

## PRESENTATION TO FATHER O'REILLY, PORT CHALMERS

St. Joseph's Hall was filled to overflowing on Wednesday evening of last week when the Catholics of Dunedin and North-East Valley assembled for the purpose of presenting the Rev. Father O'Reilly, who was recently appointed to the charge of Port Chalmers, with an address and purse of sovereigns, as a token of their warm appreciation of his work as a priest during the five and a half years he has been connected with the Cathedral parish. The chair was occupied by Mr. J. A. Scott, who was supported by the other members of the Presentation Committee. Among the clergy present were the Rev. Father Coffey, Adm., and Rev. Fathers Corcoran, P. O'Neill, and D. O'Neill. Apologies were received from the Rev. Father Delany, South Dunedin, and from Messrs J. B. Callan, jun., and L. Pavletich.

Mr. J. A. Scott, before reading the address, said that, speaking for the laity, he would say that they appreciated Father O'Reilly as a priest and as a man. He told the story of the Irishman who had asked a strolling fiddler to play the 'Boyne Water,' till 'he saw how long he could stand it.' Father O'Reilly, the speaker knew, would find it hard to listen to even a few words of praise spoken in his regard; but there was such a genuine and general appreciation of his work and worth that it was only right that it should be allowed to find some expression. Father O'Reilly had carried out his allotted work in the parish with a thoroughness, a fidelity to duty, and an all-round ability that was deserving of the highest praise. He (the speaker) had been fortunate enough to enjoy the friendship of many priests, but he had never come into contact with anyone who had a higher idea of the priest's calling, or a higher personal standard of priestly duty, than Father O'Reilly. Into every department of his work he threw himself with whole-hearted earnestness. This was very noticeable in his sermons, which were effective because they were reasonably short, because the preacher always took care that he had something to say, and because they were delivered with a dramatic ability that compelled attention. In the ordinary work of the priest—visiting the sick, tending the dying, giving counsel, encouragement, and assistance to those who needed it—Father O'Reilly had lived up to the best traditions of the Irish priesthood, and higher praise than that he could not have. The speaker referred in eulogistic terms to Father O'Reilly's personal qualities—his geniality, his absolute straightforwardness, his loyalty as a friend, his open-heartedness,—and concluded by assuring him that his work amongst them had been deeply appreciated, and that he had, and would continue to have, a warm hold on their affections.

Mr. Scott then read the following address: 'Rev. and Dear Father,—During the five and a-half years you have labored amongst us we have learned to highly value and esteem your genial and kindly disposition, and your many sterling qualities of head and heart. Your work as a priest amongst us has been marked by pulpit ability of an exceptionally high order, and—what is much more important—by an affectionate zeal in ministering to the sick and dying, by a never-failing charity to the poor and unfortunate, and by an unselfish and whole-hearted devotion to all the duties of your high calling which we can only speak of in terms of the highest praise. In losing you from the Cathedral parish we are losing at once a much-loved priest and a valued friend. Whilst deeply regretting your departure, we are pleased at your well-deserved advancement to the parish of Port Chalmers, and we trust and confidently anticipate that your labors there will be as successful, as fruitful, and as warmly appreciated, as they have been in the sphere you have just left. We ask you to accept the accompanying purse of sovereigns as a small token of the affectionate esteem in which you are, and ever will be, held by your Dunedin friends.—We beg to remain, Rev. and dear Father, on behalf of the Catholics of Dunedin and North-East Valley, J. A. Scott (chairman), J. B. Callan, jun., Jas. O'Neill, L. Pavletich, J. McGrath, T. B. Conway, R. Rossbotham.'

After presenting the address, Mr. Scott handed Father O'Reilly a purse containing 105 sovereigns.

The Rev. Father Coffey, in an appropriate and feeling speech, expressed his affectionate regard for Father O'Reilly, and his profound regret at losing him as a colleague at the Cathedral. Deservedly as his pulpit ability had been appreciated, his real worth was even more truly evidenced in his solicitude for the sick and the poor. He congratulated Father O'Reilly on the handsome testimonial he had received, which spoke volumes both for the way in which his work had been appreciated, and for the generous loyalty of the Catholic people to their priest. They hoped still to hear his familiar voice in the Cathedral from time to time.

