

left to private enterprise. Among us in these countries the 'profession' is usually carried on by women who prefix the French title 'Madame' to common English surnames, and live in dingy, melancholy streets, every house of which (as W. D. Howells said of the residence of his Pythoness) 'seems to wince as you go by and button itself up to the chin for fear you should find out it had no shirt on—so to speak.'

In one of his works, Young pokes the goad of his sharpest sarcasm into the failures of the prognostications of Sidrophel Vapulans, another famous official 'futurist' of the Puritan days. 'Scarce one of his predictions were verified,' says Young, 'but a thousand contrariwise. It is hard that a man shooting at rovers so many years together should never hit the mark.' Butler says of the same blundering wight that 'he is excellent at foretelling things past, and calculates the deputy's nativity after he is beheaded.' Prophesying after the event is also a tolerably strong point with present-day 'futurists' and mediums. Our readers will recall, for instance, the post-mortem 'predictions' regarding the death of the late Queen Victoria that were cabled out in solemn earnestness to these countries after her spirit had fitted. Another instance in point was furnished a few weeks ago by the death of the motorist Count Zborowski. The foolish man tried to 'fly' his big racing motor-car at the rate of fifty miles an hour round a sharp corner near Monaco. He failed. The machine was turned into scrap-iron and the Count into dead meat. When the incident had got noised about by the newspaper press, forth steps an enterprising 'meejum' in Nice—one of the school of Sidrophel—and claims to have predicted the whole thing. And the cable-grammers speed the portentous news on the wings of the lightning to the ends of the earth! London 'Truth,' in its latest issue to hand, reads the world at large the following homily on the subject which we in New Zealand may well take to heart:—

'Nothing will cure a vast number of persons of a credulity that seems to be inherent in our nature. Mesmerists, hypnotisers, manifestation-mongers have been exposed time out of mind. Yet a woman or man has only to offer to reveal the future, or make a table move, or produce sounds in the air, or materialise Shakespeare or a bunch of flowers in order to get fools to pay money to witness these "wonders," anyone of which can be, and has been, done equally well by Mr. Maskelyne by cleverly contrived machinery. If this Nice "seer" really can reveal the future, all that she has to do in order to become rich enough not to require to give seances, is to call her spirits to her and learn whether black or red will be the winning color at the Monte Carlo tables. Then why does she not do it?'

The late Mgr. Rigney

As announced in a recent issue of the 'N.Z. Tablet,' the Right Rev. Mgr. Rigney died at Prospect, near Sydney, on Saturday, May 9, at the advanced age of 91 years. The late Monsignor Rigney represented the last surviving link in this State (says the 'Freeman's Journal') with the long past of Australian ecclesiastical history. He came to these shores when Australia was practically a wilderness, at a time when there were but three bishops in the whole of Australasia—Most Rev. Dr. Polding in Sydney, Dr. Pompallier in New Zealand, and Dr. Viard, of Oceania—all of whom have been long called to their reward. His work was the hard, unrelenting work of the pioneer of religious establishment. Dr. Rigney arrived in Australia on July 15, 1838. Companions of his on the voyage were the Rev. Fathers Francis Murphy (afterwards first Archbishop of Adelaide), John Fitzpatrick, Michael O'Reilly, Edmund Mahony, Thomas Slattery, Brennan, and Lynch. At that time there were nine priests in the whole of New South Wales, seven in New Zealand, and five in Oceania. There were no nuns south of the line, but towards the end of 1838 Dr. Ullathorne brought out five Sisters of Mercy, who were stationed at Parramatta, where to-day there is a flourishing branch of the Order. Father John Rigney was a native of Ballinasloe, County Galway. He was educated and ordained at Maynooth College. In the year 1838, a year after Father Rigney's ordination, the Right Rev. Dr. Ullathorne, accompanied by the Rev. Francis Murphy, then on the English mission, visited Ireland for the purpose of inducing if possible priests to go out to the Australian mission. Father Rigney volunteered his services, and arrived with the heroic band above-mentioned on July 15, 1838. For a number of years he had charge of the Singleton district. Re-

