

Lord Salisbury is a warm advocate of this scheme, and speaks enthusiastically about it to his friends. He argues that the Royal Prince, being above and beyond party, would be the living symbol of union, and that as his office would be social, instead of political, his reception-rooms would be the common meeting ground for Irishmen of all political complexions and creeds. How far this last is from being the case in Dublin Castle under the Vice-regal system all Irishmen, and many English visitors to Ireland, know.

A year or two ago the disclosures of Dr Bataille concerning the Luciferians were denounced as extravagant beyond all imagination. When we, for example, quoted a portrait of the devil given by the Doc or we were told that it was not a bit like him. We, not being ourselves acquainted by sight with the original, had, of course, no reply to make to such competent authorities. But now the matter has come within the sphere even of fashionable journalism. Thus a correspondent of *Modern Society*, *à propos* of the conversion of Miss Diana Vaughan gives a summary of the doctrine of the sect that might be taken from Dr Bataille's pages. *Magna est veritas et pravelebit.*

Luciferians believe that the Supreme Being is constituted by two Gods—a good and a bad. The wicked god is Adonai, the god of superstition, the one in whom Christians believe. The other is he whom Christians call the Devil or Satan, but whom they believe to be the true God, and whom they worship. His name, Lucifer means light; that is to say, beauty, truth, goodness—Lucifer. As long as time has been these two gods have been waging war against one another, since long before the creaton of the material world. Lucifer they believe to be the principal of knowledge, good, light, and life, and therefore equal to Adonai, who is the principal of material darkness, evil, and death.

"You mentioned a fortnight ago that Miss Diana Vaughan will be received into the Catholic Church at an early date. She has lately made some very interesting revelations respecting the worship of Lucifer from which she is 'verting'. The object of Luciferianism is to make everyone worship the Devil. The headquarters of this sect is in Charlestown, America; an executive committee is stationed in Rome, and the administration is in Berlin. They have two 'temples' in Paris, one in the Rue Rochecrouart, quite close to the Church of the Sacré-Cœur; the other is on the left bank of the river, not far from the Hotel des Invalides.

"Diana Vaughan had a quarrel with Asmodeus, one of the 'angels' (would not 'demons' be more appropriate?) of Lucifer who appeared to her in a room. The subject of the quarrel was Joan of Arc, whom Diana said she loved. Asmodeus got into a terrible rage, and said that he would not allow her to love anyone except himself. Hence this split. When she was twenty five years of age she was officially presented to Lucifer himself. On each of the two days preceding this event she had but one meal—this at night, and composed of milky herbs, black bread, and fried blood, highly spiced. She was only allowed three hours' sleep on each of these days.

"At seven o'clock on the night of the third day two members of the Masonic Veteran Association conducted her to the Sanctum Regnum, where they left her alone. Several peals of thunder then announced the arrival of the gentleman who has been described as not being so black as he is painted. Diana says that her pen cannot write words to express his beauty and imposing splendour. From head to foot he was dressed in golden mail, leaving the hands and feet uncovered."

"Michael Davitt has cabled another £1000 to Mr Justin McCarthy, principally the result of the Queensland tour and subscriptions." But this is all the more reason why Mr Davitt, during the remainder of his tour, should lecture in his own interests solely. He has certainly done far more than his fair part in the National interests. His friends should now exert themselves to make the lectures still to be delivered by him even, if possible, a greater success from a pecuniary point of view than those that have preceded them.

A new departure in the election-riot line appears to have been made at Limerick. The fighting, it would seem has set in since the return of the Member. A fight for pure fun, however, loses half its vice. Indomitable valour too must ever be recognised as a virtue. "London, September 15.—Pierce election riots are taking place at Limerick. Forty-six men were treated in the hospital, and many of them, after getting their wounds dressed, rushed out to rejoin the fray."

Ministerial Tourist (solemnly): "My friend, have you, in your sinful and ungodly life, ever enjoyed unalloyed happiness?"  
Alkali Ike: "Looky yere, stranger! Do you reckon I've lived in

Oklahoma all these years and never participated in a lynchin'-bee?"  
—Life.

## REVIEW.

*History of the Catholic Church in Australasia.* By Patrick Francis Cardinal Moran. Vol II. The Oceanic Printing Company, Sydney and Wellington.