The Rev. Father O'Reilly, who was received with long-continued applause, asked his friends to accept his sincerest thanks for the honor they had done him—an honor as unmerited as it had been unexpected. He was not so foolish or so vain as to suppose that he had in any way deserved their kind encomiums. From the day he came to Dunedin until the hour he left it he had experienced at their hands nothing but the most consistent goodwill and affection. Three years ago medical men had almost given him

up for dead; and the Catholic people then, with characteristic goodness, had put it within his power to seek fresh health and strength in other climes; and their presentation that night was but another evidence of the unbounded kindness that had followed him from the first. With reference to his work as a priest, he was only too conscious of his many shortcomings. Realising that he had no claim on the generosity that had been extended to him, he could only see in it another evidence of that unbreakable chain which ever binds Catholic priest and people in closest friendship. After cordially thanking Father Coffey for the great kindness and consideration always shown towards him, Father O'Reilly concluded by saying that in leaving the city he would carry away with him the happiest of happy memories of Dunedin and its warm-hearted people, and their measureless kindness and generosity towards him.

The Rev. Father Coffey, on behalf of the priests, and Mr. Scott, on behalf of the laity, extended a hearty welcome to the Rev. Father P. O'Neill, successor to Father O'Reilly at the Cathedral.

During the evening songs were contributed by Mrs. Power, Mrs. Fraher, Messrs. Poppelwell and McGrath, two much-appreciated recitations by Miss Madge Lemon, and a violin duet by Misses Burke and Millar. Mr. A. Vallis and Miss Millar rendered valuable assistance as accompanists.

## INCONSISTENCY OF FRENCH RADICALS

The inconsistency of some of the anti-clericals in France is illustrated by a couple of incidents related by the Paris correspondent of the *Corriere d'Italia*. 'The Sisters of Charity who until six years ago looked after the sick in the civil hospital of Avignon, and who were brutally expelled from it, returned silently at the beginning of the present year. A decree of Briand called them back. But do not think that the act of the ministry was spontaneous. The Sisters have gone back for the simple reason that the radical deputy and all the communal councillors, radicals to a man, asked the head of the department to bring about a return to the *status quo*. Laicisation applied to the hospital of the old City of the Popes had produced a series of financial and moral phenomena which had to be cut short—and the radicals of Avignon are practical above everything. The other episode is the following. A fortnight ago a Religious who is at the head of a congregation of missionaries (one of the extremely rare ones who have succeeded in saving something from the Jacobin storm), received a visit from a Radical-Socialist deputy, representing one of the French colonies. Without any long preamble he explained what he wanted—viz: the organisation of a Catholic mission in his electoral fief. 'Things have been going to the dogs with us, he explained, 'ever since the white priests, as a result of the law of separation, were obliged to return to France.' The Religious replied that he would be delighted to comply with the request, but that before coming to him the deputy should have obtained a guarantee from the Minister of the Colonies that no obstacle would be put in the way of the missionaries. The deputy promised, but that very evening Briand's Ministry fell on the charge of having showed itself too weak towards the religious Congregations—and among the deputies who voted against it was the gentleman who wanted the missionaries. This did not prevent him, however, from putting his claim before the new Ministry, with the result that the Minister of the Colonies has given the necessary order, and the missionaries are now on their way.'

## Old Irish Families

In a letter to the New York *Tribune*, Herbert O'Hara Molineaux, says of the old families in the history of the United States: As Ireland emerges from her night of trouble and prepares to take her natural place among the Nations of the earth, the attention of the genealogists of Europe has become concentrated on the remarkable record of her old families. It would be thought that with the ruin and obliteration of so much at different epochs in the history of Ireland the lineal links between one generation and another could not survive. In point of fact, the tracing of Irish lineages along assured records is clearer in Ireland than in any country in the world.

There are many reasons for this, among them being that Ireland's position was at the boundary of the Western world, and therefore favorable to long settlement. It has thus come about that the genealogies of Ireland present several unique features. Thus families are to be found that have lived on the same spot for nearly two thousand years, with no more change to the patronymic than that necessitated by its translation into a Latin, Norman, or English equivalent. The Magillapatraic (son of Patrick) became Fitz (fils) Patrick, De Burgo became Burke, MacMurrrough became Murphy, MacShane became Johnson, O'Ghrevy became Griffin, and O'Lheigh became Lee.

It will be news to many persons that Gen. Lee, of Confederate fame, like hosts of families in the South, belonged to a famous Irish sept. The Fitzpatricks were