

religion there can be no efficacious teaching of manners at the Dovedin High School or elsewhere. We shall not inquire particularly as to whether the religious influence would also be required to reform the taste in dress, and to abolish the slouched hats, silver rings, brass pins, and high-heeled boots that evidently outrage Mr. Richie's sense of propriety or the "stably look" that these things suggest to him. For some eyes drab may be the only wear and we have no desire to quarrel with them. But if the horse be a useful animal, it may reasonably be questioned as to why an appearance of being engaged about him should suggest disreputable associations, particularly if by means of the higher education all labour is to become elevated, and the calling of the groom to appear as honourable as that of the professional man. Must the highly educated groom indeed refrain from looking "stably"? We should be disposed to leave youth at liberty to adorn itself as it pleases, even though silver and brass must needs take the place of gold and diamonds. On the whole as we have said, however, Mr. Richie's speech was a fair one, and, with the exception of a few exaggerations, above the average of those we are accustomed to hear on occasions of the kind.

FINAL SESSION OF THE PLENARY COUNCIL.

(From the Bathurst Record.)

ON Sunday morning, Nov. 29, St. Mary's Cathedral was filled with a vast congregation, assembled for the purpose of witnessing the final session of the Plenary Council. The ceremonies observed on the occasion were similar to those of the opening session. At half-past 10 o'clock a procession of the school children, members of the Holy Family Confraternity, Total Abstinence Society, Holy Catholic Guild, and members of the Society of St. Vincent de Paul marched around the precincts of the Cathedral, and then entered the sacred edifice. Cardinal Moran and the bishops, in their archiepiscopal and episcopal robes, entered in procession from the main entrance, and as they approached the altar the choir sang, "Ecce Sacerdos Magnus" (behold the great priest.) The episcopal celebrant of the High Mass—the Right Rev. Dr. Luck, Bishop of Auckland—entered from the sacristy, attired in white vestments and cloth of gold mitre. He was assisted by Father O'Connor, deacon; Father Byrne, sub-deacon; Dr. Sheridan, assistant priest. Dr. Carroll and Dean McCarthy were the deacons of the throne, and Father Vincent Dwyer, Dr. O'Haran, and Dr. Murphy ceremonial directors. The members of the council took their places as usual, and there were also present Revs. E. Butler, Farrelly, and Le Reunetel. Gounod's "Messe Solennele" was rendered by the choir.

At the conclusion of the Mass His Eminence Cardinal Moran delivered the following Pastoral Address:—

"This is the victory that conquereth the world, our faith."—1 John, v. 4:—The life of the Church on earth is one of combat, of suffering, of victory. Such was the life of our Blessed Lord; and it was met that in this the Church which he had chosen as His spouse would be privileged to be like unto Him. His divine mission was a mission of mercy, of peace, of love; and yet he proclaimed to His disciples that he came to lay the axe to the root, and to bring not peace but the sword. His public ministry was a series of sorrows, of humiliations and sufferings. But the agony and gloom of Calvary were destined to be a prelude to the triumph of the resurrection and the glory of the ascension.

The mission of the Church is a mission to truth to shed the light of the teaching of our Blessed Lord upon the souls of men. It is a mission of love to impart the blessings of heaven to us; a mission of mercy, to heal the wounds of sin, and to pour out the balm of consolation upon the sorrowing heart. But to achieve this, she is ever to be in the battle-field, ever in the combat with the spirits of darkness, ever waging an endless war against error and vice, and the corruption of a sinful world. In this unceasing warfare the Church was to be no stranger to sorrows and trials, to humiliation and affliction. Such was the prophecy of our Saviour: "If the world hate you you know that it hateth me before you." "If you had been of the world, the world will love its own; but because you are not of the world, therefore the world hateth you." "I send you as sheep in the midst of wolves. Beware of men. They will deliver you up in councils, and they will scourge you in their synagogues, and you shall be brought before governors and kings, and you shall be hated by all men for My name's sake." "The hour cometh when whosoever killeth you shall think he doeth a service to God." The ways of heaven are not like to those on earth. It is not by conforming to the ideas of men that it pleases God to attain his own wise ends. In the sermon on the beatitudes, the paths are marked out which we must pursue in our heavenward course, and we are taught that the crowning beatitude of the Christian life is suffering. "Blessed are they who suffer persecution for justice' sake, for theirs is the kingdom of heaven." To the Apostles our Saviour said: "Blessed are ye when they shall revile and persecute you and speak all that is evil against you. . . . Be glad and rejoice." May not the Bride of the Lamb lay claim to this beatitude, this gladness, this rejoicing? The apostle tells us how our Saviour's words had found an echo in his own heart: "I superabound with joy in your tribulation." But if the Church was thus to be ever engaged in the deadly strife; if the enemy was ever to be in the battle-field against her; if she was to endure humiliation and suffering, yet was it her destiny ever to be victorious in the combat. The words of our Blessed Lord are the charter of the Church's divine mission: "In the world you shall have distress; but have confidence. I have overcome the world. I am with you all days, even unto the consummation of the world." This divine promise is our guarantee that heaven and earth shall pass away sooner than the efforts of wicked men shall destroy God's holy Church. In prophecy the Church is described as the citadel of God's law, around which the powers of hell and the corrupt passions of men shall ever surge in vain; an impregnable citadel every enemy who assails it shall