The second volume begins with the history of the Church in South Australia. Settlement here had commenced under circumstances very different from those that had marked its commencement in New South Wales. A model colony, admitting only people of respectable character, and possessing some means, had been planned. "Papists and Pagans were to be excluded from it; there was to be no State Church." A principal advocate of the scheme was Dr Whately, Protestant Archbishop of Dublin. Papists, nevertheless, made their way into the colony, and a few years after its foundation Dr Ullathorne found at Adelaide some fifty of them—to whom, under some difficulties, he ministered. The growth of Catholicism in the colony, however, was comparatively slow, but, in 1842, Adelaide was raised to the dignity of an episcopal See and the Right Rev Dr Murphy was appointed Bishop. Of Dr Murphy's early life and the training he had received in England to encounter more than ordinary difficulties in his career as priest and bishop an interesting sketch is given. Dr Murphy was succeeded by Dr Geogheghan and he again by Dr Shiels, who, like his predecessor, was a member of the Order of St Francis. The later years of Dr Shiels' episcopate, as possibly some of our readers may remember, were times of trouble. The Cardinal quotes the decisions arrived at by the Bishops of Hobart and Bathurst, who had been deputed by the Holy See to inquire into the matter. Dr Reynolds, who succeeded Dr Shiels and who subsequently became Archbishop, had, for some time previous, been administrator of the diocese. His earlier years in the episcopacy continued to be years of more than ordinary labour. He writes in July, 1876. "I have visited twenty districts since Easter, and in eleven of them gave little missions or triduum, single-handed, as there was no other way for the poor people to satisfy Easter duty or to gain the Jubilee."—The diocese of Port Augusta is included in the territory united to South Australia. It is as Bishop of this diocese that the Most Rev Dr O'Reilly, now Archbishop of Adelaide, is spoken of. "For eighteen years," we are told, "he laboured with the zeal of an Apostle in the diocese of Perth, having the charge of the Fremantle district, and being for a considerable time the editor, and, very often too, the printer of the excellent Catholic newspaper, the *West Australian Record*, which has rendered in the past, and still continues to render, most valuable services to religion throughout the Western Colony."

Of the growth of the Church in Western Australia, we may take as an illustration two extremes. The one is the pathetic picture given us of the first Catholic settler in the colony—Mr Thomas Mooney, an Irish Catholic, settled at Albany, and still living there. "Nothing could exceed the desolation of the settlement in those early days, and Mr Mooney relates that he was accustomed on Sundays to climb to the summit of Mount Clarence, reciting the Rosary and shedding bitter tears at the thought that there was not a priest, or altar, or Holy Sacrifice within a thousand miles of him; and, turning towards the West, he would unite in spirit with his distant countrymen, and pray fervently to God that he might not be left always in such desolation." To-day the aborigines themselves are better provided for. The other extreme of which we have spoken is the mission of New Norcia. "The Spanish aboriginal mission of New Norcia," writes Governor Sir Frederick Broome, "is one of the most interesting establishments of the sort in the world. It is presided over by the good and reverend Bishop Salvado, assisted by a number of Benedictine Brethren, reverend and lay. Here you may see a medieval monastery with its religious and laborious life in chapel and in field. Wheat, grapes, olives, figs, and all manner of produce are cultivated on the extensive farms. Australian natives not only sing in church, or study in school, but are engaged side by side with the monks in agriculture and various industries, besides playing the violin and other instruments in the mission band, and cricket in the mission eleven, which visit Perth for an occasional match, and are generally victorious. . . . The Australian is a difficult and, unless caught very young, is generally considered a hopeless subject for the missionary; but the good Bishop and his Benedictines persevere, and succeed too, in their devoted and admirable work. . . . I have known a full-blooded low-type savage go out from the mission into civilized life, not only a good Christian, but an expert telegraphist."

Not the least interesting chapter in the volume is that which treats of the Church in Queensland, and narrates the life and career of its first Bishop, the Right Rev Dr O'Quinn. "The late Bishop of Brisbane," writes the Cardinal, "was a man of noble presence, of grave and courtly manner, in the true sense of the word a gentleman, and every inch a Churchman. His faculty of observation was wonderful indeed. Once seen, nothing was forgotten—names, faces, places. He seemed to know everybody and everything in his diocese.

LUCAS BROS., General Engineers, Boiler Makers, Iron and Brass Founders, etc., Kilmore Street, CHRISTCHURCH. Second-hand Engines, Boilers and other Machinery on Sale. (Correspondence invited.)

RAINBOW & SONS' INVIGORATOR for New Life. Try it and be your own judge. RAINBOW'S INVIGORATOR is the best all-round medicine in the world, and cannot be beaten by any skill in existence as a Blood Purifier. DIRECTIONS—Take a half to one teaspoonful after meals, in a little sugar and water. To act as a purgative take one and a half to two teaspoonfuls at bedtime.

HEART DISEASE, INDIGESTION.