, to face

The Terrible and Horrible Facts of Life

in the West of Ireland, and so to make life at least a little tolerable for the people who had to live there. They were sending men to gaol almost every day for speeches delivered in those regions, for alleged intimidation, and for incitement to boycotting. He most deeply deplored it, but he admitted that no one in the place of the Attorney-General or the Chief Secretary could do anything else. The King's authority must be maintained, but his chief complaint was not of the Government's action so much as of their inaction. Let them take the case of the De Freyne estate, out of which all the difficulty arose. How many members of that House had gone to gaol for language used in regard to that property? He had heard it said that they said what he (Mr Russell) had said in the North. He did not think it was so. At any rate, he should continue to say it. How many members of that House had any sort of idea what the De Freyne estate was like? It was simply one of those tracts or bogs, on which the people were driven, and which they had reclaimed by spade work. Out of that bog land all this trouble sprang. There was not a penny of economic rent to be had. The rent was paid by the devotion of children in the slums of New York and Chicago, and laboring men in this country and Scotland. All this disorder did not arise from falling prices in agricultural produce nor on account of the weather, but from one thing alone, the action of the State Department over which the Chief Secretary presided. As the representative of that Department, he spent £300,000 of public money in the purchase of the Dillon estate. Under ordinary circumstances he (Mr Russell) would have regarded that as a beneficent act, for the result was the tenants of that estate had discovered a new heaven and a new earth. But the fact was that the two classes of tenants were living under totally different conditions, and men were going to prison. Naturally the De Freyne tenants had struck against it, and had caused all this disturbance. But there was a way out. Why should not the Government of this country, rich and strong as it was, face the real facts? Why should they stand shivering on the brink? Did anybody imagine that the House could not see that the Chief Secretary did not like what was done? His predecessor (Mr. Gerald Balfour) was in the House, and he fought and resisted the pressure in his time. The Government were being pushed from behind. There were four or five

Great Irish Landlords in the Cabinet

and men in that House who ought to represent the tenants and not the landlords were busy on public platforms in Ulster hounding on the Government to this stupid catastrophe. One great, generous, statesman-like act for the benefit of these poor people and the police might be disbanded, the resident magistrates dismissed, and the Government would earn the gratitude of those not ungrateful by nature. As regarded boycotting, he knew what it meant in Ireland. The great joke of it was he had felt it from both sides. Boycotting ought to be punished, but the persons who conspired and brought it about could not be got at. The lesson had been learnt that when the whole opinion of a locality was united against a family or an individual there was no need for conspiracy. They had to ask the executive where it stood in Ireland. They must not blame the Irish League for what might follow the denial of justice. He condemned the misrepresentation of Irish affairs which appeared in the London Press. The English Government had not got into a tight place. Up to 1868 the policy of conquest was in force, but in that year the Church was disestablished, and since then there had been Land Act after Land Act, and the people were able to speak through three-fourths of their representatives. But no remedy as yet had come for the people of the West of Ireland, who, if they had been foreigners, would have become Anarchists. It was different in Ulster where there were no ruined houses, as in the West of Ireland. General Gordon when he visited Ireland did not talk of party, he only spoke of the attempt that had been made to promote the welfare of the people. But after all the resistance of Irish landlords and their friends their folly had found them out. The heartless laughter and ironical cheers he had been received with by some hon. members was a disgrace to them and the English Parliament, which had stood so long in the way of progress in Ireland. It was not a question of the League's authority; they stood far in the background. When the people lost faith in legislation, the secret societies forming at this moment shot their landlords, and the blame was put upon the League. The thing was suffered by a callous and indifferent Executive. It was the land system of Ireland that still kept the Irish people in anger and apart, and the duty of the Government was to get at the root of the trouble written deeply, and remove it from the brain of the Irish people.

St. Anselm was a native of Aosta, in Piedmont. At the age of 27 he became a member of the Benedictine Order at the Abbey of Bec, in Normandy. In 1093 he was consecrated Archbishop of Canterbury, a dignity which he held for 16 years. A considerable portion of this time was spent by St. Anselm in exile, in consequence of his refusal to submit to the intolerable pretensions of the English Kings, William Rufus and Henry I. As a profound thinker, St. Anselm holds a prominent position among the Doctors of the Church.

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The Bishop of Maitland.