moved from there, he was appointed to Brisbane, but when the diocese of Brisbane was formed, Father Rigney returned to Sydney, where he labored long and faithfully. His missions were at Balmain and St. Mary's Cathedral. He took an active part in forwarding the building of the present Cathedral edifice. On the death of the venerable Archdeacon M'Encroe he was appointed in 1869 to the archdeaconry of the diocese of Sydney; while 19 years later he was raised to the rank of Domestic Prelate by his Holiness Pope Leo XIII. After a Requiem Mass at St. Patrick's Church, Parramatta, the remains were interred in the local cemetery, the funeral cortege being the largest ever seen in the district.

RETURNING TO THE FOLD

A London contemporary announces that the Duke de Moro, of Hill Hall, Epping, late of Norton Heath, near Ongar, who was until recently an active member of the Anglican Church Union, has been received into the Catholic Church.

The Rev. William Wheler Hume, lately curate at St. Michael's, Shoreditch, has been received into the Catholic Church at the Church of the Assumption, Warwick street, London, by the Rev. O. R. Vassall-Phillips, C.S.S.R.

Sixty adults, till recently belonging to St. Michael's Anglican Church, Shoreditch, were Confirmed by the Right Rev. Dr. Cahill, Bishop of Portsmouth, recently at St. Mary's, Moorfields, London.

On April 2, Rev. Samuel Macpherson, late pastor of St. John's (Episcopalian) Church, Auburn, New York, was received into the Catholic Church by the Rev. W. T. Clark, S.J., at the Jesuit Novitiate, St. Andrew-on-the-Hudson.

The Rev. George Stewart Hitchcock, B.A., some time curate of St. Paul's Anglican Church, Chatham, and lately minister of Chatham Unitarian Church, is now (states a London secular newspaper) a candidate for admission to the Catholic Church.

The 'Catholic Times' states that the Rev. Mr. Evans, until recently rector of St. Michael's Anglican Church, Shoreditch, London, has been received into the Church, the ceremony having taken place in Florence about the middle of March. Ninety-three persons, who were formerly members of St. Michael's congregation, have already been received at St. Mary's, Moorfields, and the number under instruction is daily increasing.

The Rev. Edgar Lee, who has been vicar of Christ Church, Doncaster, for about ten years, has resigned the living, and is to be received into the Catholic Church. The rev. gentleman's reasons for taking this step are connected with the question of authority. He has sought in vain, he says, for an authority in the Church of England upon which he could rely. The rev. gentleman was formerly vicar of St. Anne's, Buxton.

Mrs. Henrietta Dougherty (says a Californian exchange), a woman of high literary attainments and a writer of considerable note, who had been brought up an Episcopalian and had affiliated with that denomination all her long life of eighty years, has been received into the Church by Rev. William Quinlan, of Los Angeles, after having been thoroughly instructed. Mrs. Dougherty had been a student all her life and joined the Church only after a most thorough investigation.

An interesting conversion (says the London 'Tablet,' March 28) took place last week. Mrs. Thelwall, the widow of the well-known water-color artist, Weymouth Thelwall, was received into the Church by the Rev. Father Coventry, O.S.M., of the Fulham Priory. Mrs. Thelwall is herself a connection of Sir Walter Scott's family, and her late husband was the youngest son of the celebrated John Thelwall, the Reformer, who, together with Horne Tooke and Hard, was tried for high treason in 1795. This conversion offers a curious instance of the links of history. John Thelwall, the new convert's father-in-law, was the friend of Coleridge, Lamb, Hazlitt, and Condorcet, and yet here is his daughter-in-law living and hale at the dawn of the twentieth century. No man, in his time, did more to advance Catholic Emancipation than John Thelwall, and, by a curious coincidence, his son died a Catholic, and his grandchild is a pious Catholic, whose influence has brought her mother into the fold.

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