not prosper, every arm raised against it shall perish. It is described as the kingdom of God, filling the earth with the knowledge of the Lord, like the covering waters of the sea. "The God of heaven shall set up a kingdom that shall never be destroyed; and his Kingdom shall not be delivered up to another people; and himself shall stand forever." "All people, tribes and tongues shall serve Him; His power is an everlasting power, that shall not be taken away, and His Kingdom shall not be destroyed." The whole history of the Church is the fulfilment of these prophecies. No sooner had the Church commenced her divine mission than the powers of this world entered into the lists and unsheathed the sword of persecution against her. Satan would seem to have gathered all his forces to destroy her before she could perfect her organization or mature her strength. For three centuries the shepherd and the flock were alike devoted to destruction; the blood of the martyrs was poured out in torrents. The children of the Church were regarded as the lowest and vilest of the human race. The rack, the dungeon, the gibbet awaited them. They were thrown to the wild beasts, they were massacred by thousands to make a holiday for triumphant paganism. It was a particular delight of the Emperor Nero to guide his chariot at night through the gardens of the golden house, which were lit up with a thousand torches, each torch being a martyr of Christ. The Church, flying from the face of man, sought a refuge in the bowels of the earth. The Catacombs, the great city of martyrs, teaches us by its paintings and inscriptions the piety of the faithful in those days of combat and of suffering. It records their love for the Holy Mother of God, their veneration for the saints, their prayers for the departed brethren; but, above all, it proclaims the heroism of the martyrs of Christ. With joy they went forth to lay down their life for the faith. They saluted the implements of torture as their embroidered stole of victory, the chariot of their triumph. The venerable bishop and martyr of Antioch, St. Ignatius, embodied the sentiment of them all in the words, "The nearer I am to the sword, the nearer I am to Christ." And the youthful Perpetua could write: "Condemned to the wild beasts, with hearts rejoicing we returned to prison." Not one of the countless inscriptions of the Catacombs breathes sentiments of diffidence or despair. They are all dictated in a spirit of confidence and joy, like that inscribed on the tomb of the martyrs Marius and Marcellinus. "They received the honours of a triumph." Viewed in the light of this world, the contest was a most unequal one. On the one side was Imperial Rome, the proudest of the powers of this world, colossal in its strength, perfect in its organisation, and arrayed in all the plenitude of material resources; on the other side was the Church of God, weakness itself. Yet, is the Church overcome? Oh, no. The Church triumphs. In the words of St. Cyprian, "The bruised and lacerated members triumph over the implements of torture by which they are bruised and lacerated." The more the blood of the martyrs was poured out, the more the children of the Church were multiplied, and the great Pontiff St. Leo can only compare it to the seed which in spring-time is cast into the ground, and then in a golden harvest brings forth a return a hundred fold. After three centuries of suffering, the Church comes forth victorious from the Catacombs. The emperors of Rome bowed down before the majesty of religion. The standard of Holy Church is unfurled on the Capitol; and the cross of Christ set in the Imperial diadem. Thus the life of the Church was one of combat, of suffering, of victory. No sooner was paganism overthrown than Satan stirred up another enemy to pursue the Church with undenyng hatred. That enemy is heresy. Paganism had assailed the Church of God from without; heresy now assaults the citadel of truth from within. But as the ceremony of the martyrs marked the victory of the faith over paganism, so the writings of the doctors and confessors of Holy Church are the record of her triumph over all the assaults of heresy. The Apostle of Nations teaches us that "it is necessary that heresies may be." And why is it so? Because as the result of the assaults of heresy the gold of divine truth is purified from all earthly dross, and shines forth with renewed lustre; and because, the mists of error being scattered, the fair features of Holy Church are revealed in the full comeliness of their heavenly perfection. In the fourth century, heresy armed itself with the sacred Scriptures; it made use of calumny and falsehood. It at times transformed itself into an angel of light. It travestied the teaching of the Church, and maligned her discipline. The heretics found favour in the courts of princes; the power of the world was wielded to sustain error in the combat against truth, and multitudes followed the standard of revolt against the Church of Christ. In the council which assembled at Nice in the year 325 one venerable prelate was led by the hand, for his eyes had been plucked out by the enemies of the Church; another's limbs had been cut off; and many of them could show the wounds and the marks of the chains which they had borne for the faith. Nevertheless, the cause of truth triumphed. The assembled fathers confronted the errors of Arius with the deposit of divine truth, and anathematised his heresy. In the same manner Nestorianism was cast out from the Church at Ephesus, and Protestantism at Trent. The Church of God can have no compromise with error. It seemed to the world a mere trifle to wear a garland of flowers at the public games or to throw a little incense upon the altar before the statue of the Emperor. The heretics, too, did not ask anything very great. Arius would have been content if one ambiguous word were introduced into the creed. Photius asked only that the title of "Oecumenical Patriarch" would be granted him. Luther would have ceased to rage against the Church if silence were imposed on a rival preacher of indulgences. Henry VIII. would have continued to style himself a devoted son of the Church were he permitted to set aside his lawful wife. But the Church cannot cease to proclaim in unerring accents the teaching of her Divine Founder, and sooner than compromise the smallest titlle of the deposit of truth, or tolerate the violation of God's law, she suffers nations to be separated from her, and the brightest jewels that adorn her earthly crown to be torn from her brow. The sword of persecution has been sheathed, and heresy has been vanquished, but new enemies await the church of God. The barbarians poured down as an avalanche on the fairest provinces of Europe. From the depths of the German forest