DURING the coming week, the venerable Bishop of Maitland, the Right Rev. Dr. Murray, will celebrate the golden jubilee of his ordination as a priest. The date proper fell within Holy Week, and was postponed until the 22nd inst. The celebration of the important event will be opened with Pontifical High Mass in St. John's Cathedral, West Maitland, at which the visiting prelates and priests and the diocesan clergy will assist. His Lordship's birthday fell on March 25, so that in the same week he was entitled to celebrate two anniversaries. His Lordship was 74 years on March 25, having been born in County Wicklow in 1828. The vocation to a religious life (says the *Sydney Freeman's Journal*) was manifested very early in life, and at the age of 14 the future Bishop entered the College of the Propaganda at Rome, where for 10 years he remained studying for the priesthood. Here he was a contemporary of Cardinal Moran; and here, too, in the College chapel, on Passion Sunday, March, 1852, he was advanced from deacon's orders to the priesthood. Returning to the diocese of Dublin, for which he was ordained, Dr. Murray spent over 12 years there, 11 of which were passed in the onerous office of private secretary to his episcopal superior and relative, Archbishop (afterwards Cardinal) Cullen.

Of this period of Bishop Murray's life we may employ the testimony of Very Rev. Dean Beechinor, of Launceston, Tasmania: 'The scene of 25 years ago, when his Lordship was consecrated (said the Dean, speaking on the occasion of Bishop Murray's Episcopal Silver Jubilee in 1890) was still vivid in his memory. He was a witness of that scene, but his knowledge of Dr. Murray did not begin there, for he was connected with the same diocese, the diocese of Dublin, in which Dr. Murray labored before his elevation to the Episcopate. With the curates, and indeed with the whole of the clergy, Dr. Murray was singularly popular, and when the news got about that he was to go to Australia as Bishop of Maitland, there was a genuine sorrow expressed on all sides. Of course they realised in Dublin that what was Ireland's loss was Australia's gain, but they were loth to part with him all the same, and he (the Dean) doubted if ever a man left Ireland whose departure was more regretted by priests and people. They were fellow-travellers from Ireland to Australia; they came out together with a wonderful crew of priests and nuns in the good ship *Empress*, which was 93 days on the water. To him Dr. Murray had endeared himself before he left Ireland, and he had conceived a warmth of love and affection for him which, he confessed, scarcely any other prelate in Australia commanded to the same degree.' Dr. Murray was only 37 years of age when

The Burden of Episcopal Responsibility

was imposed upon him by the Supreme Pontiff. The younger generation has often wondered why Bishop Murray has always taken such a special interest in the diocese of Bathurst, and why his Lordship is looked upon almost in the light of their Bishop by the people of the Western diocese. It has been explained by the warm personal attachment which existed between Bishop Murray and Bishop Quinn, and the memory of which was strengthened when one of Bishop Murray's first priests provided Bathurst with its second Bishop in the person of the late Dr. Byrne. The history of that attachment is an affecting one indeed. At the very time, in 1865, when the Rev. James Murray was appointed Bishop of Maitland, his friend, the Rev. Matthew Quinn, was selected to rule over the new See of Bathurst. The two were consecrated at the same time, and they came together to Australia. And no country ever had the benefit of two finer prelates than these, upon whom the late Cardinal Cullen put the Apostolic seal on the Feast of St. Laurence O'Toole, November 14, 1865. Figures are not attractive to the general reader. But they are sometimes useful, and may be here used to exemplify the

Progress made in Religion and Education

under Dr. Murray's rule. The Catholic population returns of the diocese are not available before 1870, when they stood at a total of 21,200. The Catholic population was returned last year at 30,000, so that it may be presumed to have increased only about 50 per cent since 1866, when Bishop Murray took possession. In that year there were in the diocese 8 missions, with a total of 16 churches, administered by 9 priests; at the end of last year there were 17 missions, 69 churches, and 61 stations, with 39 secular priests and 5 Redemptorist missionary priests with headquarters at Mount St. Alphonsus, Waratah. In 1866 there was in the whole diocese but one convent and five nuns; last year there were 30 convents, 189 nuns, and 19 Brothers. In 1866 there were 11 Catholic primary schools, all State-aided, and no secondary schools; last year there were 37 primary and 16 secondary schools, all maintained by the Catholic body. In 1866 there were 1161 scholars attending Catholic schools; last year there were 3936. At the end of last year there were in the diocese 9 Guilds with 199 members, 4 branches of the Hibernian Society (since increased) with 170 members, 35 branches of the League of the Sacred Heart with a membership of 4881, 25 Societies of the Children of Mary with a membership of 437, and 6 other religious confraternities with a membership of 702, and 92 Christian Doctrine classes attended by 3309 pupils. This progress has studded the diocese with buildings for the service of God, the religious training of youth, and the housing of priests and religious.

This is truly a marvellous record of achievements in a single generation. But while working so enthusiastically and with such well-directed zeal to establish the true spirit of religion throughout his extensive diocese, and while leaving unavailing of no opportunity to adorn that diocese with institutions of piety, education, and charity, his Lordship has by no means allowed his zeal for the spread of religion to be confined within the limits of his own particular field of labor. To the services rendered by his Lordship

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